

A GLOSSARY
OF
ANGLO-INDIAN COLLOQUIAL
WORDS AND PHRASES,
AND OF
KINDRED TERMS.

HOBSON-JOBSON:

BEING

A GLOSSARY

*ETYMOLOGICAL, HISTORICAL, GEOGRAPHICAL
AND DISCURSIVE*

By COL HENRY YULE RE, CB, LL D,

EDITOR OF 'THE BOOK OF SER MARCO POLO, ETC

AND THE LATE

ARTHUR COKE BURNELL, PH D, C I E,

AUTHOR OF 'THE ELEMENTS OF SOUTH INDIAN PALAEOGRAPHY, ET

LONDON

JOHN MURRAY, ALBEMARLE STREET

CALCUTTA THACKER, SPINK & CO

BOMBAY THACKER & CO, LIMITED

1886

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PREFACE

THE objects and scope of this work are explained in the Introductory Remarks which follow the Preface. Here it is desired to say a few words as to its history.

The book originated in a correspondence between the present writer, who was living at Palermo, and the late lamented ARTHUR BURNELL, of the Madras Civil Service, one of the most eminent of modern Indian scholars, who during the course of our communications was filling judicial offices in Southern and Western India, chiefly at Tinjore. We had then met only once—at the India Library, but he took a kindly interest in work that engaged me, and this led to an exchange of letters, which went on after his return to India. About 1872—I cannot find his earliest reference to the subject—he mentioned that he was contemplating a vocabulary of Anglo Indian words, and had made some collections with that view. In reply it was stated that I likewise had long been taking note of such words, and that a notion similar to his own had also been at various times floating in my mind. And I proposed that we should combine our labours.

I had not, in fact, the linguistic acquirements needful for carrying through such an undertaking alone, but I had gone through an amount of reading that would largely help in instances and illustrations, and had also a strong natural taste for the kind of work.

This was the beginning of the portly double columned edifice which now presents itself, the completion of which my friend has not lived to see. It was built up from our joint contributions till his untimely death in 1882, and since then almost daily additions have continued to be made to the material and to the structure. The subject, indeed, had taken so comprehensive a shape, that it was becoming difficult to say where its limits lay, or why it should

ever end, except for the old reason which had received such poignant illustration: *Ars longa, vita brevis*. And so it has been wound up at last.

The work has been so long the companion of my *horae subsivae*, a thread running through the joys and sorrows of so many years, in the search for material first, and then in their handling and adjustment to the edifice—for their careful building up has been part of my duty from the beginning, and the whole of the matter has, I suppose, been written and re-written with my own hand at least four times—and the work has been one of so much interest to dear friends, of whom not a few are no longer here to welcome its appearance in print,* that I can hardly speak of the work except as mine.

Indeed, in bulk, nearly seven-eighths of it is so. But BURNELL contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have else possibly remained unacquainted; writing letters with such fullness, frequency, and interest on the details of the work up to the summer of his death; that the measure of bulk in contribution is no gauge of his share in the result.

In the *Life of Frank Buckland* occur some words in relation to the church-bells of Ross, in Herefordshire, which may with some aptness illustrate our mutual relation to the book:

“It is said that the Man of Ross” (John Kyrle) “was present at the casting of the tenor, or great bell, and that he took with him an old silver tankard, which, after drinking claret and sherry, he threw in, and had cast with the bell.”

John Kyrle’s was the most precious part of the metal run into the mould, but the shaping of the mould and the larger part of the material came from the labour of another hand.

At an early period of our joint work BURNELL sent me a fragment of an essay on the words which formed our subject, intended as the basis of an introduction. As it stands, this is too incomplete to print, but I have made use of it to some extent, and given some extracts from it in the Introduction now put forward.†

* The dedication was sent for press on 6th January; on the 13th, G. U. Y. departed to his rest.

† Three of the mottoes that face the title were also sent by him.

The alternative title (*Hobson Jobson*) which has been given to this book (not without the expressed assent of my collaborator), doubtless requires explanation

A valued friend of the present writer many years ago published a book, of great acumen and considerable originality, which he called *Three Essays*, with no Author's name, and the resulting amount of circulation was such as might have been expected. It was remarked at the time by another friend that if the volume had been entitled *A Book, by a Clap*, it would have found a much larger body of readers. It seemed to me that *A Glossary* or *A Vocabulary* would be equally unattractive, and that it ought to have an alternative title at least a little more characteristic. If the reader will turn to *Hobson Jobson* in the Glossary itself, he will find that phrase, though now rare and moribund, to be a typical and delightful example of that class of Anglo-Indian *arjot* which consists of Oriental words highly assimilated, perhaps by vulgar lips, to the English vernacular, whilst it is the more fitted to our book, conveying, as it may, a veiled intimation of dual authorship. At any rate, there it is, and at this period my feeling has come to be that such is the book's name, nor could it well have been anything else.

In carrying through the work I have sought to supplement my own deficiencies from the most competent sources to which friendship afforded access. Sir JOSEPH HOOPER has most kindly examined almost every one of the proof sheets for articles dealing with plants, correcting their errors, and enriching them with notes of his own. Another friend, Professor ROBERTSON SMITH, has done the like for words of Semitic origin, and to him I owe a variety of interesting references to the words treated of, in regard to their occurrence, under some cognate form, in the Scriptures. In the early part of the book the Rev GEORGE MOULF (now Bishop of Ningpo), then in England, was good enough to revise those articles which bore on expressions used in China (not the first time that his generous aid had been given to work of mine). Among other friends who have been ever ready with assistance I may mention Dr REINHOLD ROST, of the India Library, General ROBERT MACLAGAN, R.E. Sir GEORGE BIRDWOOD, C.S.I., Major-General R. H. KEATINGE, V.C., C.S.I., Professor TERRIEN DE LA COUPERIE and Mr E. COLBORNE BAKER, at present Consul General in Corea. Dr J. A. H. MURRAY, editor of the

great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

My first endeavour in preparing this work has been to make it accurate ; my next to make it—even though a Glossary—interesting. In a work intersecting so many fields, only a fool could imagine that he had not fallen into many mistakes ; but these, when pointed out, may be amended. If I have missed the other object of endeavour, I fear there is little to be hoped for from a second edition.

H. YULE.

5th January, 1886.

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ARTHUR BURNELL (Born 1810 died 1897)

INTRODUCTORY REMARKS.

Words of Indian origin have been insinuating themselves into English ever since the end of the reign of Elizabeth and the beginning of that of King James, when such terms as *calico*, *chint*, and *gingham* had already effected a lodgment in English warehouses and shops, and were lying in wait for entrance into English literature. Such outlandish guests grew more frequent 120 years ago, when, soon after the middle of 17th century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company, and we meet them in vastly greater abundance now. Vocabulary of Indian and other foreign words, in use among Europeans in the East, have not unfrequently been printed. Several of the old travellers have attached the like to their narratives, whilst the prolonged excitement created in England, a hundred years since, by the impeachment of Hastings and kindred matters, led to the publication of several glossaries as independent works, and a good many others have been published in later days. At the end of this Introduction will be found a list of those which have come under my notice, and this might no doubt be largely added to.

Of modern Glossaries, such as have been the result of serious labour, all, or nearly all, have been of a kind purely technical, intended to facilitate the comprehension of official documents by the explanation of terms used in the Revenue department, or in other branches of Indian administration. The most notable examples are (of brief and occasional character), the Glossary appended to the famous *Fifth Report* of the Select Committee of 1812, which was compiled by Sir Charles Wilkins,

* See Note A at end of Introduction

and (of a far more vast and comprehensive sort), the late Professor Horace Hayman Wilson's *Glossary of Judicial and Revenue Terms* (4to, 1855) which leaves far behind every other attempt in that kind.*

That kind is, however, not ours, as a momentary comparison of a page or two in each Glossary would suffice to show. Our work indeed, in the long course of its compilation, has gone through some modification and enlargement of scope; but hardly such as in any degree to affect its distinctive character, in which something has been aimed at differing in form from any work known to us. In its original conception it was intended to deal with all that class of words which, not in general pertaining to the technicalities of administration, recur constantly in the daily intercourse of the English in India, either as expressing ideas really not provided for by our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, insomuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalized in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in *curry*, *toddy*, *veranda*, *cheroot*, *loot*, *nabob*, *teapoy*, *sepooy*, *cowry*; and of others familiar enough to the English ear, though hardly yet received into citizenship, *compound*, *batta*, *pucka*, *chowry*, *baboo*, *mahout*, *aya*, *nautch*, † *first-chop*, *competition-wallah*, *griffin*, &c. But beyond these two classes of words, received within the last century or so, and gradually, into half or whole recognition, there are a good many others, long since fully assimilated, which really originated in the adoption of an Indian word, or the modification of an Indian proper name. Such words are the three quoted at the beginning of these remarks, *chintz*, *calico*, *gingham*, also *shawl*, *bamboo*, *pagoda*, *typhoon*, *monsoon*, *mandarin*, *palanquin*, ‡ &c., and I may mention among

* Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with criticisms and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.

† *Nautch*, it may be urged, is admitted to full franchise, being used by so eminent a writer as Mr. Browning. But the fact that his use is entirely *misuse*, seems to justify the classification in the text (see GLOSS., s. v.). A like remark applies to *compound*. See for the tremendous fiasco made in its intended use by a most intelligent lady novelist, the last quotation s. v. in GLOSS.

‡ GLOSS., s. v. (note p. 502, col. b, and p. 503, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon's *fericulum* of Lebanon cedar. I have to thank an old friend for pointing out that the word *palanquin* has, in this passage, received solemn sanction by its introduction into the Revised Version.

further examples which may perhaps surprise my readers, the names of three of the boats of a man of war, viz the *cutter*, the *jolly boat*, and the *dingy*, as all (probably) of Indian origin * Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—e g, ‘that is the *cheese*,’ * or supposed to be vernacular and profane—e g, ‘I don’t care a *dam*’ *—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables

We proposed also, in our Glossary, to deal with a selection of those administrative terms, which are in such familiar and quotidian use as to form part of the common Anglo-Indian stock, and to trace all (so far as possible) to their true origin—a matter on which, in regard to many of the words, those who hourly use them are profoundly ignorant—and to follow them down by quotation from their earliest occurrence in literature

A particular class of words are those indigenous terms which have been adopted in scientific nomenclature, botanical and zoological On these Mr Burnell remarks —

“The first Indian botanical names were chiefly introduced by Garcia de Orta (*Colloquios*, printed at Goa in 1563), C. d Acosta (*Tractado*, Burgos, 1578), and Rhede van Drakenstein (*Hortus Malabaricus* Amsterdam, 1682) The Malay names were chiefly introduced by Rumphius (*Herbarium Ambonense*, completed before 1700, but not published till 1741) The Indian zoological terms were chiefly due to Dr F Buchanan, at the beginning of this century Most of the N Indian botanical words were introduced by Roxburgh’

It has been already intimated that as the work proceeded, its scope expanded somewhat, and its authors found it expedient to introduce and trace many words of Asiatic origin which have disappeared from colloquial use, or perhaps never entered it, but which occur in old writers on the East We also judged that it would add to the interest of the work, were we to investigate and make out the pedigree of a variety of geographical names which are or have been in familiar use in books on the Indies take as examples *Bombay*, *Madras*, *Guardafui*, *Malabar*, *Moluccas*, *Zanzibar*, *Pegu*, *Sumatra*, *Quilon*, *Seychelles*, *Ceylon*, *Java*, *Aia*, *Japan*, *Doab*, *Punjab*, &c, illustrating these, like every other class of

to come within the scope of such a glossary

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various

existing western term traceable to that episode of communication, but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted *Agallo*

* See these words in GLOSS

† See that word in SUPPLEMENT

chum, *carbasus*, *camphor*, *sandal*, *musk*, *nard*, *pepper* (πέπερι, from Skt. *pippali*, 'long pepper'), *ginger* (ζιγγίβερις, see under *Ginger*), *lac*, *costus*, *opal*, *malabathrum* or *folium indicum*, *beryl*, *sugar* (σάκχαρ, from Skt. *sakara*, Prak. *sakkara*), *rice* (ῥιζα, but see s.v.), were products or names, introduced from India to the Greek and Roman world, to which may be added a few terms of a different character, such as *ἑραμίαιες*, *Σαρμάνες* (*śramaṇas*, or Buddhist ascetics), *ξύλα σαγαλίνα καὶ σασαμίνα* (logs of teak and shisham), the *σάγγαρα* (rafts) of the *Periplus* (see *Jangar* in GLOSS.) ; whilst *dināra*, *dramma*, perhaps *kastīra* ('tin,' *κασσίτερος*), *kastūrī* ('musk,' *καστόριον*, properly a different, though analogous animal product), and a very few more, have remained in Indian literature as testimony to the same intercourse.*

The trade and conquests of the Arabs both brought foreign words to India and picked up and carried westward, in form more or less corrupted, words of Indian origin, some of which have in one way or other become part of the heritage of all succeeding foreigners in the East. Among terms which are familiar items in the Anglo-Indian colloquial, but which had, in some shape or other, found their way at an early date into use on the shores of the Mediterranean, we may instance *bazaar*, *cafee*, *hummaul*, *brinjaul*, *gingely*, *safflower*, *grab*, *maramut*, *devaun* (dogana, douane, &c.). Of others which are found in medieval literature, either West-Asiatic or European, and which still have a place in the Anglo-Indian or English vocabulary, we may mention *amber-gris*, *chank*, *junk*, *jogy*, *kincob*, *kedgerec*, *janam*, *calay*, *bankshall*, *mudiliar*, *tindal*, *cranny*.

The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part superseded them. We find instances of missionaries and others at an early date who had acquired a knowledge of Indian languages, but these were exceptional.† The natives in contact with the Portuguese learned a bastard variety of the language of the latter, which became the *lingua franca* of intercourse, not only between European and native, but occasionally between Europeans of different nationalities. This Indo-Portuguese dialect continued to serve such purposes down to a late period in the last century, and has in some localities survived down nearly to our own day.‡ The number of people in India claiming to be of Portuguese descent was, in the 17th century, very large. Bernier, about 1660, says :—

"For he (Sultan Shujā', Aurangzeb's brother) much courted all those *Portugal* Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of *Bengale* there are to be found not less than eight or nine thousand

* See A. Weber, in *Indian Antiquary*, ii. 143 *seqq.* Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.

† Varthema, at the very beginning of the 16th century, shows some acquaintance with Malayālam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakkādū.—(A. B.)

‡ "At Point de Galle, in 1860, I found it in common use, and also, somewhat later, at Calcutt."—A. B.

families of *Frangis, Portugals*, and these either Natives or Mesticks" (Bernier, E T of 1684, p 27)

A Hamilton, whose experience belonged chiefly to the end of the same century, though his book was not published till 1727, states —

"Along the Sea coasts the Portuguese have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most Europeans learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of India" (*Preface*, p xii)

Lockyer, who published 16 years before Hamilton, also says —

"This they (the Portuguese) may justly boast, they have established a kind of *Lingua Franca* in all the Sea Ports in India, of great use to other Europeans, who would find it difficult in many places to be well understood without it" (*An Account of the Trade in India*, 1711, p 286)

The early Lutheran Missionaries in the South, who went out for the S P C K, all seem to have begun by learning Portuguese, and in their diaries speak of preaching occasionally in Portuguese*. The foundation of this *lingua franca* was the Portuguese of the beginning of the 16th century, but it must have soon degenerated, for by the beginning of the present century it had lost nearly all trace of inflexion†

It may from these remarks be easily understood how a large number of our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratti, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that Alembic. Not a few of these are familiar all over India, but the number current in the south is larger still. Some other Portuguese words also, though they can hardly be said to be recognized

tially Portuguese, among Anglo-Indian colloquialisms, persistent or obsolete, we may quote *goglet, gram, plantain, mustei, caste, pron, padre, mistry or maistry, almyra, aya, cobra, mosquito, pomfret, cameo palmyra*, still in general use, *picotta, roloug, pial, f gas, margosa*, preserved in the south, *batel, brab, foras, oart, tellard* in Bombay, *joss, compra lore, lin*

cutti customs tariff), *cuspadore* ('a spittoon'), and *covid* ('a cubit or ell') Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as *palanquin, man*

darin, mangelin (a small weight for pearls, &c.) *monsoon, typhoon, mango, mangosteen, jack-fruit, batta, curry, chop, congee, coir, cutch, catamaran, cassanar, nabob, avadavat, betel, areca, benzoin, corge, copra*.^{*} A few examples of Hindustani words borrowed from the Portuguese are *chāvī* ('a key'), *bāola* ('a portmanteau'), *bālī* ('a bucket'), *martol* ('a hammer'), *tanliya* ('a towel,' Port. *toalha*), *sābūn* ('soap'), *bāsan* ('plate' from Port. *bacia*) *līlām* and *nīlām* ('an auction'), besides a number of terms used by Lascars on board ship.

The Dutch language has not contributed much to our store. The Dutch and the English arrived in the Indies contemporaneously, and though both inherited from the Portuguese, we have not been the heirs of the Dutch to any great extent, except in Ceylon, and even there Portuguese vocables had already occupied the colloquial ground. *Peter-silly*, the word in general use in English families for 'parsley,' appears to be Dutch. An example from Ceylon that occurs to memory is *burgher*. The Dutch admitted people of mixt descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. *Burgher* in Bengal means 'a rafter,' properly *bargā*. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of *Vaḍagar*, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and Antiburghers were Northern tribes (*veluti* Gog et Magog!) which have long been condensed into elements of the United Presbyterian Church—!

Southern India has contributed to the Anglo-Indian stock words that are in hourly use also from Calcutta to Peshawur (some of them already noted under another cleavage), *e.g.* *betel, mango, jack, cheroot, mungoose, pariah, bandicoot, teak, patcharee, chatty, catechu, tope* ('a grove'), *curry, mulligatawny, congee*. *Mamooty* (a digging tool) is familiar in certain branches of the service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, *manuṭṭi*, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are *hackery* (which arose apparently in Bombay), *florikan, topaz*.

As to Hindustani words adopted into the Anglo-Indian colloquial the subject is almost too wide and loose for much remark. The habit of introducing these in English conversation and writing seems to prevail more largely in the Bengal Presidency than in any other, and especially more than in Madras, where the variety of different vernaculars in use has tended to make their acquisition by the English less universal than is in the north that of Hindustani, which is so much easier to learn, and also to make the use in former days of Portuguese, and now of English, by natives in contact with foreigners, and of French about the French settlements, very much more common than it is elsewhere. It is this bad habit of interlarding English with Hindustani phrases which has so often excited the just wrath of high English officials, not accustomed

^{*} The nasal termination given to many Indian words, when adopted into European use, as in *palanquin, mandarin*, &c., must be attributed mainly to the Portuguese; but it cannot be entirely due to them. For we find the nasal termination of *Achīm*, in Mahomedan writers (see p. 3), and that of *Cochin* before the Portuguese time (see p. 173), whilst the conversion of *Pasei*, in Sumatra, into *Pacem*, as the Portuguese call it, is already indicated in the *Basma* of Marco Polo.

to it from their youth, and which (e g) drew forth in orders the humorous indignation of Sir Charles Napier

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani verbs which are thus used are habitually adopted into the quasi English by converting the imperative into an infinitive. Thus to *banou*, to *lugou*, to *foor-lou*, to *puclarou*, to *dumbou*, to *sumjou*, and so on, almost *ad libitum*, are formed as we have indicated *

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (*Urdu*) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e g, "The old *Bukshee* is an awful *bahadur*, but he keeps a first-rate *bobichee*" That is a sentence which might easily have passed without remark at an Anglo-Indian mess table thirty years ago,—perhaps might be heard still. Each of the outlandish terms embraced in it came from the depths of Mongolia in the thirteenth century. *Chuk* (in the sense of a crane blind), *durouja*, *oordoo* itself, are other examples

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahomedan predecessors. Malay has contributed some of our most familiar expressions, owing partly to the ceaseless roving among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India. *Paddy*, *godown*, *compound*, *bankshall*, *rattan*, *durian* a much, *proie* and *cahan*, *junk*, *crease*, are some of these. It is true that several of them may be traced eventually to Indian originals, but it seems not the less certain that we got them through the Malay, just as we got words already indicated through the Portuguese

We used to have a very few words in French form, such as *loutique* and *mort de chien*. But these two are really distortions of Portuguese words

A few words from China have settled on the Indian shores and been adopted by Anglo India. But most of them are, I think, names of fruits or other products which have been imported, such as *loquat*, *leechie*, *chouchou*, *cumquat*, *ginseng*, &c and (recently) *jurickshan*. For it must be noted that a considerable proportion of words much used in Chinese ports, and

precipitated in Chinese waters during the flux and reflux of foreign trade

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint. And similarly there are certain English words often obsolete in Europe, which have received in India currency with a special stamp of

* The first five examples will be found in GROSSE'S *SLURR*. *Panoo* is imperative of *banu* : ā 'to fabricate' *lagoo* of *laga* : u, 'to lay along side' &c, *san nj* : o, of *san jhū* : a 'to cause to understand' &c

meaning; whilst in other cases our language has formed in India new compounds applicable to new objects or shades of meaning. To one or other of these classes belong *outcry*, *buggy*, *home*, *interloper*, *rogue* (-elephant), *tiffin*, *furlough*, *elk*, *roundel* ('an umbrella,' obsolete), *pish-pash*, *earth-oil*, *hog-deer*, *flying-fox*, *garden-house*, *musk-rat*, *nor-wester*, *iron-wood*, *long-drawers*, *barking-deer*, *custard-apple*, *grass-cutter*, &c.

Other terms again are corruptions, more or less violent, of oriental words and phrases which have put on an English mask. Such are *maund*, *fool's rack*, *bearer*, *cot*, *boy*, *belly-band*, *Penang-lawyer*, *buckshar*, *goddess* (in the Malay region, representing Malay *gādis*, 'a maiden'), *compound*, *college-pheasant*, *chopper*, *summer-head*,^{*} *eagle-wood*, *jackass-copal*, *bobbery*, *Uper Roger* (used in a correspondence given by Dalrymple, for *Yuva Raja*, the 'Young King,' or *Cesar*, of Indo-Chinese monarchies), *Isle-o'-Bats* (for *Alahābād* or *Ilahābād* as the natives often call it), *hobson-jobson* (see Preface), *St. John's*. The last proper name has at least three applications. There is "St. John's" in Guzerat, viz. *Sanjān*, the landing-place of the Parsee immigration in the 8th century; there is another "St. John's" which is a corruption of *Shang-Chuang*, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world: there is the group of "St. John's Islands" near Singapore, the chief of which is properly *Pulo-Sikajang*.

Yet again we have hybrids and corruptions of English fully accepted and adopted as Hindustani by the natives with whom we have to do, such as *simkin*, *port-skrāb*, *brandy-pānī*, *apil*, *rasid*, *tumlet* (a tumbler), *gilās* ('glass,' for drinking vessels of sorts), *rail-ghārī*, *lumber-dār*, *jail-khāna*, *bottle-khāna*, *buggy-khāna*, 'et omne quod exit in' *khāna*, including *gym-khāna*, a very modern concoction (q. v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have 'accrued as additions to the English language': "Considering the long intercourse with India, it is noteworthy that the additions which have thus accrued to the English language are, from the intellectual standpoint, of no intrinsic value. Nearly all the borrowed words refer to material facts, or to peculiar customs and stages of society, and, though a few of them furnish allusions to the penny-a-liner, they do not represent new ideas."

It is singular how often, in tracing to their origin words that come within the field of our research, we light upon an absolute dilemma, or bifurcation, i.e., on two or more sources of almost equal probability, and in themselves entirely diverse. In such cases it may be that, though the use of the word *originated* from one of the sources, the existence of the other has invigorated that use, and contributed to its eventual diffusion.

An example of this is *boy*, in its application to a native servant. To this application have contributed both the old English use of *boy* (analogous to that of *puer*, *garçon*, *Knabe*) for a camp-servant, or for a slave, and the Hindī-Marāṭhī *bhoi*, the name of a caste which has furnished

* This is in the Bombay ordnance nomenclature for a large umbrella. It represents the Port. *sombrero*!

palanquin and umbrella bearers to many generations of Europeans in India. The habitual use of the word by the Portuguese, for many years before any English influence had touched the shores of India (*e.g.* *boy de sombrero*, *boy d'aguaa*, *boy de palanquy*), shows that the earliest source was the Indian one.

Cooly, in its application to a carrier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a *nomen gentile*, that of the *Kolis* a hill people of Guzerat and the Western Ghats (compare the origin of *slave*). But the matter is perplexed by other facts which it is difficult to connect with this. Thus in S. India, there is a Tamil word *kūli*, in common use signifying 'daily hire or wages,' which H. H. Wilson regards as the true origin of the word which we call *cooly*. Again, both in oriental and Osmanli Turkish *kol* is a word for a slave, and in the latter also there is *kāleh*, 'a male slave, a bondsman'. *Khul* is, in Tibetan also, a word for a slave or servant.

Tank, for a reservoir of water, we are apt to derive without hesitation from *stagnum*, whence Sp. *estanc*, old Fr. *estang*, old Eng. and Lowland Scotch *stank*, Port. *tanque*, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of *tanika* in Guzerat and Ryputana as an indigenous word and with a plausible Sanskrit etymology.

Veranda has been confidently derived by some etymologists (among others by M. Defrémery, a distinguished scholar), from the Pers. *bar amād*, 'a projection,' a balcony, an etymology which is indeed hardly a possible one, but has been treated by Mr. Burnes (who was evidently unacquainted with the facts that do make it hardly possible) with inappropriate derision, he giving as the unquestionable original a Sanskrit word *baranī*, 'a portico'. On this Burnell has observed that the word does not belong to the older Sanskrit but is only found in comparatively modern works. Be that as it may, it need not be doubted that the word *veranda*, as used in England and France was imported from India, i.e. from the usage of Europeans in India. But it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (*Roteiro do Viagem de Vasco d'Alma*, written by one of the expedition of 1497) confirmed by the Hispano Arabic vocabulary of Pedro de Alcala printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

Mangrove, John Crawford tells us, has been adopted from the Malay *manggi-manggi*, applied to trees of the genus *Rhizophora*. But we learn from Oviedo, writing early in the sixteenth century, that the names of the Spanish *Mun* to trees of the coast of S. America, which some *mangle* French *manglier*, and not improbably therefore of the English form *mangrove*.*

The words *bearer*, *mate*, *cotwal*, partake of this kind of dual or doubtful ancestry, as may be seen by reference to them in the Glossary.

* Mr. Skeat's Etym. Dict. does not contain *mangrove*.

Before concluding, a word should be said as to the orthography used in the Glossary.

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once upon a time, remarked upon the *etwas schwankende gylische Orthographie*. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General MacLagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o'-the-Wisp into such bogs as the use in English composition of *sipáhí* and *jungul*, and *verandah*—nay, I have not only heard of *bagí*, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'veranda,' and 'buggy,' my dread of pedantic usage becomes the greater.*

For the spelling of *Mahratta*, *Mahratti*, I suppose I must apologize (though something is to be said for it), *Maráthí* having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the *Roteiro de Vasco da Gama* (see Book-list, p. xlii.) is a Vocabulary of 138 Portuguese words with their corresponding word in the *Lingua de Calicut*, i.e. in Malayalam.

2. Appended to the *Voyages, &c.*, du Sieur de la Boullaye-le-Gouz (Book-list, p. xxxiii.), is an *Explication de plusieurs mots dont l'intelligence est nécessaire au Lecteur* (pp. 27).

3. Fryer's New Account (Book-list, p. xxxiv.) has an *Index Explanatory*, including *Proper Names, Names of Things, and Names of Persons* (12 pages).

4. "Indian Vocabulary, to which is

prefixed the Forms of Impeachment." 12mo, Stockdale, 1788 (pp. 136).

5. "An Indian Glossary, consisting of some Thousand Words and Forms commonly used in the East Indies . . . extremely serviceable in assisting Strangers to acquire with Ease and Quickness the Language of that Country." By T. T. Robarts, Lieut., &c., of the 3rd Regt. Native Infantry. E.I. Printed for Murray & Highley, Fleet Street, 1800. 12mo. (not paged).

6. "A Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other words used in the East

* 'Buggy' of course is not an oriental word at all, except as adopted from us by orientals. I call *sepoy*, *jungle*, and *veranda*, good English words; and so I regard them, just as good as *alligator*, or *hurricane*, or *canoe*, or *Jerusalem artichoke*, or *cheroot*. What would my friends think of spelling these in English books as *alagarto*, and *huracan*, and *canoa*, and *girasole*, and *shuruttu*?

Indies, with full explanations, the leading word used in each article being printed in a new Nastaluk Type, &c By S Rousseau, London, 1802 12mo (pp lxxv-287) Also 2nd ed 1805

7 Glossary prepared for the Fifth Report (see Book list, p xxxv) by Sir Charles Wilkins This is dated in the preface "E. I. House, 1813 The copy used is a Parliamentary reprint, dated 1830

8 The Folio compilation of the Bengal Regulations published in 1824-29 contains in each volume a Glossarial Index, based chiefly upon the Glossary of Sir C Wilkins

ments

10 The only important result of the circulation of No 9 was a Supplement to the Glossary of Indian Terms A—J By H M Elliot, Esq, Bengal

11 To "Morley's Analytical Digest of all the Reported Cases Decided in the Supreme Courts of Judicature in India Vol I, 1850 there is appended a "Glossary of Native Terms used in the Text" (pp. 20)

12 In "Wanderings of a Pilgrim (Book list, p xlv), there is a Glossary of some considerable extent (pp 10 in double columns)

13 "The Zillah Dictionary in the

14 "A Glossary of Judicial and Re-

venue Terms and of Useful Words occurring in Official Documents, relating to

16 Ceylonese Vocabulary, see Book list p xxxv

18 "A Glossary of Indian Terms, containing many of the most important

19 "A Glossary of Reference on subjects connected with the Far East (China and Japan) By H A Giles Hong Kong 1878, 8vo (pp 162)

20 "Glossary of Vernacular Terms used in Official Correspondence in the Province of Assam. Shillong, 1879 (Pamphlet)

22 In "Cambridge's Account of the

NOTE B—THE INDO-PORTUGUESE PATOLS.

E. A. C. Bragg (19)

The phonetic changes of Indo-Portuguese are few. *f* is substituted for *p*, whilst the vowel varies according to the race of the speaker.* The vocabulary varies, as regard the introduction of native Indian terms, from the same cause.

Grammatically, the book is very singular:

- [illegible]

* Unfortunately, the translators of the Indo Portuguese New Testament have, as we have seen, ignored the Portuguese orthography.

NOTA BENE—IN THE USE OF THE GLOSSARY

(A.) The bulk which the volume has already attained, has been a hindrance to the introduction of a full Index, which had been intended. It must be noted, therefore, that the examination of many subjects will be incomplete without reference to the SUPPLEMENT, and I append, for this reason, a list of articles dealt with in the Supplement

ARTICLES OMITTED IN GLOSSARY, ADDED IN SUPPT

Abyssinia	Dangur	Khurreef	Pargo
Agda in	Darcheenec	Khyber Pass	l rang
Akalee	Dengue	Kuderpore	Praya.
Alablaze pan	Deuts	Kazilbash	Pultun
Alcoranus (?)	Devil	Kotul	l urdesee
Alguida	Devil bird	Kuzzanna,	l utnee Putney
Alpeen	Devil's Reach	Kyoung	Pyse
Al	Diamond Harbour		
Art, European	Didwan (?)	Lamasery	Quenioy
	Doombur	Lt Luth	
Bahirwutteea.	Dosooty	Law-officer	Reshire.
Band, 'l	Double grill.	Lavimana	Rl inoceros
Bargany	Dour	Leaguer	Rhotass
Barramuhul	Dowra.	Li-htee	Rogue's River
Bassan	Durjun	Lotoo	Hoocka
Batira	Durwauza bund	Lucknow	Loselle
Bayparree, Beo-		Lugow, To.	R wtee
l rry	Fkteng		Rut bee
Behar	Lichee	Mi bap	Ruble
Benares	Elephant	Madrenalico	
Biscobra	Elu	Malabar Hill	Sabaio
Brahmny Butter	Fanqua	Maladoo	Sagar peshia
Breach Candy	l eroze-shuhur	Mara free	Salak
Budge Budge	Put va	Mayla	Sangucel
Budlee		Meekly	Sanguicer n p
Burgher (e)		Meliq ie Verido	Satigam
Bussora, Balsora	Galgal	Mincot ie	Shiraz
	Gaurian	Miscall	Slave
	Gavial	Mone	Summerherd (under
Cadjowa	Gazat	Moon Blindness	Sombrero)
Caimal.	Gingl	Muffy	Sonthale
Canarin.	Gobang	Munneepore	Sudkin.
Canhameira, Coni-	Goorka Goorkally		Sufena.
mere	Goung	Nalkee	Supreme Court
Capass	Gunta	Narrows, The	Surranjaunce Cram
Carens	Gwahor	Naund	Sutledge
Caryota		Nizam.	
Casuarina	Hansaleri	Nizamaluno	Taj
Chandernagore	Havildar's Guard	Nol kole	Tanor
Cherry fowl	Hong Kong	Norimon	Jara, Taz.
Chobwa		Numerical Affixes	Teerut Teertha
Chownee.	Idalcen Idalcen		Thakoor
Chucklah	and Idalka	Oonrya	Iowleca
Chuckmuck	Izam Maluco	Ovidore	Tuan
Chullo 'l			
Chunar guruh	Jam (nautical mea-	Pahlavi	Urz and Urzee
Colao	sure)	Pauloo	
Congeveram	Jamma	Pallagilac	Vettyver
Congo bunder	Jancada.	Papua.	Vizier
Cong	Jasoo	Pardao	
Coolin	Jiggy jiggy	Pazend	White Jacket.
Cotton.		Perpetuano	Woon
Counaillee	Karbaree	Phanseeagar	
Courae	Kardar	Picar	Mercensor
Currumshaw Hills	Kedgerie n p	Plassey	
	Khot	Podar	Zend and Zenda
Daimio			vesta

ARTICLES IN GLOSSARY ADDITIONALLY ILLUSTRATED.

Abacree.	Brandy Coortee.	Chucker.	Dam.
Achamock.	Broach.	Chucker.	Dammer.
Adawlut.	Bucksheesh.	Chudder.	Daroga.
Adigar.	Buddha, Buddhist.	Chutapuk.	Datchin.
Afghan.	Budgroom.	Chupra.	Datura.
Alcove.	Buggy.	Churruck.	Dawk.
Alden.	Bungalow.	Chuttanatty.	Daye.
Aljofar.	Burma.	Circars.	Delhi.
Allahabad.	Burrampooter.	Civilian.	Delly, Mount.
Alleja.	Buxee.	Classy.	Deloll.
Aloes.	Buxerry.	Coast.	Demijohn.
Aloo Bokhara.	Byde, or Bedo Horse.	Cobra de Capello.	Devadasi.
Ambaree.		Cochin.	Dewaun.
Amuck.		Cockroach.	Dhall.
Anaconda.	Cabob.	Coco.	Dhooley.
Andor.	Cabook.	Coco-de-Mer.	Dhoon.
Angely-wood.	Cacouli.	Coleroon.	Dhow.
Ant, White.	Caffer.	Columbo-Root.	Dhurna.
Apricot.	Cafila.	Comboy.	Diul-Sind.
Aracan.	Calamander Wood.	Competition-wallah.	Doat!
Arbol Triste.	Calambac.	Compound.	Doray.
Assegay.	Calcutta.	Compradore.	Dravida.
Aumildar.	Caluat.	Conger.	Druggerman.
Avadavat.	Cameeze.	Congee.	Drumstick,
Aya.	Candahar.	Conicopoly.	Dub.
	Cangue.	Consoo.	Duck.
Baba.	Canongo.	Consumah.	Dumdum.
Baboo.	Canteroy.	Cooch Azo.	Durbar.
Badgeer.	Canton.	Coolung.	Durian.
Bahaudur.	Capucat.	Coorsy.	Dustoor.
Balasoro.	Caravanseray.	Corge.	Dustuck.
Balass.	Cai boy.	Coromandel.	
Balcony.	Carana.	Corral.	Eed.
Bamboo.	Carnatic.	Co-min.	Elephanta (b).
Banana.	Carrack.	Cospetir.	Elk.
Bancock.	Cassowary.	Coss.	Eurasian.
Bandaree.	Caste.	Cossack.	Europe.
Bandeja.	Castees.	Cossid.	
Bandel.	Cathay.	Cosimbazar.	Fakeer.
Bantam.	Cat's-Eye.	Co-sya.	Fanam.
Banyan.	Catty.	Cot.	Farash.
Bashaw.	Cavally.	Country.	Fedea.
Bassadore.	Cazee.	Cowcolly.	Firefly.
Batta.	Ceylon.	Cowle.	Firinghee.
Battas, Bataks.	Chabootra.	Cowry.	Flying-Fox.
Bay.	Chawbuck.	Cowtails.	Frazala.
Bayadere.	Chelinge.	Cranny.	
Bdellium.	Chicane.	Crease, Cris.	Galle, Point de.
Bear-tree.	Chick.	Creole.	Ganda.
Bearer.	Chilao.	Cubebs.	Garden-house.
Beegum.	Chillumbrum.	Cucuyada.	Gautama.
Beer.	Chillumohec.	Cuddapah.	Gentoo.
—, Country.	China (dish).	Cuddy.	Ghauts.
Beriberi.	Chinapatam.	Culgee.	Ghurry.
Betel.	Chinsura.	Cumshaw.	Gingeli.
Bezoar.	Chit.	Curnum.	Gingerly.
Bheesty.	Chittagong.	Curry.	Gingham.
Bilayutec-pawnee.	Choky.	Cuscuss.	Girja.
Bilooch.	Chop.	Cuspadore.	Goa-stone.
Black.	Choul.	Custard-apple.	Godavery.
Black Town.	Choultry.	Custom.	Goglet.
Bobbery-bob!	Chouse.	Cuttance.	Gomasta.
Bombay.	Chow-chow.	Cyrus.	Gong.
Bora.	Chowdry.		Goojur.
Borneo.	Chowringhee.	Dacca.	Goolail.
Boutique.	Chowry.	Dadney.	Goont.
Bowly.	Choya.	Dalaway.	Gorawallah.

Gordower	Khan (b)	Musk rat	Punch house
Gosbeck	Khanum	Musnud	Punkah
Grab	Khirtj	Mussaunkhee	Pyjamma
Griffin	Khud l	Mussoola	Pyke (b)
Gruff	Kulladar	Mustees	
Grunth	Kincob	Muster	Radaree
Grunthum	Kitmutgar	Muta isbad	Regulation
Guana	Kitty sol	Muzbee	Resident
Guava	Kling	Myna	Reval lar
Gudge	Kobang		Rohilla
Guinea-cloths	Koel	Nabob	Roomce
Guinea fowl	Kookry	Narcondam	Roundel
Guinea worm	Kotow	Neelam	Rowce
Gum gum	Kuttaur	Neelgye	Rozye
Gunny		Negapatun	Rum
Gureeb nuwaur	Lac	Negrals	Ruttee
Gutta Percha.	Lack	Nelly	
Gyal	Lar	Nilgherry	St. John's
Gyneee	Larry bunder	Nija	Salabali
	Lampo	Nokar	Salempoor
Hackery	Langam	Nuggurcote	Saligram
Halalcore	Lap-lap	Nuzzur	Salaette
Hanger	Long cloth		Samshe
Harry	Long drawers	Omrab	Sansl rit
Haut (b)	Loot	Ooplal	Qatrap
Havil lar	Lo sty	Oordoo	Sayer
Hickmat	Lory	Opium	Scavenger
Hindee	Louter	Orange	Scymitar
Hindoo Kooch	Langoor	Ormus	Seedy
Hundoatane		Otto	Seerpaw
Ring	Mabar	Ottery	Sepoy
Hobson Jobson	Macao	Overland	Seru (a)
Hoogly	Macaroo		Shabun ler
Hooka	Macheen	Paddy bir l	Shaddock
Hooluck	Magadoto	Padre	Shamb gua
Hoonimaun	Mahajun	Pagoda (c)	Sheeah
Hosbolhookhum	Mahout	Palankeen	Sherbet
Hubehee	Mahratta	Palempore	Sicca
Humma il	Mahratta Ditch	Pandy	Siris
Hurcarra.	Mastry	Papya	Sitting up
	Malabar (b)	Parbutty	Sittriny
Impale	Mandarin	Parell	Snake stone
India.	Mangal re (b)	Patcharee	Soml reio
Indigo	Mangelin	I attamar	Soorhy
Interloper	Manjee	Pawl	Soursop.
Itzeboo	Martaban n p	Pawnee Kalla	Sowar
	Masulipatam	Pecul	Sho toi
Jack.	Matross.	Peepul	Sucker Bucker
Jaggery	Milk bush	Peer	Sultan
Jagheer	Mocnddum	Pergunnah	Sunderbunds
Jam (title)	Mogul	Peshawar	Surat
James and Mary	— The Great	Peshcutz	Sitte
Jangar	Mohur Gold	Peshcush	Sully
Jangomay	Mohwa	Pica	Syce
Jawaub	Moluccas	Picottah	Syce
Jcel	Monegr	Piece g o l	
Jezya.	Mons n	Pig stickin.	Talisman
Jhoom	Mooktear	Pishashee	Talook.
John Company	Moolah	Planta n	Tanadar
Josi	Moolvee	Poligar	Tinga
Jowaula Mookhee	Moonga	Pomme-lo	langun
Jowaur	Moonshee	Pondicherry	Lazee
Judea	Moor	Poreclan	Tea.
Julubdar	Moorpunky	Pra Phra	Teapoy
Jumbees	Moors	President	Telinga
Juncameer	Mora	Prow	Tenasserim
Jungeera	Mort-de chien	Puckauly	Tiffin
Jungle	Mosque	Pulwah	Tier
Jungle terry	Mucna.	Pun	Tincall
Junkeon	Muggrabee	Punch	Tobra
Junbasso	Muncheel	Punchayet	Tola

Tomann.	Trumpak.	Ujungtanah.	Winter.
Toolay.	Tuecavee.	Upas.	Woolock.
Topaz.	Tumlook.	Venetian.	Writer.
Tope-khana.	Turban.	Wali.	Xeraphine.
Toucan.	Turkey.	Wanderer.	Zebu.
Tribeny.	Tyconna.	West Coast.	Zemindar.
Trichinopoly.	Typhoon.		

(B.) The dates attached to quotations are not always quite consistent. In beginning the compilation, the dates given were those of the *publication* quoted; but as the date of the *composition*, or of the use of the word in question, is often much earlier than the date of the book or the edition in which it appears, the system was changed, and, where possible, the date given is that of the actual use of the word. But obvious doubts may sometimes rise on this point.

The dates of *publication* of the works quoted will be found, if required, from the Book List, following this *Nota bene*.

(C.) The system of transliteration used is substantially the same as that modification of Sir William Jones's which is used in Shakespear's Hindustani Dictionary. But—

The first of the three Sanskrit sibilants is expressed by (*ś*). And, as in Wilson's Glossary, no distinction is marked between the Indian aspirated *k*, *g*, and the Arabic gutturals *kh*, *gh*. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (*t*). This is the same type that is used for the cerebral Indian (*t*). Though it can hardly give rise to any confusion, it would have been better to mark them by distinct types. The fact is, that it was wished at first to make as few demands as possible for distinct types, and, having begun so, change could not be made.

The fourth letter of the Arabic alphabet is in several cases represented by (*th*) when Arabic use is in question. In Hindustani it is pronounced as (*s*).

Also, in some of Mr. Burnell's transliterations from S. Indian languages, he has used (*tt*) for the peculiar Tamil hard (*r*), elsewhere (*r*), and (*γ*) for the Tamil and Malayālam (*k*) when preceded and followed by a vowel.

LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY.

- Abdallatif** *Relation de l'Egypte* See De Sacy, Silvestre
- Abel Remusat** *Nouveaux Melanges Asiatiques* 2 vols 8vo Paris, 1829
- Abreu, A. de** *Desc de Malaca, from the Parnaso Portugez*
- Abulghazi** *H des Mogols et des Tatares* par Aboul Ghazi, with French transl by Baron Desmaisons St Petersburg 2 vols 8vo 1872
- Academy, The** *A Weekly Review, &c* London
- Acosta Christ** *Tractado de las Drogas y Medicinas de las Indias Orientales* 4to Burgos 1578
- , *E Hist Rerum a Soc Jesu in Oriente gestarum* Paris, 1572
- Adams Francis** *Names of a Plants, and Animals describ'd by Greek authors &c* (Being Dunbar's Greek Lexicon)
- Aelian** *Claudii Aeliani, De P'mum, Libri XVII*
- Ain** *Ain i Akbari, The, by Abul Fazl Allami, tr from the orig Persian by H Blochmann, M A Calcutta, 1873* Vol I
The MS of the remainder disappeared at Mr Blochmann's lamented death in 1878, a deplorable loss to Oriental literature
- (orig) The same Edited in the original Persian by H Blochmann, M A Calcutta 1872 2 vols 4to Both these were printed by the Asiatic Society of Bengal
- Aitchison, C U** *Collection of Treaties, Engagements, and Sunnuds relating to India and Neighbouring Countries* 8 vols 8vo Revised ed, Calcutta, 1876-78
- Ajaib al Hind** See *Merveilles*
- Alburūnī** *Chronology of Ancient Nations* E T by Dr C E Sachau (Or Transl Fund) 4to 1879
- Alcalá, Fray Pedro de** *Vocabulista Araugo en letra Castellana* Salamanca, 1505
- Ali Baba, Sir** *Twenty one Days in India, being the Tour of* (by G Abernigh Mackay) London, 1880
- Amari** *I Diplomi Arabi del R Archivio Fiorentino* Firenze, 1817 4to
- Anderson, Philip, A M** *The English in Western India &c* 2nd ed Revised 1808
- Andriess G** *Beschrijving der Royzen*, 4to Amsterdam 1670
- Angrist Tulagee** *Authentic and Faithful History of that Arch Pirate* London 1706
- Annes Maritimes** 4 vols 8vo London, 1840-44
- Anquetil da Perron** *Le Zendavesta* 3 vols Discours Preliminaire, &c (in first vol) 1771
- Aragon** *Chronicle of King James of E T* by the late John Forster, M P 2 vols Imp 8vo
- Archibut** C *Memoir of Sir T* to ed of his Minutes,
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CORRIGENDA.

PAGE. COL. POSTMOV

	Passim.		For "Pyrard de la Val" read "Pyrard de Laval"
	In Book List, p xxxi		Omitted, "Buchanan, Dr. Francis (afterwards Hamilton) A Journey through Mysore, Canara, and Malabar &c 3 vols 4to 1807
10	a	(4th quotation)	For "Zaidler" read "Zedler"
30	b	(" ")	For "p 130" read "p 150" The date of the event is 1610.
31	b	(3rd " 1st line)	For "none" read "now," also the reference of 1873 is L 99
47	b	(2nd " under b)	should be under a
04	b	(after 2nd quotation)	For "Arungzebo" read "Aurangzeb"
76	a	(1st line)	For "866" read "1866."
77	b	(1st quotation)	For "dez Mombayn" read "de Mombayn"
77	b	(" ")	For "fedas" read "fedens"
77	b	(" ")	For "Hoy aforada" read "foy aforada"
88	b	(2nd last quotation)	For "Wakeman" read "Watremen"
88	b	(under Bummello)	For "Bombay duck (q v)" read "see Ducks, Bombay"
101	a	(2nd last quotation)	For "Lord Minto on" read "Lord Minto in"
104	b	(date of 3rd quotation)	For "1872" read "1874"
104	b	(5th quotation from bottom)	For "Buxerries" read "Buxaries"
104	b	(" " ")	Before "stopped" insert "if"
109	a	(5th quotation)	For "Lyell" read "Lyll"
121	b	(8th line from bottom)	For "nava" read "naoo"
142	b	(under Chawbuckawar)	delc "obsolete"
145	b	(line 17)	For "Zimme (q v)" read "Zimmé (v. Jangomay)"
159	a	(2nd quotation)	For "χάλερος" read "χάλερος"
181	a	(last line)	For "Köllidam" read "Köllidam"
180	b	(in regard to campo)	see p 263, col b, note
205	b	(under Cotia, 2nd quotation)	For "Prima" read "Primor"
253	a	(note)	For correction, see in SUPPT Reshure
258	b	(3rd line)	For "(see that word)" read "(see Frazala)"
260	a	(1st quotation)	For "Diogo" read "Diogo"
261	b	(under Elk)	For "Jarusangas" read "Jarvas"
263	b	(2nd quotation)	In regard to "Scavenger," see that word
267	b	(at end of quotations)	For "Helbert" read "Hebbert"
274	b	(under Fulecta)	For "Ramosammy" read "Ramasammy"
292	b	(5th quotation from below)	For "Dillon" read "Dellon"
294	a	(under Gole)	For "Baker" read "Baber"
316	a	(1st quotation and note)	For explanation of Geme, see Jam, b in SUPPT
349	a & b	(4th quotation, under	

PAGE	COL.	POSITION.	
383	b	(2nd quotation) . . .	For "Della Thomba" read "Della Tomba."
403	b	(5th quotation) . . .	For "Conto" read "Couto."
409	b	(under Mahratta) . .	For "Marhātā" read Marhātā. We find also Marhātā (Marhaṭi, Marahiti, Marhaiti), and Marāthā.
"	"	" Mahannah . .	For "Miana" read "Mecana."
416	a	(last quotation) . . .	For "Lredio" read "Lredia"
422	b	(" ")	After "V. de St. Martin," insert "in? Pilerius Bonddhistus."
421	a	(1th " ") . .	For "Bontis" read "Bontius."
487	a	(middle of col.) . .	For "Fassua" read "Fassuā."
520	a	(5th quotation)	For "Pundurang" read "Pandurang"
569	b	(2nd " ")	For "Travellers" read "Travels."
611	a	(quotation of 1554) ...	For "Busbeg" read "Busbeg."
614	b	... .	....Add, that in the Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the Tower there is a <i>scraglio</i> in which, from grandeur, they keep lions and tigers and cat- lions." (See <i>Rairdon Brown's Calendar of Papers</i> in <i>Archives of Venice</i> , vol. vi. pt. iii., 1537-1538. Appendix.)
629	b	(under Shooldarry)	For "Platts" read "Platt."
703	a	(under Tincall) . .	For "Taygaroi" read "Táyyaroi."

The following, among those words for which readers have been referred, in the GLOSSARY, to the SUPPLEMENT, have been forgotten in the latter:

Faghfur	. . . . .	(see p. 264).
Uncovenanted	. . . . .	(see p. 207).
Kurachce	. . . . .	(see p. 214).

A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL TERMS AND PHRASES OF ANALOGOUS ORIGIN.

ABIDA

Abada, s A word used by old Spanish and Portuguese writers for a 'rhinoceros,' and adopted by some of the older English narrators. The origin is a little doubtful. If it were certain that the word did not occur earlier than c 1530-40 it would most probably be an adoption from the Malay *badak* 'a rhinoceros.' The

ABADA

scorethousand Rhinoceroses (*donde part rae com oitenta mil badas*) — Ib (ori. cap evii) in *Coga*, p 143

1585 'It is a very fertile country with great store of rhinoceros: there are elephants in great number and **abadas** which is a kind of beast so big as two great bulls and hath upon his snout a little horn' — *Ven do. a* ii 311

1592 'We sent commodities to their

Arabic origin in such a word as *abid*, fem *abida* of which one meaning is (Lane) 'a wild animal.' The usual form *abad* is certainly somewhat in favour of such an origin.

It will be observed that more one authority makes it the rhinoceros and in the dictionaries the word is feminine. But so Barros makes *Grand*:

ser in bada ii 311

1598 The **Abada** or Rhinoceros is not in India * but only in *Benjala* and *Patane* — *Linschoten* 83

c 1606 ove portano le loro mer canzie per venlerle a Cinesi particular mente molti corni della *Bada* detto

1544 'Now the King of Tartary was fallen upon the City of *Pegusa* with so great an army as the like had never been seen since *Adam's* time in this army were seven and twenty Kings under whom marched 1 800 000 men with four

solitary places — *Coca uis* ii v

1613 'And the woods give great timber

* i.e. not on the west coast of the Peninsula called especially *Ida* by the Portuguese. See under *India*.

and in them are produced elephants, badas, . . ."—*Godinho de Eredia*, 10 v.

1618. "A China brought me a present of a cup of abada (or black unicorn's horn) with sugar cakes."—*Cocks's Diary*, ii. 56.

1626. On the margin of *Pigafetta's Congo*, as given by *Purchas* (ii. 1001) we find: "Rhinoceros or Abadas."

1631. "Lib. v. cap. 1. De Abada seu Rhinocrote."—*Bontii Hist. Nat. et Med.*

1726. "Abada, s. f. La hembra del Rhinoceronte."—*Dicc. de la Lengua Castellana*.

Abcáree, Abkárý. Hind. from Pers. *áb-kári*, the business of distilling or selling (strong) waters, and hence elliptically the excise upon such business. This last is the sense in which it is used by Anglo-Indians. In every district of India the privilege of selling spirits is farmed to contractors, who manage the sale through retail shop-keepers. This is what is called the 'Abkary System.' The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal.*

June, 1879. "Natives who have expressed their views are, I believe, unanimous in ascribing the increase of drinking to our Abkaree system. I don't say that this is putting the cart before the horse, but they are certainly too forgetful of the increased means in the country, which, if not the sole cause of the increased consumption, has been at least a very large factor in that result. I myself believe that more people drink now than formerly: but I knew one gentleman of very long and intimate knowledge of Bengal, who held that there was as much drinking in 1820 as in 1860."

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India.

1797. "The stamps are to have the words 'Abcaree licenses' inscribed in the Persian and Hindoo languages and character."—*Bengal Regulations*, x. 33.

Abihówa. Properly (Pers.) *áb-o-hawā*, 'water and air.' The usual Hindustani expression for 'climate.'

1786. "What you write concerning the death of 500 Koorgs from small-pox is understood . . . they must be kept where the climate [*áb-o-hawā*] may best agree with them."—*Tippoo's Letters*, 269.

Achánock, n.p. Hind. *Chānak* and *Achānak*. The name by which the station of Barrackpore (q.v.) is commonly known to sepoys and other natives. Some have connected the name with that of Job (*Charnock*; or, as A. Hamilton calls him, *Channock*, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Secrole at Benares was also known, by a transfer no doubt, as *Cholā* (or Little) *Achānak*.

1726. "'t stedeken Tsjannock."—*Valentijn*, v. 153. In Val.'s map of Bengal also, we find opposite to *Oepli* (Hoogly), *Tsjannok*, and then *Collecate*, and *Calcuta*.

1758. "Notwithstanding these solemn assurances from the Dutch it was judged expedient to send a detachment of troops . . . to take possession of Tanna Fort and *Charnoc's Battery* opposite to it."—Narrative of Dutch attempt in the Hoogly, in *Malcolm's Life of Clive*, ii. 76.

1810. "The old village of *Achanock* stood on the ground which the post of Barrackpore now occupies."—*M. Graham*, 142.

1848. "From an oral tradition still prevalent among the natives at Barrackpore . . . we learn that Mr. Charnock built a bungalow there, and a flourishing bazar arose under his patronage, before the settlement of Calcutta had been determined on. Barrackpore is at this day best known to the natives by the name of *Chanock*."—*The Bengal Obituary*, Calc. p. 2.

Achár, s. Pers. *achār*, adopted in nearly all the vernaculars of India for acid and salt relishes. By Europeans it is used as the equivalent of 'pickles,' and is applied to all the stores of Crosse and Blackwell in that kind. We have adopted the word through the Portuguese; but it is not impossible that Western Asiatics got it originally from the Latin *acetaria*.—(See *Plin. Hist. Nat.* xix. 19).

1563. "And they prepare a conserve of it (*Anacardium*) with salt, when it is green (and this they call *Achar*), and this is sold in the market just as olives are with us."—*Garcia de O.* f. 17.

1596. Linschoten in the Dutch gives the word correctly, but in the English version (1598) it is printed *Machar*.

1616. "Our *jurebasso's** wife came and brought me a small jar of achar for a present, desiring me to exskews her husband in that he absented hymselfe to take phisik."—*Cocks*, i. 135.

1623. "And all these preserved in a way

* Sir G. U. Yule.

* An interpreter.

that is really very good which they call
acciao — *Dalla* 1 at e u 08

1653 Achar e t vn nom Ind tann
ou Ind en que a n fie les mangues ou

Tyroban co * Achem que ho mar
molesta

Oudo Camba co occulto magua nosso
C moes Ode p fixed to Gar a de Orta
1.50 11 1. 1. 1. 1

1
salt
by 1
atel 11
or

1597

d Peou como do Da

Acheen n p (Pers *Achin*) The
name applied by us to the state and
town at the N W angle of Sumatra

c 163 Achin (a name equivalent in
Máchin) is a well
Chinese Sea near to
Sad h lafa an (Or
c days a great many
juris used to frequent Achin. The trade
is now entirely at an end — *Cra furd H*
Ind Arch 1 18°

Adam = Apple The name (Pomo

so that Sir H Greville below makes

Lp att 337
5 2 11

greatest of all — *Barros* III v 8

1563

Occupado tenbars na guerra infesta
Ou do sanguinolento

amboas with which Blutea and Mr
R h connect it See Jambu

= A kind of piece goods
from Bengal We do not
proper form or etymology

It may have been of half width (from
Hind *adla* half)

This is due to the mistake not on as old as
N Con (c 1440) that Sumatra *Tu ruba*

1726. "*Casseri* [probably *Kasiāri* in Midnapūr Dist.] supplies many *Taffat-shelas*, * *Ginggangs*, *Allejas*, and *Adathays*, which are mostly made there."—*Valentijn*, v. 159.

1813. Among Bengal piece-goods: "*Adathies*, Pieces 700" (i.e. pieces to the ton).—*Milburn*, ii. 221.

Adawlut, s. Ar.—H.—'adālat, 'a Court of Justice,' from 'adl, 'doing justice.' Under the Mahomedan government there were 3 such courts, viz., *Nizāmat* 'Adālat, *Divānī* 'Adālat, and *Faujdarī* 'Adālat, so-called from the respective titles of the officials who nominally presided over them. The first was the chief Criminal Court, the second a Civil Court, the third a kind of Police Court. In 1793, regular Courts were established under the British Government, and then the *Sudder Adawlut* (*Ṣadr* 'Adālat) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That court was, on the criminal side, termed *Nizāmat Adawlat*, and on the civil side *Deওয়ান্য Ad*. At Madras and Bombay, *Faujdarī* was the style adopted in lieu of *Nizāmat*. This system ended in 1863, on the introduction of the Penal Code, and the institution of the *High Courts* on their present footing.

On the original history and constitution of the Courts see *Fifth Report*, 1812, p. 6.

1826. "The adawlut or Court-house was close by."—*Pand. Hari*, 271.

Adigar, s. Properly *adhikār*, from Skt. *adhikārin*, one possessing authority; Tam. *adhikāri*, or *-kāren*. The title was formerly in use in South India, and perhaps still is in the native states of Malabar, for a rural headman. It was also in Ceylon (*adikārama*, *adikār*) the title of a chief minister of the Candyen Kings.

1544. "Fac to comem et humanum cum isti Gentī praebeas, tum praesertim magistratibus eorum et Praefectis Pagorum, quos *Adigares* vocant."—*S. Fr. Xar. Epist.* 113.

1681. "There are two who are the greatest and highest officers in the land. They are called *Adigars*, I may term them Chief Judges."—*Knox*, 48.

1726. *Adigaar*. This is as it were the Second of the *Dessave*.—*Valentijn* (Ceylon), *Names of Officers*, &c., 9.

1796. "In Malabar esiste oggidì l'uffizio

. . . . molti *Kiriakārer* o ministri; molti *Adhigari* o ministri d'un distretto. . ."—*Fra Paulino*, 237.

1803. "The highest officers of State are the *Adigars* or Prime Ministers. They are two in number."—*Percival's Ceylon*, 256.

Adjutant, s. A bird so called (no doubt) from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade-ground. It is the (Hind.) *hargilā*, or gigantic crane, and popular scavenger of Bengal, the *Leptoptilus argala* of Linnaeus. The Hind. name is by some dictionaries derived from a supposed Sansk. word *hadda-gila*, 'bone-swallower.' The compound, however appropriate, is not to be found in Böhtlingk and Roth's great Dictionary. The bird is very well described by Aelian, under the name of *Kýla*, which is perhaps a relic of the still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Baber.

"The feathers known as Marabou or Comerecolly feathers, and sold in Calcutta, are the under tail-coverts of this, and the *Lept. Javanica*, another and smaller species" (*Jerdon*). The name *marabout* (from the Ar. *murābit*, 'quiet,' and thence 'a hermit,' through the Port. *marabuto*) seems to have been given to the bird in Africa on like reason to that of adjutant in India.

c. A.D. 250. "And I hear that there is in India a bird *Kēla*, which is 3 times as big as a bustard; it has a mouth of a frightful size, and long legs, and it carries a huge crop which looks like a leather bag; it has a most dissonant voice, and whilst the rest of the plumage is ash-coloured, the tail-feathers are of a pale (or greenish) colour."—*Aelian*, de Nat. Anim. xvi. 4.

c. 1530. "One of these (fowls) is the *ding*, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; its back is black, its breast white; it frequently visits *Kābul*. One year they caught and brought me a *ding*, which became very tame. The flesh which they threw it, it never failed to catch in its beak, and swallowed without ceremony. On one occasion it swallowed a shoe well shod with iron; on another occasion it swallowed a good-sized fowl right down, with its wings and feathers."—*Baber*, 321.

1754. "In the evening excursions . . . we had often observed an extraordinary species of birds, called by the natives *Argill* or *Hargill*, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked . . . The following are the exact marks and dimensions . . . The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it mea-

* See note under *Alleja*.

the Chinese
They also
ply it to
e transpa-
res of the
1 exported
Dict Ind

carriage
rain

Afghân, n p P—H—*Afghan*
The most general name of the pre-
dominant portion of the congeries of
tribes beyond the N W frontier of
India, whose country is called from
them *Afghânistan*

In England one often hears the

Agun-boat, s A hybrid word for
a steamer, from Hind *Agan* fire,
and Eng *boat* In Bombay *Ag-bot* is
used

18.3. *Agin boat* —Oakfield, 1 III

AT W I and out n Snd XII

CISM

c. 1070 ' *Afghans* and *Khaljis*
—*Uth* in *Elliot* n 4, see also 114

c. 1260 "He also repaired the fort of
Jalâlî which he garrisoned with *Afghans*
—*Tarikh-i Firozshahi* in do, iii 106

14th cent. The *Afghans* are named by
the continuator of *Ilashiduddin* among the
tribes in the vicinity of *Herat* (see N & E
xiv 494)

c. 1500 "He was afraid of the *Af*
ghans"—*Sidi Ali* in *J As* 1st 8 iv 201

1609 "*Agwans* and *Potans* — W
Finch, in *Purchas* i 521

1676 "The people called *Angans* whom
habit from *Candahar* to *Caboul* a sturdy
sort of people and great Robbers in the
night time —*Tarannir* E 1 n 44

1838 'Professor *Dorn* discusses

(of course erroneous) in Hind,
that *Akbar* was so-called after the *al*,
from his birth in the desert The
word appears in the following popular
rhyme quoted by *Tod* (*Rajasthan*, 1
G99)

Ak r : jhopra

Phok ra b ar

Bajra-ra roti

Lot h rā dal

Dekho Raja teri Mār wār

(V L n 4-1 f 107)

Akyáb, n p The European name
of the seat of administration of the
British province of *Arakan* which is

At 7 n 1 — f 4-1 n n the valley

corruption. The present town and cantonment occupy dry land of very recent formation, and the high ground on which the pagoda stands must have stood on the shore at no distant date, as appears from the finding of a small anchor there about 1835. The village adjoining the pagoda must then have stood at the mouth of the Arakan R., which was much frequented by the Portuguese and the Chittagong people in the 16th and 17th centuries, and thus probably became known to them by a name taken from the pagoda.—(From a note by Sir Arthur Phayre.)

Albacore, s. A kind of rather large sea-fish, of the Tunny genus (*Thunnus albacora*, Lowe, perhaps same as *Thynnus macropterus*, Day). From the Portuguese **Albacor** or **Albecora**. The quotations from Orington and Grose below refer it to *albo*, but the word is, from its form, almost certainly Arabic, though Dozy says he has not found the word in this sense in Arabic dictionaries, which are very defective in the names of fishes (p. 61). The word *albacora* in Sp. is applied to a large early kind of fig, from Ar. *al-bikār*, 'præcox' (Dozy), Heb. *billūra*, in Micah vii. 1.—See *Cobarruvias* s. v. *Albacora*.

1579. "These (flying fish) have two enemies, the one in the sea, the other in the air. In the sea the fish which is called Albocore, as big as a salmon."—*Letter from Goa*, by T. Steuens, in *Hakl.* ii. 583.

1592. "In our passage over from S. Lawrence to the maine, we had exceeding great store of Bonitos and Albocores."—*Barker*, in *Hakl.* ii. 592.

1696. "We met likewise with Shoals of Albicores (so call'd from a piece of white Flesh that sticks to their Heart) and with multitude of Bonettoes, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship's Company have feasted on these curious fish."—*Orington*, p. 48.

c. 1760. "The Albacore is another fish of much the same kind as the Bonito . . . from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white color."—*Grose*, i. 5.

Albatross, s. The great sea-bird (*Diomedea exulans*, L.), from the Port. *alcatraz*, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. The Port. word properly means 'a pelican.' A refer-

ence to the latter word in our Glossary will show another curious misapplication. Devic states that *alcatraz* in Port. means 'the bucket of a Persian wheel,' representing the Ar. *al-kādās*, which is again from *kādās*. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. *sakka*, 'a water-carrier.'

It has been pointed out by Dr. Murray, that the *alcatraz* of some of the early voyagers, e.g., of Davis below, is not the *Picconide*, but the Man-of-War (or Frigate) Bird (*Pegatus aquilus*). Hawkins, at p. 187 of the work quoted, describes without naming, a bird which is evidently the modern albatross. In the quotation from Moëquet again, *alcatraz* is applied to some smaller sea-bird. The passage from Shelvecke is that which suggested to Coleridge "The Ancient Mariner."

1561. "The 8th December we ankored by a small Island called Alcatrarsa, wherein at our going a sheare, we found nothing but sea-birds, now we call them Ganets, but by the Portugals called Alcatrarses, who for that cause gave the said Island the same name."—*Hartius* (Hak. Soc.), 15.

1593. "The dolphins and bonitoes are the houndes, and the alcatrarses the hawks, and the flying fishes the game."—*Id.* 152.

1604. "The other foule called Alcatrarzi is a kind of Hawke that lieth by fishing. For when the Bonitoes or Dolphins doe chase the flying fish vnder the water . . . this Alcatrarzi flyeth after them like a Hawke after a Partridge."—*Davis* (Hak. Soc.) 158.

c. 1608-10. "Alcatraz ont petis oiseau ainsi comme e-tourneaux."—*Moëquet*, *Voyages*, 226.

1672. "We met with those feathered Harbingers of the Cape . . . Albetrosses . . . they have great Bodies, yet not proportionate to their Wings, which mete out twice their length."—*Fryer*, 12.

1690. "They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they meet at Sea, especially the Algatrosses, a very large long-winged Bird."—*Dampier*, i. 531.

1719. "We had not had the sight of one fish of any kind, since we were come Southward of the Streights of *Le Mair*, nor one sea-bird, except a disconsolate black Albitross, who accompanied us for several days, hovering about us as if he had lost himself, till *Hatten* (my second Captain) observing, in one of his melancholy fits, that this bird was always hovering near us, imagin'd from

* Also see Dozy, s. v. *alcatraz*. *Alcatraz*, according to *Cobarruvias*, is in Sp. one of the earthen pots of the *noria* or Persian wheel.

alegie . . ornaments (?) of gold and silk for
women's wear, gold alacatijven &c. —
Van Tassel, 50

1736 "They know nought of chairs or

1803

"At length did cross an Albatross,
Thorough the fog it came
As if it had been a Christian soul
We hailed it in God's name

The Ancient Mariner

c 1401

"Souvent pour s'amuser, les hommes
d'équipage
Prendent des albatros, vastes oiseaux des
mers,
Qui suivent, indolents compagnons de
voyage
Le navire glissant sur les gouffres amers "

An edifice of Saracenic construction
at Palermo is still known as *La Cuba*,
and another, a domed tomb, as *La
Cubola*. Whatever be the true forma-
tion of the last word, it seems to have
given us, through the Italian, *Cupola*

Aldea, s. A village, also a villa
Port from the Ar *al-dai* a 'a farm or
villa' Bluteau explains it as *Povoção
menor que lugar*. Lane gives among
other and varied meanings of the
Arabic word "An estate consisting
of land or of land and a house, .
land yielding a revenue." The word

vice —Simao Lotulor Cartas &

ALCATIF, n. m.

1608-10 "Quand elles vont à l'Eglise on
les porte en palanquin le dedans est
d'un grand tapis de Perse qu'ils appellent
Alcatif . . —*Pyrard*, ii. 62 "

1643 "many silk stuffs, such as
satin, conteny, † attelap (read *attelas*),

* See these words

† See Orington under *Allega*

Aleppee, n p On the coast of Tra-
vancore, properly *Alappul*.

Aljofar, s. Port 'seed pearl'
Cobarruvias says it is from Ar *al-
jau* ir, 'jewel'

Allahabad, n p This name—*Allah-
ābad*, which was given in the time

of Akbar to the old Hindu Präg, has been subjected to a variety of corrupt pronunciations, both European and native. *Illahâbz* is a not uncommon native form, converted by Europeans into *Halabas*, and further by English soldiers formerly into *Ish-a-bah*. And the *Illahad*, which we find in the Hastings charges, survives in the *Illecalad* still heard occasionally.

c. 1636. "La Province de Halabas s'appelle autrefois *Punp*" (vide *Poorub*).—*Therret*, v. 197.

1726. "This exceptionally great River (Ganges) . . . comes so from the N. to the S. . . . and so further to the city Halabas."—*Valentyn*.

1780. ". . . an attack and invasion of the Rohillas . . . which nevertheless the said Warren Hastings undertook at the very time when, under the presence of the difficulty of defending Corah and Illahad, he sold these provinces to Sujah Dowlah."—*Articles of Cl. 1791*, &c., in *Burke*, vi. 577.

"You will see in the letter from the Board . . . a plan for obtaining Illahad from the Vizier, to which he had spirit enough to make a successful resistance."—*Cornwallis*, i. 248.

Alleja, s. This appears to be a stuff from Turkestan called (Turki) *alchah*, *alajah*, or *alächah*. It is thus described: "a silk cloth 5 yards long, which has a sort of wavy line pattern running in the length on either side." (*Baden Powell's Punjab Handbook*, 66.)

c. 1590. "The improvement is visible. . . . recently in the *Sayid Alchahs* also called *Turkhahs*. . . ."—*Ain*, i. 91. (Blochmann says: "*Alchah* or *Alächah*, any kind of corded stuff. *Turkhah* means corded.")

1613. "The *Naloh* bestowed on him 850 *Mamoodies*, 19 fine *Bastas*, 30 *Topsides*,* and 30 *Alliazes*."—*Downton in Purchas*, i. 504.

1615. "1 pec. alleia of 30 Rs. . ."—*Cocks's Diary*, i. 64.

1648. See *Van Trist* above, under *Alcatif*. And 1673, see Fryer under *Atlas*.

1690. "It (Suratt) is renown'd . . . both for rich Silks, such as *Atlases*, *Cuttanees*, *Soo-cys*, *Culgar*, *Allajars*. . . ."—*Orington*, 218.

1712. "An *Allejah* petticoat striped with green and gold and white."—*Advert.* in *Spectator*, cited in *Malcolm's Anecdotes*, 429.

1726. "Gold and silver *Allegias*."—*Valentijn* (Suratt), iv. 146.

1813. "Allachas (pieces to the ton) . . . 1200."—*Milburn*, ii. 221.

* *Tafsilah* (a stuff from Meer), *Ain*, p. 93. See under *Adati*.

Alligator, s. This is the usual Anglo-Indian term for the great lacertine amphibian of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish *lagarto* (from Lat. *lacrta*), 'a lizard.' The "Summary of the Western Indies" by Pietro Martine d'Angherini, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered those crocodiles which they call *Lagarti*: these make away when they see Christians, and in making away they leave behind them an odour more fragrant than musk" (Ram. iii. f. 17c). Oviedo, on another page of the same volume, calls them "*lagarti o dragoni*" (f. 62).

Bluteau gives "*Lagarto. Crocodilo*," and adds: "In the Oriente Conquistado (Part I. f. 523), you will find a description of the Crocodile under the name of *Lagarto*."

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as *Crocodile* and *Alligator*, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all harmful, whilst the other is the most voracious and cruel eater of flesh; and these have a horny prominence on the top of the nostril. These latter are used as ministers of vengeance upon evil-doers: for those convicted of the greatest crimes are cast to them; and they require no executioner."

1493. "In a small adjacent island . . . our men saw an enormous kind of lizard (*lagarto muy grande*), which they said was as large round as a calf, and with a tail as long as a lance, . . . but bulky as it was, it got into the sea, so that they could not catch it."—*Letter of Dr. Chanca*, in *Select Letters of Columbus* by Major, Hak. Soc. 2nd ed. 43.

1539. "All along this River, that was not very broad, there were a number of Lizards (*lagartos*), which might more properly be called Serpents . . . with scales upon their backs, and mouths two foot wide. . . . there be of them that will sometimes get upon an *almadia* . . . and overturn it with their tails, swallowing up the men

whole, without dismembering of them —
Pinto, in *Coçanast* 17 (*orig cap xiv*)

1532 " aquatic animals such as
 very great lizards (*lagartos*) which
 in form and nature are just the crocodiles of
 the Nile — *Barios* I in 8

1568
 stro = Lt
 23 foote

1570

1501 "In this y
 great water aligar
 English crocodile) seven yards long —
 Master Antonio An ret, in *Purchas*, iv 1238.

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1535 "It is a ...

1761 else that sea-like Stream
 (Whence Traffic pours her bounties on man
 kind)
 Dread Alligators would alone possess
 — — — — — *Grainjer* Bl. 11

A ...

...

atogato a more moderate, corruption
 of *aguacate* or *ahuacatl* (see below),
 native
 ll sur-
 name is
 s *agua-*
 also by
Sugir-
cane,¹ Bl. I) calls it rich *sabbaca* "
 which he says is 'the Indian name of
 the *arocato* *arocado* *arjato* or as the
 English corruptly call it *alligator-pear*
 The Spaniards in S America call it
 and under that name it is
 by Ulloa In French it is
 vocat The praise which
 as quoted below liberally
 on this fruit is if we might

...

carries a faire leafe which hath a fruite like

di
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or
 m
 50

c. 1660.

"The Aguacat no less is Venus Friend
(To th' Indies Venus Conquest doth extend)

A fragrant Leaf the Aguacata bears;
Her Fruit in fashion of an Egg appears,
With such a white and spermy Juice it swells

As represents moist Life's first Principles."

Cowley, *Of Plantes*, v.

1680. "This Tavoga is an exceeding pleasant Island, abounding in all manner of fruit, such as Pine-apples . . . Albecatos, Pears, Mammes."—*Capt. Sharpe in Dampier*, iv.

1685. "The Avogato Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . ."—*Dampier*, i. 203.

1736. "Avogato Baum. . . This fruit itself has no taste, but when mixt with sugar and lemon juice gives a wholesome and tasty flavour."—*Zedler's Lexicon*, s. v.

1761.

"And thou green avocado, chaim of sense,
Thy ripen'd marrow liberally bestows't."
Granger, *Bk. I.*

1830. "The avocado, with its Brobdignag pear, as large as a purse's lantern."—*Tom Cringle*, ed. 1863, 40.

1870. "The aguacate or Alligator Pear."—*Squier, Honduras*, 142.

1873. "Thus the fruit of the *Persea gratissima* was called Ahucatl' by the ancient Mexicans; the Spaniards corrupted it to avocado, and our sailors still further to 'Alligator pears.'"—*Bell's Nicaragua*, 107.

Almadia, s. This is a word introduced into Portuguese from Moorish Arabic (*al-ma'diya*). Properly it means 'a raft' (see *Dozy* s.v.). But it is generally used by the writers on India for a canoe, or the like small native boat. See *Pinto* under **Alligator**.

1514. "E visto che non veniva nessuno ambasciata, solo veniva molte abadie, cioè barche, a venderci galline. . ."—*Giorgio da Empoli*, in *Archiv. Stor. Ital.* p. 59.

1644. "Huma Almadia pera serviço do dito Baluarte, com seis marinheiros que cada hum ven-se-hum x(erafi) por mes . . . x^s 72."—*Expenses of Diu*, in *Bocarro* (Sloane MSS. 197, fol. 175).

Almanack, s. On this difficult word see *Dozy's Oosterlingen*. In a passage quoted by Eusebius from Porphyry (Praep. Evangel. t. iii. ed. Gaisford), there is mention of Egyptian calendars called 'αμενιχανά. Also in the *Vocabular Aravigo* of Pedro de Alcalá (1505) the Ar. *Manūk* is given as the equivalent of the Spanish

almanaque, which seems to show that the Sp. Arabs did use *manākh* in the sense required, probably having adopted it from the Egyptian, and having assumed the initial *al* to be their own article.

Almyra, s. II. *almārī*. A wardrobe, chest of drawers, or like piece of (closed) furniture. The word is in general use, by masters and servants in Anglo-Indian households, in both N. and S. India. It has come to us from the Port. **almario**, but it is the same word as Fr. *armoire*, old E. *ambry*, &c., and Sc. *awmry*, originating in the Lat. *armarium*, or *-ria*, which occurs also in L. Gr. as ἀρμάρη, ἀρμάριον.

c. B.C. 200. "Hoc est quod olim clanculum ex armario te surripuisse niebas uxori tuae . . ."—*Plautus*, *Men.* iii. 3.

A.D. 1450. "Item, I will my chambre pre-tes haue . . . the thone of thame the to almer, & the tothir of yame the tother almar whilk I ordnyd for keypyng of vestmentes."—*Will of Sir T. Cumberlege*, in *Academy*, Sept. 27, 1879, p. 231.

1580. "—item ane langsettle, item ane almarie, ane Ki-t, ane salt burde. . ."—*Ext. Records Burgh of Glasgow*, 1576, 130.

1878. "Sahib, have you looked in Mr. Morrison's almirah?"—*Life in Mofussil*, i. 34.

Aloes, s. The name *aloes* is applied to two entirely different substances: a. the drug prepared from the inspissated bitter juice of the *Aloe Socotrina*, Lam. In this meaning (a) the name is considered (*Hanbury and Fliückiger, Pharmacographia*, 616) to be derived from the Syriac 'elwai (in Pers. *ālū*). b. **Aloes-wood**, the same as **Eagle-wood** (q.v.). This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) *ahālim* and *ahālūth*.

(a) c. A.D. 70. "The best Aloes (Latin the same) is brought out of India. . . Much use there is of it in many cases, but principally to loosen the bellie; being the only purgative medecine that is comfortable to the stomach. . ."—*Pliny*, *Bk. xlvii. (Ph. Holland*, ii. 212).

(b) "Ἰαβε δὲ καὶ Νεκόδημος . . . φέρων μύγμα σμύρνης καὶ ἀλόης ὡσεὶ λίπρας ἑκατόν."—*Joseph*, xix. 39.

c. A.D. 545. "From the remoter regions, I speak of Tzinista and other places, the imports to Taprobane are silk, Aloes-wood (ἀλόη), cloves, sandal-wood, and so forth."—*Cosmas*, in *Cathay*, p. clxxvii.

1617. ". . . a kind of lignum allowaies."—*Cocks's Diary*, i. 309.

Aloo, s. Skt.—H. *ālū*. This word

is used now in Hindustani and other dialects for the potato. The original Skt is said to mean the excellent root *Arum campatatum*.

Aloo

'Bokh
monly
traders

1817

'B

- '1

Amadava -vat, np : c *Ahmad*
abid — See *Avadavat*

meaning 'a trustworthy person and then an inspector intendant &c. In India it has several uses as applied to native officials employed under the

movable property to carry out legal process as a buliff &c. The name is also applied to native assistants in the duties of land survey — But see **Sudder Ameen**

1817

Ambaree, s This is a Persian word (*amir*) for a **howda** (q v) and the word occurs in Colebrooke's letters but is quite unusual now. Gladwin defines *Amaree* as an umbrella over the Howdeh (*Index to Ajeer* 1). The proper application is to a canopied howda such as is still used by native princes.

A + surp + case

1817 The **Ameen** employed in making the partition of an estate — *Life in the Mofussil* 1: 206

1830 'Amir'sonary might on the other hand, be brought to a standstill when asked to explain all the terms used by an *amin* or valuator who had been sent to fix the judicial rents — *Sutj. Pci*, Dec 30 p 366

Ameer, s Arab *Amir* (root *amr* 'a commander, Arabic application chief from the 'c the Caliph

The word in this form became familiar as *Amir* of Sind at the conquest of that Province. Napier. It is the title

1800
elephant
Honda —
2nd ed 21

Amb
Mahr
Hibiscu
fibre

Amboyna, n : A famous island in the Molucca Sea belonging to the Dutch. The native form of the name is **Ambun**.

Ameen, s The word is Arab *ami*,

to the **Amirs** or lords of the court and army of Egypt and other Mahomedan States. The word also came to us again by a later importation from the Levant in the French form, **Emir**

or **Emer**.—See also **Omrah**, which is in fact *Umarā*, the pl. of *amīr*. Byzantine writers use 'Αμῆρ, 'Αμρᾶς, 'Αμρᾶς, 'Αμρᾶς, &c. (See *Ducange, Gloss. Græc.*). It is the opinion of the best scholars that the forms *Amiral*, *Ammiraglio*, *Admiral*, &c., originated in the application of a Low Latin termination *-alis* or *-alius*, though some doubt may still attach to this question. (See Marcel Devic, s.v. *Amiral*, and Dozy, Oosterlingen, s.v. *Admiraal*). The *d* in *admiral* probably came from a false imagination of connexion with *admirari*.

1250. "Ii grand amiraus des galies m'envoia guerre, et me demanda si j'estoie cousins le roy; et je le di que nanin . . ."
—Joinville, p. 178.

This passage illustrates the sort of way in which our modern use of the word *admiral* originated.

c. 1345. "The Master of the Ship is like a great *amīr*; when he goes ashore the archers and the blackmoors march before him with javelins and swords, with drums and horns and trumpets."—*Ibn Batuta*, iv. 93.

(Compare with this 'description of the Commander of a Chinese Junk in the 14th century, A. Hamilton's of an English Captain in Malabar in the end of the 17th:

"Captain Beaves, who commanded the *Albemarle*, accompanied us also, carrying a Drum and two Trumpets with us, to make our Compliment the more solemn." (i. 294.)

And this again of an "interloper" skipper at Hoogly, in 1683:

1683. "Alley went in a splendid Equipage, habitted in scarlet richly laced. Ten Englishmen in Blue Capps and Coats edged with Red, all armed with Blunderbusses, went before his pallankeen, 80 (? 8) *Peons* before them, and 4 Musicians playing on the Weights with 2 Flaggis, before him, like an Agent . . ."—*Hedgys*, Oct. 8.

1384. "Il Soldano fu cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno ammiraglio, come tu dicessi 'capitano di guerra.'"—*Frescobaldi*, p. 39.

1615. "The inhabitants (of Sidon) are of sundry nations and religions; governed by a succession of Princes whom they call *Emers*; descended, as they say, from the *Druses*."—*Sandys, Journey*, 210.

Amildar, s. See *Aumildar*.

Amlah. See *Omla*.

Amoy, n.p. A great seaport of Fokien in China, the name of which in Mandarin dialect is *Hia-men*, meaning 'Hall-Gate,' which is in the Chang-chau dialect *A-mui*. In some books of the last century it is called *Emwy*

and the like. It is now a Treaty-Port.

1687. "**Amoy** or Anhay, which is a City standing on a Navigable River in the Province of Fokien in China, and is a place of vast Trade,"—*Dampier*, i. 417.

(This looks as if Dampier confounded the name of **Amoy**, the origin of which (as generally given) we have stated, with that of *An-hai*, one of the connected ports, which lies to the N.E., about 30 m. as the crow flies, from Anuy.)

1727. "There are some Curiosities in **Amoy**. One is a large Stone that weighs above forty Tuns, . . . in such an Equilibrium, that a Youth of twelve Years old can easily make it move."—*A. Ham.* ii. 243.

Amshom, s. Malayāl. *Amśam*, from Skt. *amśah*, 'a part,' defined by Gundert as "part of a Talook, formerly called *hobīlī*, greater than a *taṛa*." It is further explained in the following quotation:—

1878. "The *amshom* is really the smallest revenue division there is in Malabar, and is generally a tract of country some square miles in extent, in which there is no such thing as a village, but a series of scattered homesteads and farms, where the owner of the land and his servants reside . . . separate and apart, in single separate huts, or in scattered collections of huts."—*Report of Census Com. in India*.

A Muck, To run, v. There is we believe no room for doubt that, to us at least, this expression came from the Malay countries, where both the phrase and the practice are still familiar. Some valuable remarks on the phenomenon, as prevalent among the Malays, were contributed by Dr. Oxley of Singapore to the *Journal of the Indian Archipelago*, vol. iii. p. 532; see a quotation below. The word is by Crawford ascribed to the Javanese, and this is his explanation:

"*Amuk* (J.). An *a-muck*; to run *a-muck*; to tilt; to run furiously and desperately at any one; to make a furious onset or charge in combat" (*Malay Dict.*).

Marsden says that the word rarely occurs in any other than the verbal form *mengāmuk*, 'to make a furious attack' (*Mem. of a Malayan Family*, 96).

There is reason, however, to ascribe an Indian origin to the term; whilst the practice, apart from the term, is of no rare occurrence in Indian history.

Thus Tod records some notable instances in the history of the Rājputs. In one of these (1634) the eldest son of the Raja of Mārwar ran *a-muck* at the

court of Shih Jahān failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself. Again, in the last century, Bijai Singh, also of Murwar, bore

consistent with several of the passages which we shall quote, in which the idea of being 'bound by a vow' underlies the conduct of the persons to whom the term was applicable both in

but
Ma-

Chondawat offered their services for vengeance and set out for Sind as envoys. Whilst Bijar Khan read their credentials, muttering, 'No mention of the bride!' the Chondawat buried a dagger in his heart, exclaiming 'This for the bride!' 'And this for the trib-

from
the Arab *ahmak*, 'fatuous'. But this is etymology of the kind which scorns history

The phrase has been thoroughly naturalised in England since the days of Dryden and Pope

c 1430 Nicolo Conti speaking of the

blow
gers
were
back
B
the
in the
who
trav
near

often happened
assaults were k
Now these men
(pl of *amar-kan* see Gundert s v) }
These men evidently ran a-
true Malay sense, and
below will show other il

1502 De Barros speaking of the cap-
ture of the Island of Beth (*Beyt* off the
N W point of Kathiawar) by Nuno da
Cunha in 1531 says — But the natives of

or amount of European writers on
Malabar seems by no means close
enough to *amar-kan* whilst it is so

1502 De Barros speaking of the cap-
ture of the Island of Beth (*Beyt* off the
N W point of Kathiawar) by Nuno da
Cunha in 1531 says — But the natives of

mosque, and there devoted their persons to death . . . and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and cast into it his wife, and a little son that he had, and all his household and his goods, in fear lest anything of his should fall into our possession." Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

1566. "The King of Cochin . . . hath a great number of gentlemen which he calleth Amocchi, and some are called *Nairi*: these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—*M. Casar Frederick in Purchas*, ii. 1708.

1584. "Their forces (at Cochin) consist in a kind of soldiers whom they call amocchi, who are under obligation to die at the King's pleasure, and all soldiers who in a war lose their King or their general lie under this obligation. And of such the King makes use in urgent cases, sending them to die fighting."—Letter of *F. Sassetti* to Francesco I., Gd. D. of Tuscany, in *De Gubernatis*, 154.

c. 1584. "There are some also which are called Amocchi . . . who being weary of living, set themselves in the way with a weapon in their hands, which they call a *Crise*, and kill as many as they meete with, till somebody killeth them; and this they doe for the least anger they conceive, as desperate men."—*G. Balbi in Purchas*, ii. 1724.

1602. De Couto, speaking of the Javanese: "They are chivalrous men, and of such determination that for whatever offence may be offered them they make themselves amoucos in order to get satisfaction thereof. And were a spear run into the stomach of such an one he would still press forward without fear till he got at his foe."—Dec. IV. iii. 1.

"In another passage (*ib.* vii. 14) De Couto speaks of the amoucos of Malabar just as Della Valle does below. In Dec. VI. viii. 8, he describes how, on the death of the King of Pimenta, in action with the Portuguese, "nearly 4000 Nairs made themselves amoucos with the usual ceremonies, shaving their heads on one side, and swearing by their pagods to avenge the King's death."

1603. "Este es el genero de milicia de la India, y los Reyes señalan mas o menos Amoyos (ò Amacos, que todo es uno) para su guarda ordinaria."—*San Roman, Historia*, 48.

1604. "Auia hecho vna junta de Amocos, con sus ceremonias para venir a morir adonde el Panical auia sedo muerto."—*Guerreiro, Relacion*, 91.

1611. "Viceroy. What is the meaning of amoucos? Soldier. It means men who have made up their mind to die in killing as many as they can, as is done in the parts about Malaca by those whom they call amoucos in the language of the country."

—*Couto, Dialogo do Soldado Pratico*, 2nd part, p. 9.—(Printed at Lisbon in 1790).

1615. "Hos inter Nairros genus est et ordo quem Amocas vocant quibus ob studium rei bellicae praecipua laus tribuitur, et omnium habentur validissimi."—*Jarric, Thesaurus*, i. 65.

1624. "Though two kings may be at war, either enemy takes great heed not to kill the King of the opposite faction, nor yet to strike his umbrella, wherever it may go . . . for the whole kingdom of the slain or wounded king would be bound to avenge him with the complete destruction of the enemy, or all, if needful, to perish in the attempt. The greater the king's dignity among these people, the longer period lasts this obligation to furious revenge . . . this period or method of revenge is termed Amoco, and so they say that the Amoco of the Samori lasts one day; the Amoco of the king of Cochin lasts a life-time; and so of others."—*P. della Valle*, ii. 745.

1648. "Derrière ces palissades s'estoit caché un coquin de Bantamois qui estoit revenu de la Mecque et jouoit à Moqua . . . il court par les rues et tue tous ceux qu'il rencontre. . . ."—*Tavernier, V. des Indes*, liv. iii. ch. 24.

1659. "I saw in this month of February at Batavia, the breasts torn with red-hot tongs off a black Indian by the executioner; and after this he was broken on the wheel from below upwards. This was because through the evil habit of eating opium (according to the godless custom of the Indians), he had become mad and raised the cry of Amocle (misp. for Amock) . . . in which mad state he had slain five persons . . . This was the third Amock-cryer whom I saw during that visit to Batavia (a few months) broken on the wheel for murder."

"Such a murderer and Amock-runner has sometimes the fame of being an invincible hero because he has so manfully repulsed all those who tried to seize him. . . . So the Netherlands Government is compelled when such an Amock-runner is taken alive to punish him in a terrific manner."—*Waltter Schultzens Ost-Indische Reise-Beschreibung* (German ed.), Amsterdam, 1676, pp. 19-20, and 227.

1672. "Every community (of the Malabar Christians), every church has its own Amouchi, which . . . are people who take an oath to protect with their own lives the persons and places put under their safeguard, from all and every harm."—*P. Vincenzo Maria*, 145.

"If the Prince is slain the amouchi, who are numerous, would avenge him desperately. These are soldiers who swear to defend the King's life with their own. If he be injured they put on festive raiment, take leave of their parents, and with fire and sword in hand invade the hostile territory, burning every dwelling, and slaying man, woman, and child, sparing none, until they themselves fall."—*ib.* 237-8.

1699 ' Those that run these are calle
Amouki, and the doing of it *Runniaj*
Muck'—*Ovington* 237

1712 "Amouco (Termo da India) val
mesmo que homem determina lo e apostad
que despreza a vida e nao teme a morte —
Bluteau, a v

1709 "Y amouco e m o k a t Y a n 11 n

me, my eyes were darkened I did not know
what I was about I have received the

"Satire is my weapon but I'm too discreet
To run a muck and tilt at all I meet
Pope, Im of Horace, B II Sat 1 69

1708-71 "These acts of inhumanity

all the cases I have seen have been by
persons of this nation —*Dr T Oxley*, in
J Ind. Archip iii 532

1873 "They (the English) crave
having bound them
run amuck" may
chance of repose —
June, 1873 759

1783 At Bencoolen in this year (1769)

1870 'On being struck the Malay at

natives
and fr
east (ir
of *Sum*

1788

muck as of the bullet ourselves to be

The *T mes* of February 11th men

Baptist, a maniac rushed out, snatched up a knife from a butcher's stall, and fell upon everyone he came across . . . before he was captured he wounded more or less seriously 11 persons, among whom was one little child."—*Pall Mall Gazette*, July 1.

Anaconda, s. This word for a great python, or boa, is of very obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has: "*L'Anacondo (Boa scytale et murina, L.—Boa aquatica, Prince Max.)*," (*Règne Animal*, 1829, ii. 78). Again, in the *Official Report* prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus *Boa* . . . we may mention the . . . *sucurià* or *sucuriaba* (*B. anaconda*), whose skins are used for boots and shoes and other purposes." And as the subject was engaging our attention we read the following in the *St. James's Gazette* of April 3, 1882:—

"A very unpleasant account is given by a Brazilian paper, the *Faz do Povo* of Diamantino, of the proceedings of a huge water-snake called the *sucuriyu*, which is to be found in some of the rivers of Brazil . . . A slave, with some companions, was fishing with a net in the river, when he was suddenly seized by a *sucuriyu*, who made an effort with his hinder coils to carry off at the same time another of the fishing party." We had naturally supposed the name to be S. American, and its S. American character was rather corroborated by our finding in Ramusio's version of Pietro Martire d'Angheria such S. American names as *Anacaucha* and *Anacaona*. Serious doubt was however thrown on the American origin of the word when we found that Mr. H. W. Bates entirely disbelieved it, and when we failed to trace the name in any older books about S. America.

In fact the oldest authority that we have met with, the famous John Ray, distinctly assigns the name, and the serpent to which the name properly belonged, to Ceylon. This occurs in his *Synopsis Methodica Animalium Quadrupedum et Serpentinæ Generis*, Lond. 1693. In this he gives a Catalogue of Indian Serpents, which he had received from his friend Dr. Tancred Robinson, and which the latter had noted *c Mus-o Leydensi*. No. 8 in this list runs as follows:

"8. *Serpens Indicus Bubalinus, Anacandaia Zeylonensibus*; id est Bubalorum aliorumque jumentorum membra confersus," p. 332.

He adds, that on this No. 8 should be read what D. Cleyerus has said in the *Ephem. German. An.* 12, obser. 7, entitled: *De Serpente magno Indiac Orientalis Urobolalum deglutiente*. The serpent in question was 25 feet long. Ray quotes in abridgment the description of its treatment of the buffalo; how, if the resistance is great, the victim is dragged to a tree, and compressed against it; how the noise of the crashing bones is heard as far as a cannon; how the crushed carcass is covered with saliva, etc. It is added, that the country-people (apparently this is in Amboyna) regard this great serpent as most desirable food.

Again, in 1768, we find in the *Scots Magazine*, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by R. Edwin, a professed eye witness, a story with the following heading: "Description of the **Anaconda**, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies The Ceyloneses seemed to know the creature well; they call it **Anaconda**, and talked of eating its flesh when they caught it." He describes its seizing and disposing of an enormous "tyger." The serpent darts on the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began to give way . . . each giving a loud crack when it burst . . . the poor creature all this time was living, and at every loud crash of its bones gave a houl, not loud, yet piteous enough to pierce the cruelest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but it is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the *Anaconda* out of the description of D. Cleyerus, exactly as "Mynheer Fürsch" some years later developed the Romance of the *Upas* out

<p>of the older stories of the poison tree of Macassar. Indeed when we find 'Dr A. C. that "R. Edwin" was also the true author of the wonderful history told</p>	<p>the fruit whithersoever, except to England, it has travelled from its ... A pine was brought V, as related by J. The plant is stated st, in Europe culti- vated at Leyden about 1650 (?) In England it first fruited at Richmond</p>
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<p>"<i>Pimbera</i> or <i>Anaconda</i> is of the genus <i>Python</i>, Cuvier, and is known in English as the rock-snake</p>	<p>from another hemisphere. But, as in the case of tobacco the name be- trayeth its true origin, whilst the</p>
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<p>of Ray's friend that <i>Anaconda</i> or rather <i>inacondia</i>, was at Leyden ap- plied as a Ceylonese name to a speci- men of this python. The only inter-</p>	<p>many grown in the country, that they are very good cheaps (91) Athanasius Kircher, in the middle of the 17th century speaks of the</p>
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<p>born' which does not much help us</p>	<p>(1650) the <i>ananas</i> was habitually served at the table of Akbar, the</p>
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In Africa too this royal fruit has spread, carrying the American name along with it. "The *Mânânâzi* * or pine-apple," says Burton, "grows luxuriantly as far as 3 marches from the coast (of Zanzibar). It is never cultivated, nor have its qualities as a fibrous plant been discovered." (J. R. G. S. xxix. 35). On the Ile Ste. Marie, off Madagascar, it grew in the first half of the 17th century as *manasse* (Flacourt, 29).

Abul Fazl, in the *Ain*, mentions that the fruit was also called *kāḥal-i-safarī*, or 'travel jack-fruit,' "because young plants put into a vessel may be taken on travels and will yield fruits." This seems a nonsensical pretext for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the *Safari-ām*, or 'travel-mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word *safari* in the sense of 'foreign' or 'outlandish,' just as Osius says of the pine-apple in India, "*peregrinus est hic fructus*," and as we begin this article by speaking of the *ananas* as having 'travelled' from its home in S. America. In the *Tesoro* of Cobarruvias (1611) we find: "*Çafari, cosa de Africa o Argel, como grenada*" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Dozy and Eng. we find that in Saracenic Spain a renowned kind of pomegranate was called *rommān safarī*: though this was said to have its name from a certain *Safar ibn-Oбайдal Kilā'i*, who grew it first. One doubts here, and suspects some connexion with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of *safari* for 'foreign.' He called attention to the possible analogy of the Arabic *safarjal* for 'quince.' In Macassar, according to Crawford, the *ananas* is called *Pandang*, from its strong external resemblance, as regards fruit and leaves, to the *Pandanus*. Conversely we have called the latter *screw-pine*, from its resemblance to the *ananas*, or perhaps to the pine-cone, the original owner of the name.

Acosta again (1578) describes the *Pandanus odoratissima* as the 'wild *ananas*,' and in Malayalam the pine-apple is called by a name meaning 'pandanus-jackfruit.'

The term *ananas* has been arabized, among the Indian pharmacists at least, as '*ain-un-nās*'; in Burmese it has become *nan-na-si*; and in Singalese *annāsi* (see Moodeen Sheriff).

We should recall attention to the fact that *pine-apple* was good English long before the discovery of America, its proper meaning being what we have now been driven (for the avoiding of confusion) to call *pine-cone*. This is the only meaning of the term 'pine-apple' in Minshew's *Guide into Tongues* (2d ed. 1627). And the *ananas* got this name from its strong resemblance to a pine-cone. This is most striking as regards the large cones of the Stone-Pine of Southern Europe. In the following three first quotations 'pine-apple' is used in the old sense:

1565. "To all such as die so, the people erecteth a chappell, and to each of them a pillar and pole made of *Pine-apple* for a perpetuall monument."—*Reports of Japan*, in *Hall*. ii. 567.

"The greater part of the quadrangle set with savage trees, as Okes, Chesnuts, Cypresses, *Pine-apples*, Cedars."—*Reports of China*, tr. by R. Willes, in *Hak*. ii. 559.

1577. "In these islandes they found no trees knowen vnto them, but *Pine-apple* trees, and Date trees, and those of marueylous heyght, and exceedyng hardé."—*Peter Martyr* in Eden's *H. of Trauayle*, fol. 11.

Oviedo, in *H. of the* (Western) *Indies*, fills 2½ folio pages with an enthusiastic description of the *pine-apple* as first found in Hispaniola, and of the reason why it got this name (*pina* in Spanish, *pigna* in Ramusio's Italian, from which we quote). We extract a few fragments.

1535. "There are in this iland of Spagnola certain thistles, each of which bears a *Pigna*, and this is one of the most beautiful fruits that I have seen. . . . It has all these qualities in combination, viz. beauty of aspect, fragrance of odour, and exquisite flavour. The Christians gave it the name it bears (*Pigna*) because it is, in a manner, like that. But the *Pine-apples* of the Indies of which we are speaking are much more beautiful than the *pigna* [i.e. pine-cones] of Europe, and have nothing of that hardness which is seen in those of Castille, which are in fact nothing but wood," &c.—*Ramusio*, iii. f. 135 v.

* *M* is here a Suāhili prefix. See Bleek's *Comp. Grammar*, 189.

monographie Fruiterie, Liv. XII, ff. 935 r, 936 (with a pretty good cut)
1570 "The Pine Apple"

1673 "The Fruit the English call Pine Apple (the Moors Ananas) because of the"

c 1610 "Ananats, et plusieurs autres fruits" —Pyrard de la Val 2 23b

1616 "The ananas or Pine, which seems to the taste to be a pleasing compound, made of strawberries, claret wine, rose water and sugar well tempered together —Terry, in Purchas 11 1409

1673 "The ananas is esteemed, and"

The poet here gives the word an unusual form and accent

c 1730 "They (the Portuguese) cultivate the skirts of the hills and grow the best products, such as sugar-cane, pine [rice —*Akafi Ahan* in Elliot,

this question has been raised the *ananas* similar to that under Custard-apple, as in place of the pine apple to World before the days of

582 In Prof Rawlinson's *Ancient* stated in "Fruits amongst the pomeloid apples A foot note

1667 "I l'Ananas le plus beau sont sur la raison que couronne sur la tete qui est comme une marque essentielle de sa Royaute, puis qu'à la cheute du pere, il produit un jeune Roy

very exact as such Again in Winter Jones's tr of Conti (c 1430) in India

in the 15th Century, the traveller, speaking of a place called *Panconia* (read *Panconia*, apparently Pogu), is made to say: "they have *pine-apples*, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."

We cannot believe that in either place the object intended was the *Ananas*, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words *pinus habent* (as it runs in Poggio's Latin) merely that they had *pine-trees*. We do not understand on what ground the translator introduced *pine-apples*. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazars of Pogu, as it is used for some economical purposes. But *pinus* does not mean a fruit at all. '*Pine-cones*' even would have been expressed by *pinas* or the like.

Anchediva, Anjediva, n.p. A small island off the west coast of India, a little south of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayālim as *añju-divu*, 'Five Islands,' and if this is correct belongs properly to the whole group. This may, however, be only an endeavour to interpret an old name, which is perhaps traceable in *Ἀνχιδίωv* *Nḗsoς* of Ptolemy. It is a remarkable example of the slovenliness of English professional map-making that Keith Johnston's Royal Atlas map of India contains no indication of this famous island. It has, between land surveys and sea-charts, been omitted altogether by the compiler. But it is plain enough in the Admiralty charts; and the way Mr. Birch speaks of it in his translation of Alboquerque as "an Indian seaport, no longer marked on the maps," is odd (ii. 168).

c. 1345. Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindābūr or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a *Jogi* leaning against the wall of a *Budkhānah* or house of idols."—*Ibn Batuta*, iv. 63.

The like may be said of the *Roteiro* of V. da Gama's voyage, which likewise gives no name, but describes in wonderful correspondence with Ibn Batuta: as does Correa, even to the *Jogi*, still there after 150 years!

1498. "So the Captain-Major ordered Nicolas Coello to go in an armed boat, and see where the water was; and he found in the said island a building, a church of great ashlar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the chapel. Moreover they found, just beyond the church, a *tanque* of wrought ashlar in which we took as much water as we wanted; and at the top of the whole island stood a great *tanque* of the depth of 4 fathoms, and moreover we found in front of the church a beach where we careened the ship."—*Roteiro*, 95.

1510. "I quitted this place, and went to another island which is called *Anzediva*. . . There is an excellent port between the island and the mainland, and very good water is found in the said island."—*Varchemata*, 120.

c. 1552. "Dom Francesco de Almeida arriving at the Island of *Anchediva*, the first thing he did was to send João Homem with letters to the Factors of Cananor, Cochim, and Coulaõ. . . ." *Barros*, I. viii. 9.

c. 1561. "They went and put in at *Ange-diva*, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank built with stone, with very good water, and much wood; . . . there were no inhabitants, only a beggar man whom they called *Joguedes*. . . ."—*Correa*, Hak. Soc. 239.

1727. "In January, 1664, my Lord (Marlborough) went back to England . . . and left Sir Abraham with the rest, to pass the westerly Monsoons, in some Port on the Coast, but being unacquainted, chose a desolate Island called *Anjadwa*, to winter at. . . . Here they stayed from April to October, in which time they buried above 200 of their Men."—*A. Hamilton*, i. 182. At p. 274 the name is printed more correctly *Anjediva*.

Andaman, n.p. The name of a group of Islands in the Bay of Bengal, inhabited by tribes of a negro race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see II. Y. in *Procgs. R. G. Soc.* 1882, p. 665), first appears distinctly in the Arab narratives of the 9th century. The persistent charge of cannibalism seems to have been unfounded.

A D 851 "Beyond are two islands divided by a sea called Andamān. The natives of these isles devour men alive, their hue is black their hair woolly, their

maram, *Artocarpus hirsuta*, Lam. A wood of great value on the Western Coast, for shipbuilding, house build-

show any of the same as in the place on the

XV Cent 8

the same as in the place on the

in esrien, Un jour, plus

and union, it is

Andor, s Port 'a litter,' and used in the 'old Portuguese writers for a palankin

Anicut, s Used in the irrigation of the Madras Presidency for the dam constructed across a river to fill and regulate the supply of the channels

naempici, in his *Decas*, Leyden 1694
—(See also his *Amoenitates*
Fascic III pp 507 seqq

Angely-wood, s Tamil.

secured by keeping the Anicut and banks in repair, we think it necessary to repeat to you our orders of the 4th July, 1771, on the subject of these repairs."—*Desp. of Court of Directors*, Oct. 27th, as amended by Bd. of Control, in *Burke*, iv. 101.

1793. "The Anicuit is no doubt a judicious building, whether the work of Solar Rajah or anybody else."—*Correspondence between A. Ross, Esq., and G. A. Ram, Esq. at Tanjore*, on the subject of furnishing water to the N. Circars. In Dalrymple, O. R., ii. 459.

1862. "The Upper Coleroon Anicut or weir is constructed at the west end of the Island of Seringham."—*Markham, Peru & India*, 426.

Anile, Neel, s. An old name for indigo, borrowed from the Portuguese *anil*. They got it from the Arab. *al-nīl*, pron. *an-nīl*; *nīl* again being the common name of Indigo in India, from the Sansk. *nīla*, 'blue.' The vernacular (in this instance Bengali) word appears in the title of a native satirical drama *Nil-Darpan*, 'The Mirror of Indigo (planting)', famous in Calcutta in 1861, in connexion with a *cause célèbre*, and with a sentence which discredited the now extinct Supreme Court of Calcutta in a manner unknown since the days of Impey.

"*Neel-walla*" is a phrase for an Indigo-planter.

1501. Amerigo Vespucci, in his letter from the Id. of Cape Verde to Lorenzo di Piero Francesco de' Medici, reporting his meeting with the Portuguese Fleet from India, mentions among the things brought "anib and tuzia;" the former a manifest transcriber's error for *anil*.—In *Baldelli Boni*, 'Il Milione,' p. lvii.

1516. In Barbosa's price list of Malabar we have:

"Anil nadador (*), very good,
per farazola . . . fanams 30.
Anil loaded, with much sand,
per farazola . . . fanams 18 to 20."
In *Lisbon Collection*, ii. 393.

1523. "A load of anyll in cakes which weighs 3½ maunds, 353 tangas."—*Lembrança*, 52.

1563. "Anil is not a medicinal substance but an article of trade, so we have no need to speak thereof. . . . The best is pure and clear of earth, and the surest test is to burn it in a candle . . . others put it in water, and if it floats then they reckon it good."—*Garcia*, f. 25 v.

1583. "Neel, the churle 70 duckats, and a churle is 27 rattles and a halfe of . . ."
—*Mr. John Newton*, in *Hall*, ii. 2.

1586. "They vse to pricke . . ."

and to put on it a kind of anile, or blacking which doth continue alwayes."—*Fitch* in *Hall*, ii. 393.

c. 1610. " . . . l'Anil ou Indique, qui est vne teinture bleüe violette, dont il ne s'en trouue qu'à Cambaye et Suratte."—*Pyrard de la Val*, ii. 158.

1622. "E conforme a dita pauta se dispatchará o dito anil e canella."—In *Archivio Port. Orient.*, fasc. 2, 210.

1638. "Les autres marchandises, que l'on y débite le plus, sont . . . du sel ammoniac, et de l'indigo, que ceux de pais appellent Anil."—*Mandelslo*, Paris, 1659, 138.

1648. " . . . and a good quantity of Anil, which, after the place where most of it is got, is called *Chirchecs* * Indigo."—*Van Twist*, 14.

1653. "Indico est un mot Portugais, dont l'on appelle une teinture bleuë qui vient des Indes Orientales, qui est de contrabande en France, les Turcs et les Arabes la nomment Nil."—*De la B. le-Gouz*, 543.

Anna, s. Properly (Hind.) *ānā*, or *ānah*. The 16th part of a rupee. The term belongs to the Mahommedan monetary system (v. *Rupee*). There is no coin of one *anna*, so that it is a money of account only.

The term *anna* is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary rights in land, or shares in a speculation. Thus a *one-anna* share is $\frac{1}{16}$ of such right, or a share of $\frac{1}{16}$ in the speculation; a *four-anna* is $\frac{1}{4}$, and so on. In some parts of India the term is also used as a subdivision ($\frac{1}{2}$) of the current land measure. Thus, in Saugor, the *ānā* = 16 *rāsīs*, and is itself $\frac{1}{16}$ of a *kancha* (*Elliot*, *Glos.* s.v.).

The term is also sometimes applied colloquially to persons of mixt parentage. 'Such an one has at least 2 annas of dark blood' or 'of coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants two-pence in the shilling.'

1708. "Provided . . . that a debt due from Sir Edward Littleton . . . of 80,407 Rupees and Eight Annas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them. . ."—*Earl of Godolphin's Award* be-

* Sharkej or Sirkej, 5 m. from Ahmedabad. "Cirque Indigo" (1624) occurs in Sainsbury, iii. 442. It is the "*Serace*" of Forbes, *Oriental* " . . . The about 1620, established a " . . . on of the Indigo. Many of buried there (*Statore* of the "Sarkhej Briggs's Cities q.).

* i.e. 'floating.' See *Garcia*

tween the Old and New E I Company (n
Carter &c p 308)

1797 The current money n Surat
Bitter Almonds go 3^o to a P ce

1 Annos 3 4 P ce
1 Rupee 16 Annos

I n

A du App II b b

Ant White m m

much eaten up by the White Ants --A
Hamilton, n 169

1789 The White Ant is an insect
greatly dreaded n e ery house and th s s
not to be wondered at as the deva tat on
it occas ons s almo t incredible Munro
Narrat 31

Anil s Transfer of Eng Appeal
use in connexion

o S nd however w ld
derstand Rasid (re
ppeal) --Burt n S nd

n p A well known
A street near it is
cet and a gate of
to it the Apollo

Gate The name is said to be a cor-
ruption and probably is so but of
what it is a corruption is not clear
The quotations given afford different
suggestions and Dr Wilson s dictum

medieval authority

It is we believe a fact that these
insects have been established at
Rochelle in France for a long period
and more recently at St Helena

Au A a han l o --

quarum durtes dentum tanta et quod
et am lona rodunt et venas lapidum et
quotquot bre ter nvenunt acrum super
terram et pannos laneos et bombyc nos

the other hand we may observe that
there was at Calcutta in 1748 a fire
quented tavern called the Apollo (see
Long p 11) And it is not impossi

of several sorts and Woodlice called by
the Eng sh in the East India White Ants
--Damp r 127

1713 o a -- a
pl s eu s
celle que l
blanche

1797 tr
how to =
Cred tow
P

W G Pedder of the Bombay C E
from whom we have t that the name
was due to the site having been the
cake eaten
as baked And

1860. "And atte what place ye Knyghte came to Londe, theyre ye folke . . . wor-schyppen II. Idols in cheefe. Ye fyfste is Apollo, wherefore ye cheefe londynge place of theyr Metropole is hyght Apollo-Gundar . . ."—Ext. from a MS. of Sir John Mandeville, lately discovered.*

1877. "This bunder is of comparatively recent date. Its name 'Apollo' is an English corruption of the native word *Pallow* (fish), and it was probably not extended and brought into use for passenger traffic till about the year 1819 . . ."—Maclean, *Guide to Bombay*, 167.

The last work adds a note: "Sir M. Westropp gives a different derivation . . . : *Polo*, a corruption of *Pālwa*, derived from *Pāl*, which *inter alia* means a fighting vessel, by which kind of craft the locality was probably frequented. From *Pālwa* or *Pālwar*, the bunder now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the *pākhāde* in question is called *Pallo*."—*High Court Reports*, iv. pt. 3.

Apricot, s. *Prunus Armeniaca*, L. This English word is of curious origin, as Dozy expounds it. The Romans called it *Malum Armeniacum* and also (*Persicum*?) *præcox*, or 'early.' Of this the Greeks made *πραϊκόκκιον*, &c. and the Arab conquerors of Byzantine provinces took this up as *birkōk* and *barḳōk*, with the article *al-barḳōk*, whence Sp. *albarcoque*, Port. *albricoque*, *alboquorque*, Ital. *albercocca*, *albicocca*, Prov. *aubricot*, *ambricot*, Fr. *abricot*, Dutch, *abricock*, *abrickoos*, Eng. *apricock*, *apricot*. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as *Vroege Persen*, 'Early Peaches,' which illustrates the origin. In the Cyprus bazars, apricots are sold as *χρυσόμυλα*; but the less poetical name of 'kill-johns' is given by sailors to the small hard kinds common to St. Helena, the Cape, China, &c. *Zard ālā* (Pers.) 'yellow-plum,' is the common name in India.

1615. "I received a letter from Jorge Durois . . . with a basket of apreceokes for my selfe. . ."—*Cocks's Diary*, i. 7.

1711. "Apricocks—the Persians call *Kill Franks*, because Europeans not knowing the Danger are often hurt by them."—*Lockyer*, p. 231.

Arab, s. This, it may be said, in Anglo-Indian always means 'an Arab horse.'

1298. "Car il va du port d'Aden en Inde

moult grant quantité de bons destriers arrabins et chevaus et grans roncins de ij selles."—*Marco Polo*, Bk. iii. ch. 36.

1338. "Alexandre descent du destrier Arrabis."—*Rommant d'Alexandre* (Bodl. MS.).

c. 1590. "There are fine horses bred in every part of the country; but those of Cachh excel, being equal to Arabs."—*Ain*, i. 133.

1825. "Arabs are excessively scarce and dear; and one which was sent for me to look at, at a price of 800 rupees, was a skittish, cat-legged thing."—*Heber*, i. 189 (ed. 1844).

c. 1844. A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: 'So I hear you came back *re infectâ*?' 'No such thing,' was the reply; 'I came back on my grey Arab!'

1856. ". . . the true blood-royal of his race, The silver Arab with his purple veins Translucent, and his nostrils caverned wide, And flaming eye. . ."

The Banyan Tree.

Arakan, Arracan, n.p. This is an European form, perhaps through Malay, of *Rakhaing*, the name which the natives give themselves. This is believed by Sir Arthur Phayre to be a corruption of the Skt. *rakshasa*, Pali *rakkhaso*, i.e. 'ogre' or the like, a word applied by the early Buddhist propagationists to unconverted tribes of alien race with whom they came in contact.

It is not impossible that the *Ἀργυρῆ* of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as 'Silver-land' in old Indian Geography has yet been found.

We may notice, without laying any stress upon it, that in Mr. Beal's account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called *O-li-ki-lo*, which transliterates fairly into some name like *Argyrē*, and not into any other yet recognisable (see J. R. A. S. (N. S.) xiii. 560, 562).

c. 1420–30. "Mari deinceps cum mense integro ad ostium Rachani fluvii pervenisset."—N. Conti, in Poggius, *De Varietate Fortunæ*.

1516. "Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande . . . confina similmente col regno di Bégala e col regno di Aua, e chiamasi Aracan."—*Barbosa*, in *Ramusio*, i. 316.

1545. "They told me that coming from

* A friend here queries: 'By Mr. Shapira?'

your Certainly it was
such humours that the truth
—Burke's Speech Feb 20th

The seed (in common
the nut) of the palm *Arca*
L commonly though some
improperly called betel nut
in *betel* (q v) belonging in

large country called *Arkung* to which the
Bunder of Chittagong properly belongs —
Gladstone's Ayeen ed. 1800: 4

1673 A mixture of the
the most accursedly base
who are known for their
lurking in the Islands at the
Ganges by the name of
Fryer 219

1796 T

Orrakan is
known and
capital) at
140

1797 *Arackan* has the Convenience of
a noble spacious River *A Ham* 1 30

Arbol Triste s The tree or shrub

so
to
Ar
na

an

mi

ti

7

1516 There are ved there many sam
bucos with areca *Barbosa Hak*
Soc 64

or Betel
areca
jacks green ginger oranges lemons figs
cor mangos citrons *Bilho Tombo da*
The Portuguese also formed a word *ari-*
guera for the tree bearing the nuts

Arkatou βασιλειον Σορα of Ptolemy
Arkatu residence of K Sora
c 1340 W

Argemone mexicana This Ameri-
can weed (N O *Papaveraceae*) is notable

183.

1785 It may be said that this letter
was written by the Nabob of Arcot in a

argemone gumooze

Argus Pheasant s This name

* See Mug
† The word is misprinted *Bu* since s but see
Fryer's Index

* The Tamil s *gaf*
† H and Mahr s ssp but vert s we are
told, Guzerat for *taddy* in some form.

which seems more properly to belong to the splendid bird of the Malay Peninsula (*Argusianus giganteus*, Tem., *Pavo argus*, Lin.) is confusingly applied by Europeans in Upper India to the Himalayan horned pheasant *Cerionis* (Spp. *satyra*, and *melanocephala*) from the round white eyes or spots which mark a great part of the bird's plumage.—See remark under Moonaul.

Arrack, or Rack, s. This word is the Ar. 'arak, properly 'per-pira-tion,' and then, first the exudation or sap drawn from the date palm ('*arak-al-tamar*); secondly any strong drink, 'distilled spirit,' 'essence,' &c. But it has spread to very remote corners of Asia. Thus it is used in the forms *ariki* and *arki* in Mongolia and Manchuria, for spirit distilled from grain.

In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also to that from rice. The Turkish form of the word, *râkî*, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with aniseed, made in the Lebanon. There is a popular or slang French word, *riquiri*, for brandy, which appears also to be taken from *arakî* (*Marcel Devic*).

Humboldt (*Examen*, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420. "At every *nam* (post-house) they gave the travellers a sheep, a goose, a fowl 'arak. . . ."—Shah Rukh's Embassy to China, in N. & E. xiv. 396.

1516. "And they bring cocoa-nuts, *hur-raca* (which is something to drink)"—*Barbosa*, Hak. Soc. 59.

1518. "—que todos os mantimentos sey de pão, como vinhos, *orracas*, arrozes, carnes, e pe-cados"—*In Archiv. Port. Orient.* fasc. 2, 57.

1521. "When these people saw the politeness of the captain, they presented some fish, and a vessel of palm-wine, which they call in their language *uraca*"—*Pigafetta*, Hak. Soc. 72.

1544. "Manueli a cruce com-mendo ut plurimum invigilet duobus illis Christianorum Carearum pagis, diligenter attendere nemo potu *Orracas* se inebriet si ex hoc deinceps tempore Punicali [q. v.] *Orracha* potetur, ipsos ad mihi suo gravi damno luituros."—*Sci. Fr. Xav. Epist.*, p. 111.

1551. "And the excise on the *orraquas* made from palm-trees, of which there are three kinds, viz., *cura*, which is as it is drawn; *orraqua*, which is *cura* once boiled (*cozida*, qu. distilled?); *sharab* (*xarao*) which is boiled 2 or 3 times and is stronger than *orraqua*."—*S. Nottho*, Tombo, 50.

1563. "One kind (of coco-palm) they keep to bear fruit, the other for the sake of the *cura*, which is *vinomosto*; and this when it has been distilled they call *orraca*."—*Garcia D'O*, i. 67.

(The word *surā*, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: "The *Arpellim* is at first full of a very sweet water, which the Indians drink from the nut, using it instead of wine. This drink is called *rhonco-cura*, and is exceeding pleasant." It is indeed possible that the *rhonco* here may already be the word *arrack*.)

1605. "A Chinese borne, but now turned Iauan, who was our next neighbour . . . and brewed *Aracko* which is a kind of hot drink, that is used in most of these parts of the world, instead of Wine. . ."—*J. Scot*, in *Purchas*, i. 173.

1631. " . . . jecur a potu istius maledicti *Arac*, non tantum in temperamento immutatum, sed etiam in substantia corruptum."—*Jac. Bontius*, lib. ii., cap. vii. p. 22.

1687. "Two Jars of *Arack* (made of Rice as I judged) called by the Chinese *Sams-shu*."—*Dampier*, i. 419.

1719. "We exchanged some of our wares for opium and some *arrack*"—*Robinson Crusoe*, Pt. II.

1727. "Mr. Boucher had been 14 Months soliciting to procure his *Phirmaund*; but his repeated Petitions had no Effect. But he had an *Englishman*, one *Siran*, for his Interpreter, who often took a large Dose of *Arrack* . . . *Siran* got pretty near the King (*Aurengzeb*) . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him" (see *Doai*).—*A. Hamilton*, i. 97.

Rack is a further corruption; and *rack-punch* is perhaps not quite obsolete.

1603. "We taking the But-ends of Pikes and Halberts and Faggot sticks, drave them into a *Racke-house*."—*E. Scot*, in *Purchas*, i. 184.

Purchas has also *Vraca* and other forms; and at strong kind of āpi = 'fire'.

1616. "Some small quantitie of Wine, but not common, is made among them; they call it *Rack*, distilled from Sugar and a spicie Rinde of a Tree called *Jagra*."—*Terry* in *Purchas*, ii. 1470.

1622. "We'll send him a jar of *rack* by next conveyance."—*Letter in Sainsbury*, iii. 40.

1627. "Java hath been fatal to many of the English, but much through their own

distemper with Rack"—*Punch*, *Pilgrim* age, 693

1848 "Jes . . . finally inebriated upon having a bowl of rack punch. That bowl of rack punch was the cause of all this history. —*Sunday Fair*, ch vi

Arsenal, s. An old and ingenious etymology of this word is *ars navalis*. But it is really Arabic. Hyde derived it from *tars-lhunah*, 'domus

Italian forms *darsena*, *darsinale*, corroborate this, and the Sp *atarazana*, which is rendered in Arabic by Pedro de Alcalá, quoted by Dory, as *dar a*

tion of *Les Origines Indo-Europeennes, ou les Aryas Primitifs* (Paris, 1809), and this writer seems almost to claim the name in this sense as his own (see quotation below). But it was in use long before the date of his book. Our first quotation is from Ritter, and there it has hardly reached the full extent of application. Ritter seems to have derived the use in this passage

a The word perused the proposed by using of the however still

Hovelacque,

especially, prefers it. We may observe here that the connexion which evidently exists between the several languages classed together as Aryan

the word *drya* is
ry prefix
a survi-
luence on

in in an
option on
the king
of Aryan
in the

80

Artichoke, s. The genealogy of this word appears to be somewhat as

Median version styled, 'God of the Aryans'

B c c 436 "Adam Daryavush Khshaya

Aryan, adj. Sansk. *Arya*, noble. A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Slavonic, &c.), which speak languages belonging to the same family as Sanskrit. Much vogue was given to the term by Pictet's publica-

(Rawlins)

1835 "Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period *Arians* (*Arier*) (*Manu*, ii 22, v 45), a name coinciding with that of the ancient Medes." —*Ritter*, v 428

1838 See also *Ritter*, viii 17 seqq, and Pott's art in *Erach d. Gruber's Encyc* ii. 18, 46

* Sic, in the published text. The spelling with A instead of I A is believed to be correct (see Dory, s v *Athracus*).

1850. "The Aryan tribes in conquering India, urged by the Brahmans, made war against the Turanian demon-worship, but not always with complete success."—*Dr. John Wilson, in Life*, 450.

1851. "We must request the patience of our readers whilst we give a short outline of the component members of the great Arian family. The first is the Sanskrit. . . . The second branch of the Arian family is the Persian. . . . There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe. . . ."—(*Prof. Max Müller?*) *Edinburgh Review*, Oct. 1851, pp. 312-313.

1853. "Sur les sept premières civilisations, qui sont celles de l'ancien monde, six, appartiennent, en partie au moins, à la race ariane."—*Gobineau, De l'Inégalité des Races Humaines*, i. 364.

1855. "I believe all who have lived in India will bear testimony . . . that to natives of India, of whatever class or caste, Mussulman, Hindoo, or Parsee, "Aryan or Tamulian," unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible."—*Mission to Ava*, 59 (publ. 1858).

1858. "The Aryan tribes,—for that is the name they gave themselves, both in their old and new homes,—brought with them institutions of a simplicity almost primitive."—*Whitney, Or. & Ling. Studies*, ii. 5.

1861. "Latin, again, with Greek, and the Celtic, the Teutonic, and Slavonic languages, together likewise with the ancient dialects of India and Persia, must have sprung from an earlier language, the mother of the whole Indo-European or Aryan family of speech."—*Prof. Max Müller, Lectures*, 1st Ser. 32.

We also find the verb *Aryanize*:

1858. "Thus all India was brought under the sway, physical or intellectual and moral, of the alien race; it was thoroughly Aryanized."—*Whitney, u. s. 7*.

Ashrafee, s. Arab. *ashrafī*, 'noble,' applied to various gold coins (in analogy with the old English 'noble'), especially to the *dīnār* of Egypt, and to the gold mohr of India.—See **Xerafine**.

c. 1550. "There was also the sum of 500,000 Falory* *ashrafies*, equal in the currency of Persia to 50,000 royal Irak tomāns."—*Mem. of Humayun*, 125.

Assa-foetida.—See **Hing**.

Assam, n.p. The name applied for the last 3 centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name *Āsām* and sometimes *Ashām* is a

form of *Āhām* or *Āhom*, a dynasty of Shan race, who entered the country in the middle ages, and long ruled it.

Assam politically is now a province embracing much more than the name properly included.

c. 1590. "The dominions of the Rajah of Asham join to Kamroop: he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse."—*Gladwin's Ayeen* (ed. 1800) ii. 3.

1682. "Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in Asham and Sillet, two large plentiful countries 8 days' journey distant from this city (Dacca)."—*Hedges*, Oct. 29th.

1770. "In the beginning of the present century, some Bramins of Bengal carried their superstitions to Asham, where the people were so happy as to be guided solely by the dictates of natural religion."—*Raynal* (tr. 1777) i. 420.

1788. "M. Chevalier, the late Governor of Chandernagore, by permission of the King, went as high up as the capital of Assam, about the year 1762."—*Rennell's Mem.*, 3rd ed. p. [299].

Assegay, s. An African throwing-spear. Dozy has shown that this is Berber *zaghāya*, with the Arabic article prefixed (p. 223). Those who use it often seem to take it for a S. African or Eastern word. So *Godinho de Eredia* seems to use it as if Malay (f. 21v).

c. 1270. "There was the King standing with three 'exortins' (or men of the guard) by his side armed with javelins [*ab lur atzagayes*]."—*Chronicle of K. James of Aragon*, tr. by Mr. Foster, 1883, i. 173.

c. 1444. . . . "They have a quantity of azagaias, which are a sort of light darts."—*Cadamosto, Navegação primeira*, 32.

1552. "But in general they all came armed in their fashion, some with azagaias and shields, and others with bows and quivers of arrows."—*Barros*, I. iii. 1.

1572.

"Hum de escudo abraçado, e de azagaia, Outro de arco encurvado, e setta ervada."—*Camões*, i. 86.

By Burton:

"this, targe on arm and assegai in hand, that, with his bended bow, and venom'd reed."

1600. "These they use to make Instruments of wherewith to fish . . . as also to make weapons, as Bows, Arrows, Aponers, and Assagayen."—*Disc. of Guinea*, from the Dutch, in *Purchas*, ii. 927.

1608. "Donques voyant que nous ne

* A note suggests that *Falory*, or *Flori*, indicates *florin*.

pouvions passer les deux hommes sont venu
en nageant au r s de nous et ayans en leurs
mains trois Lancettes ou Asagayes —
Houtman, 56

1666 'Les autres armes offensives (in
India) sont l'arc et la fleche le javelot ou
zagaye — *Thevenot* v 132 (ed. 1727)

1681
hombres bazos
azagayas assu
lanças pequenas
con ellos — *Ma*
pendio 87

1879

1683 'I saw ye *Tafut* = and Atlases
in ye Warehouse and gave directions con
cerning their several colours and stripes —
Hedges April 6

1689 (Surat) is renowned for
rich Silks such as Atlases and for
Zarbafts — *Orington* '18

c 1700-60 The most considerable
(manufacture) is that of their atlases or
satin flowered with gold and silver — *Grose*,
1 117

Atoll s A group of coral islands
forming a ring or chaplet sometimes
of many miles in diameter inclosing a

pines — (*Crawford*, *Dict Ind*
301) **Atép** = Javanese for the

1672 'Atap or leaves of Palm.
— *Baldaeus* Ceylon 164

1600 **Adapol** (quae folia sunt sicca et
vetusta) — *Rumphius* *Herb Amb* 1
14.

pression from the Malave islands
which are typical examples of this
structure, and where the form of the
word is *atolu*. It is probably connected
with the Sinhalese prep *atul*

term was made a
Darwin in his publ
Reefs (see below)
quotation shows that
realized at an earlier

tau mil eu d vn Atollon,

Atlas, s An obsolete
'satin' from the Arab
that sense literally ba

1500 'Raso por seda raso' — *Atlās*
Vocabular Arau go of Fr P de Alcalá.

1672 'Raso por seda raso' — *Atlās*
Vocabular Arau go of Fr P de Alcalá.

Reefs 2

Aumil, s Arab and thence Hind
'amil (noun of agency from 'amal, he

* *Zarbafts* (Pers gold weavers) a brocade

1813 amadavats and other songsters are brought thither (Bombay) from Surat and different countries. —*Forbes Or Mem* : 47

Avatar s Sansk *Ata* *ira* an incarnation on earth of a divine Being This word first appears in *Baldaeus* (1672) in the form *Autaar* (*Afgo derye*, p 52) which in the German version generally quoted in this book takes the corrupter shape of *Altar*

naculurs in the forms *a ja* or *aya* but it is really Portuguese (f *aia* 'a nurse, or governess in *aio* the governor of a young noble)

1782 (1 Table of Wages) —

Consumah 10 (rupees a month)

Eyah

India Ga etc Oct 19

1810 The female who attends a lady while she is dressing etc is called an *Ayah* — *Wall amson* : *U* : 337

trahars 4)

1821 'The

1845 "In

—*Browning D*

18 0 iv pp 9

1873 The white robed *ayah* sits in

1875 Balzac sayatars were a hundred fold as numerous as those of Vishnu — *Id d*, April 24 p 421

Tales 7

and that *aiarie* = in Dutch *avery* *avery* or *havery* — (See Dozy *Ooster lingen*)

Ayah s A native lady's maid nurse maid The word has adopted into most of the Indian

the RUSSIAN use of the as

the
of
illed
the
ader

whose especial protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghorî dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1516. "They also find in this town (Limadura in Guzerat) much chalcedony, which they call babagore. They make beads with it, and other things which they wear about them."—*Barbosa*, 67.

1554. "In this country (Guzerat) is a profusion of Bâbâghûrî and carnelians; but the best of these last are those coming from Yaman."—*Sidi 'Ali Kapudân*, in *J.A.S.B.* v. 463.

1590. "By the command of his Majesty grain weights of bâbâghûrî were made, which were to be used in weighing."—*Âin*, i. 35, and note, p. 615.

1818. "On the summit stands the tomb . . . of the titular saint of the country, Baba Ghor, to whom a devotion is paid more as a deity than as a saint. . . ." *Copland*, in *Tr. Lit. Soc. Bo.*, i. 291.

1849. Among ten kinds of carnelians specified in *H. Briggs's Cities of Gujarâshtra* we find "Bawa Gori Akik, a veined kind," p. 183.

Babbs, n.p. This name is given to the I. of Perim, in the St. of Babel-mandel, in the quotation. It was probably English sea-slang only.

1690. "The Babbs is a small island opening to the Red Sea. . . . Between this and the Main Land, is a safe Passage . . ." *Ovington*, 458.

Baber, Bhabur, s. Hind. bâbar. A name given in those districts of the N.W. Provinces which lie immediately under the Himâlaya to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called *Tarâi*. (See *Terye*.)

The following extract from the report of a lecture on Indian Forests is rather a happy example of the danger of "a little learning" to a reporter:

1877. "Beyond that (the *Tarâi*) lay another district of about the same breadth, called in the native dialect the Bahadar. That in fact was a great filter-bed of sand and vegetation."—*London Morning Paper* of 26th May.

Babi-roussa, s. Malay *babi** ('hog')

* This word takes a ludicrous form in *Dampier*: "All the Indians who spake Malayan. . . . look on those Meangians as a kind of Barbarians; and upon any occasion of dislike, would call them Bobby, that is Hogs."—i. 515.

rûsa ('stag'), = The 'Stag-hog,' a remarkable animal of the swine genus (*Sus babirussa*, L.; *Babirussa alburnus*, L. Cuvier), found in the island of Bourou, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and the drawing given by Cosmas, to any other animal. The 4-horned swine of Aelian is more probably the African Wart-hog, called accordingly by F. Cuvier *Phacocharus Aeliani*.

c. A.D. 70. "The wild bores of India have two bowing fangs or tusks of a cubit length, growing out of their mouth, and as many out of their foreheads like calves horns."—*Pliny*, viii. 52 (*Holland's Tr.* i. 231).

c. 250. "Ἀέγει δὲ Δίῳρον ἐν Ἀδίωνίᾳ γίνεσθαι . . . ὅς τετρακέφαλος."—*Aelian*, *De Nat. Anim.* xvii. 10.

c. 545. "The Choirelaphus ('Hog-stag') I have both seen and eaten."—*Cosmas Indicopleustes*, in *Cathay*, &c., p. clxxv.

1555. "There are hogs also with horns, and parats which prattle much which they call noris."—*Galvano*, *Discoveries of the World* (Hak. Soc.) 120.

1638. "Quadrupes hoc inusitatae figurae monstrosae bestiis ascribunt Indi quod adversae speciei animalibus, Porco scilicet et Cervo, pronatum putent . . . ita ut primo intuitu quatuor cornibus juxta se positus videatur armatum hoc animal Baby-Roussa."—*Piso*, *Appendix to Bontius*, p. 61.

Baboo, s. Beng. and Hind. *Babû*. Properly a term of respect attached to a name, like *Master* or *Mr.*, and formerly applied in some parts of Hindustan to certain persons of distinction. Its application as a term of respect is now almost or altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for 'Sir, My lord, your Honour'). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify 'a native clerk who writes English.'

1782. "*Cantoo Baboo*" appears as a subscriber to a famine fund at Madras for 200 Sicca Rupees.—*India Gazette*, Oct. 12.

1803. ". . . Calling on Mr. Neave I foun

there Baboo Dheep Narrun brother to Oodit Narrun Rajah at Benares —Lord Valentia's *Travels* i 112

1824 the immense convent like mansion of some of the more wealthy Baboos —*Heber*, i 31, ed 1844

1834 "The Baboo and other Tales

occurs in Italian under the more direct form of *maimone* in *gatto maimone*, 'cat-monkey' or rather monkey-cat'

Bacanore and Barcelore, napp Two ports of Canara often coupled together in old narratives but which

pettah of
This was
important

1800

But I'd sooner be robbed by a tall man

Tulava and subsequently a stronghold of the Vivvanagar Rajas

Madras Presidency in about 55

30 Thence (from Hannaur) the r came to Basarâr a small city

now feda in *Guldemeister*, 184

Babool 11 12 1 1 1 1 1

coast, the *Acacia arabica* Villu and Bhils use the gum as food

1666 'L'eau de Vie de ce Pais qu'on y boit ordinairement est faicte de jagre ou sucre noir qu'on met dans de l'eau avec de l'écorce de l'arbre Baboul pour y donner quelque force et ensuite on les distille ensemble —*Theriacot* v 50

s tuated on an estuary One sees there an abundance of sugar cane such as has no equal in that country —*Ibn Batuta* iv 77 78

c 1400 Duas praeterea ad maritimas urbes alteram Pachamuriam nomine xx diebus transit —*Conti in Poggius de Var Fort* iv

1849 'Look at that great t

Deesa to the Hula mountains sand, sometimes it has a little ring of babul or milk bush —*L from Young Egypt* 1

Baboon, This no doubt comes to us through the Italian *babuino* but it is probable that the latter word is a corruption of Pers *maimun* 'a baboon or monkey' a word which also

1548 'The Port of the River of Bar calor pays 500 loads (of rice as tribute) —*Botelho, Tombo*, 246

1552 Having dispatched this vessel,

* 46 *Tulu nade Tuluva* or S Canara

he (V. da Gama) turned to follow his voyage, desiring to erect the *padrão* (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of *Sancta Maria*, whence those islands are now called *Saint Mary's Isles*, standing between *Bacanor* and *Baticala*, two notable places on that coast."—*De Barros*, I. iv. 11.

"... the city *Onor*, capital of the kingdom, *Baticali*, *Bendor*, *Bracelor*, *Bacanor*."—*Id.* I., ix. 1.

1726. "In *Barseloor* or *Basseloor* have we still a factory . . . a little south of *Basseloor* lies *Baquanoor* and the little *River Vier*."—*Valentijn*, v. (Malabar) 6.

1727. "The next town to the Southward of *Batacola* is *Barceloar*, standing on the Banks of a broad *River* about 4 Miles from the Sea. . . . The Dutch have a Factory here, only to bring up *Rice* for their *Garrisons* . . . *Baccanoar* and *Molkey* lie between *Barceloar* and *Mangalore*, both having the benefit of *Rivers* to export the large quantities of *Rice* that the *Fields* produce."—*A. Ham.* i. 284-5.

1780. "St. Mary's Islands lie along the coast N. and S. as far as off the river of *Bacanor*, or *Callianpoor*, being about 6 leagues . . . In lat. 13° 50' N., 5 leagues from *Bacanor*, runs the river *Barsalor*."—*Dunn's N. Directory*, 5th ed. 105.

1814. "Barcelore, now frequently called *Cundapore*."—*Forbes, Or. Mem.* iv. 109, also 113.

Backdore, s. H. *bāg-dōr* ('bridle-cord'); a halter or leading rein.

Backsee. Sea Hind. *bāksī*. Nautical 'aback,' from which it has been formed (*Roebuck*).

Badega, n.p. The Tamil *Vadagar*, i.e. 'Northerners.' The name has at least two specific applications:

a. To the *Telugu* people who invaded the *Tamil* country from the kingdom of *Vijayanagara* (the *Bisnaga* or *Narsinga* of the *Portuguese* and old travellers, *qq. v.*) during the later middle ages, but especially in the 16th century. This word first occurs in the letters of *St. Francis Xavier* (1544), whose *Parava* converts on the *Tinnevely* Coast were much oppressed by these people. The *Badega* language of *Lucena*, and other writers regarding that time, is the *Telugu*.

The *Badagas* of *St. Fr. Xavier's* time were in fact the emissaries of the *Nāyaka* rulers of *Madura*, using violence to exact tribute for those rulers, whilst the *Portuguese* had conferred on the *Paravas* "the somewhat dan-

gerous privilege of being *Portuguese* subjects." See *Caldwell's H. of Tinnevely*, 69 seqq.

1544. "Ego ad *Comorinum Promontorium* contendo edque naviculas deduco xx. cibariis onustas, ut miseris illis subveniam *Neophytis*, qui *Bagadarum* (read *Badagarum*) acerrimorum *Christiani* nominis hostium terrore percussi, relictis vicis, in desertas insulas se abdidierunt."—*S. F. Xav. Epist.* i. vi. ed. 1677.

1572. "Gens est in regno *Bisnagae* quos *Badagas* vocant."—*E. Acosta*, 4. b.

1737. "In eā parte missionis *Carnatensis* in quā *Telougou*, ut aiunt, lingua viget, seu inter *Badagos*, quinque annos versatus sum; neque quamdiu vigerent vires ab illā dilectissimā et sanctissimā *Missione Pudecherium* veni."—*In Norbert*, iii. 230.

1875. "Mr. C. P. Brown informs me that the early French missionaries in the *Guntur* country wrote a vocabulary 'de la langue *Talenga*, dite vulgairement le *Badega*.'"—*Bp. Caldwell, Dravidian Grammar*, Intr. p. 33.

b. To one of the races occupying the *Nilgiri Hills*, speaking an old *Canarese* dialect, and being apparently a *Canarese* colony, long separated from the parent stock.—(See *Bp. Caldwell's Grammar*, 2nd ed., pp. 34, 125, &c.) The name of these people is usually in *English* corrupted to *Burghers* (q.v.)

Badgeer, s. Pers. *bād-gīr*, 'wind-catch.' An arrangement acting as a windsail to bring the wind down into a house; it is common in *Persia*, and in *Sind*.

1298. "The heat is tremendous (at *Hormus*) and on that account the houses are built with ventilators (*ventiers*) to catch the wind. These ventilators are placed on the side from which the wind comes, and they bring the wind down into the house to cool it."—*Marco Polo*, ii. 450.

1817. "The wind-tower on the *Emir's* dome Can hardly win a breath from heaven." *Moore, Fireworshippers*.

1872. "... *Badgirs* or windcatchers. You see on every roof these diminutive screens of wattle and dab, forming acute angles with the hatches over which they project. Some are moveable, so as to be turned to the S.W. between *March* and the end of *July*, when the monsoon sets in from that quarter."—*Burton's Sind Revisited*, 254.

1881. "A number of square turrets stick up all over the town; these are *badgirs* or ventilators, open sometimes to all the winds, sometimes only to one or two, and divided inside like the flues of a great chimney, either to catch the draught, or to carry it to the several rooms below."—*Pioneer Mail*, *March* 5th.

Badjoe Bajoo, = The Malay jacket, Mal *baj*

1784 Over this they wear the badjoo which resembles a morning gown open at the neck but fastened close at the wrist and half way up the arm — *Marsden's H of Samatra* 21 ed. 44

1883 They wear above it a short

Bael, s Hind *bel*, Mahr *bail* from Sansk *tilva* the Tree and Fruit

ment of dysentery &c These are noticed also by P others and have in India Yet th have attended

of the *bel* is in the Punjab made into carved snuff-boxes for sale to the Afghans

1563 bel in B physicians which was its proper name *cirifole* or *bel* and they told me that *cirifole* [*sripala*] was the physician's name for it — *Garcia De O* fi 221, 222

1631 Jac Bontius describes the *bel* as

1879 On a large *bel* tree an fruit — *Stokes Ind a*

Bafta, = A L

especially at Baroch from the Pers *bifta*, woven The old Baroch *baftas* seem to have been fine goods Nothing is harder than to find intelligible explanations of the distinction between the numerous varieties of cotton stuffs formerly exported from

recently

1612 Baftas or white Callicoes from twentie to fortie R yals, the *corge* — *Capt Sar s in Purch* is 1 347

1679 tis erans qui y font cette des de c tton que lon appelle sont les plus fines de toutes se font dans la Prouince de — *Mandelslo* 178

1663 Baftas est un nom Indien qui

1612 Broach Baftas broad and narrow — *Fryer* 86

1875 In the Calcutta Tariff valuation of this year we find Piece Goods Cotton

Baftahs score, 30rs It is curious to find this word now

Bahar, s Arab *bal* r Malay *blaram* from Sansk *bhara* 'a load' A weight used in large trading transactions it varied much in different

reckoned as equal to 3 **peculs**, (q.v.) or 400 lbs. **avoirdupois**. But there was a different **bahār** in use for different articles of merchandize; or, rather, each article had a special surplus allowance in weighing, which practically made a different **bahār** (see **Picota**).

1498. . . . "and begged him to send to the King his Lord a **bagar** of cinnamon, and another of clove . . . for sample" (*a mostra*).—*Roteiro de V. da Gama*, 78.

1506. "In Cananor el suo Re si è zentil, e qui nasce zz. (i.e., *zencari* or 'ginger'); ma li zz. pochi e non eusi boni come quelli de Colcut, e suo peso si chiama **baar**, che sono K. (Cantari) 4 da Lisbona."—*Relazione di Leonardo Cu' Masser*, 26.

1510. "If the merchandise about which they treat be spices, they deal by the **bahar**, which **bahar** weighs three of our *cantari*."—*Varthema*, p. 170.

1516. "It (Malacca) has got such a quantity of gold, that the great merchants do not estimate their property, nor reckon otherwise than by **bahars** of gold, which are 4 quintals to each **bahar**."—*Barboza*, 193.

1552. "300 **bahares** of pepper."—*Castanheda*, ii. 301. Correa writes **bares**, as does also Couto.

1554. "The **baar** of nuts (*noz*) contains 20 *faráçolas*, and 5 maunds more of *picota*; thus the **baar**, with its *picota*, contains 20½ *faráçolas*. . . ."—*A. Nunes*, 6.

c. 1569. "After this I saw one that would have given a **barre** of Pepper, which is two Quintals and a halfe, for a little Measure of water, and he could not have it."—*C. Fredericke in Hakl*, ii. 358.

1598. "Each **Bhar** of Sunda weigheth 330 *catten* of China."—*Linschoten*, 34.

1606. ". . . their came in his company a Portugall Souldier, which brought a War-rant from the Capitaine to the Gouvernor of *Manilla*, to trade with vs, and likewise to giue *John Rogers* for his pains a **Bahar** of Cloues."—*Middleton's Voyage*, D. 2. b.

1613. "Porque os naturaes na quelle tempo possuyão muytos báres de ouro."—*Godinho de Eredia*, 4 r.

Bahaudur, s. Hind. *Bahādur*, 'a hero, or champion.' It is a title affixed commonly to the names of European officers in Indian documents, or when spoken of ceremoniously by natives ("e.g. Jones *Sāhib Bahādur*"), in which use it may be compared with the "gallant officer" of Parliamentary courtesy, or the *Illustrissimo Signore* of the Italians. It was conferred as a title of honour by the Great Mogul and by other native princes. Thus it was particularly affected to the end of

his life by Hyder Ali, to whom it had been given by the Raja of Mysore (see quotation from John Lindsay below). *Bahādur*, and *Sirdār Bahādur* are also the official titles of members of the 2nd and 1st classes respectively of the Order of British India, established for native officers of the army in 1837.

As conferred by the court of Dehli the usual gradation of titles was (ascending):—1. *Bahādur*; 2. *Bahādur Jung*; 3. *Bahādur ud-Daulah*; 4. *Bahādur ul-Mulk*. At Hyderabad they had also *Bahādur ul-Umrā* (*Kirkpatrick*, in *Tippoo's Letters*, 351).

In Anglo-Indian colloquial parlance the word denotes a haughty or pompous personage, exercising his brief authority with a strong sense of his own importance; a *don* rather than a swag-gorer. Thackeray, who derived from his Indian birth and connexions a humorous felicity in the use of Anglo-Indian expressions, has not omitted this serviceable word. In that brilliant burlesque, the *Memoirs of Major Gahagan*, we have the Mahratta traitor *Nobachee Bahauder*. It is said also that Mr. Canning's malicious wit bestowed on Sir John Malcolm, who was not less great as a talker than as a soldier and statesman, the title, not included in the Great Mogul's repertory, of *Bahauder Jaw*.*

Bahādur is one of the terms which the hosts of Chingiz Khan brought with them from the Mongol Steppes. In the Mongol genealogies we find Yesugai *Bahādur*, the father of Chingiz, and many more. Subutai *Bahādur*, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China! In Sanang Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written *Baghatür*, whence in Russian *Bogatir* still survives, as a memento probably of the Tartar domination, meaning 'a hero or champion.' It occurs often in the old Russian epic ballads in this sense; and is also applied to Samson of the Bible. It occurs in a Russian chronicle as early as 1240, but in application to Mongol

* At Lord Wellesley's table, Major Malcolm mentioned as a notable fact that he and three of his brothers had once met together in India. "Impossible, Malcolm, quite impossible!" said the Governor-General. Malcolm persisted. "No, no," said Lord Wellesley, "if four Malays had met, we should have heard the noise all over India!"

leaders In Polish it is found as *Bo*
hatyr and in Hungarian as *Bator* —
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 gut
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his person — *Abdur a al s H st in Not et*
Ext xiv 196

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 that the
 ' through
 sonant, of the Zend *bag/a puthra*
 'Son of God' and thus but another
 form of the famous term *Faghfur* by
 which the old Persians rendered the
 Chinese *Tien ta* ' (Son of Heaven)

1781 Sheikh Hussein upon the guard

our army and was besieging Madras —
Captivity of Hon John Landsay in Lists of
Landsays in 196
 1800 One lac of Behaudry pagodas —
Wellington : 148

the
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 the
 on
 ers

homem rezo — Do f 461

1879 This strictly prohibitive Pro as-

Baikree, s. The Bombay name for the Barking-deer, q. v. It is Guzarāti *bekri*; and, acc. to Jerdon, Mahr. *bekra*, or *bekan*, but this is not in Molesworth's Dict.

1879. "Any one who has shot *balkri* on the spurs of the Ghats can tell how it is possible unerringly to mark down these little beasts, taking up their position for the day in the early dawn."—*Overl. Times of India*, Suppt. May 12, 76.

Bajra. Hind. *bājra* and *bājri* (*Pennisetia spicata*, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it *bahjeree* (*Or. Mem.* ii. 406).

1844. "The ground (at Maharajpore) was generally covered with bajree, full 5 or 6 feet high."—Lord Ellenborough in *Ind. Admin.* 414.

Bākir-khānī, s. A kind of cake, almost exactly resembling pie-crust, said to owe its name to its inventor *Bākir Khān*.

Balāchong, **Blachong**, s. Malay *balāchān*. The characteristic condiment of the Indo-Chinese and Malayan races, composed of prawns, sardines, and other small fish, allowed to ferment in a heap, and then mashed up with salt. Marsden calls it 'a species of caviare,' which is hardly fair to caviare. It is the *ngāpi* of the Burmese, and *trāsi* of the Javanese, and is probably, as Crawford says, the Roman *garum*. One of us, who has witnessed the process of preparing *ngāpi* on the island of Negrais, is almost disposed to agree with the Venetian Gasparo Balbi (1683), who says, "he would rather smell a dead dog, to say nothing of eating it" (f. 125 v). But when this experience is absent it may be more tolerable.

1698. Dampier writes it *Balachaun*, ii. 28.

1727. "*Bankusay* is famous for making *Balichang*, a Sauce made of dried Shrimps, Cod-pepper, Salt, and a Sea-weed or Grass, all well mixed and beaten up to the Consistency of thick Mustard."—*A. Hamilton*, ii. 194.

The same author, in speaking of Pegu, calls the like sauce *Prock* (44), which was probably the Talain name. It appears also in *Sonnerrat* under the form *Proz* (ii. 305).

1784. "*Blachang* . . . is esteemed a great delicacy among the Malays, and is by them exported to the west of India. . . . It is a species of caviare, and is extremely offensive and disgusting to persons who are not accustomed to it."—Marsden's *H. of Sumatra*, 2nd ed. 57.

1883. ". . . *blachang*—a Malay preparation much relished by European lovers of decomposed cheese. . ."—*Bird, Golden Chersonese*, 96.

Balaghaut, used as n.p.; Pers. *bālā*, 'above,' Hind. Mahr., &c., *ghāt*, 'a pass,'—the country 'above the passes,' i.e. above the passes over the range of mountains which we call the "Western Ghauts" (see *Ghauts*). The mistaken idea that *ghāt* means 'mountains' causes Forbes to give a nonsensical explanation, cited below. The expression may be illustrated by the old Scotch phrases regarding "below and above the Pass" of so and so; implying Lowlands and Highlands.

c. 1562. "All these things were brought by the Moors, who traded in pepper which they brought from the hills where it grew, by land in Bisnega, and Balagate, and Cambay."—*Correa* of Ld. Stanley, p. 344.

1563. "*R.* Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of *Nizamosha*, for you often speak to me of such a person.

"*O.* I will tell you now that he is a King in the Bagalate (misprint for *Balagate*), whose father I have often attended medically, and the son himself sometimes. From him I have received from time to time more than 12,000 *pardaos*; and he offered me a salary of 40,000 *pardaos* if I would visit him for so many months every year, but I would not accept."—*Garcia de Orta*, f. 33v.

1598. "This high land on the toppe is very flatte and good to build upon, called *Balagate*."—*Linschoten*, 20.

"*Ballagate*, that is to say, above the hill, for *Balla* is above, and *Gate* is a hill. . ."—*Ibid.* 49.

1614. "The coast of Coromandel, *Balagatt* or *Telingana*."—*Sainsbury*, i. 301.

1666. "*Balagate* est une des riches Provinces du Grand Mogol. . . Elle est au midi de celle de Candich."—*Thevenot*, v. 216.

1673. ". . . opening the ways to *Baligaot*, that Merchants might with safety bring down their Goods to Port."—*Fryer*, 78.

c. 1760. "The *Balla-gat* Mountains, which are extremely high, and so called from *Bal*, mountain, and *gatt*, flat (!), because one part of them affords large and delicious plains on their summit, little known to Europeans."—*Grose*, i. 231.

This is nonsense, but the following are also absurd misdescriptions:—

1805. "*Bala Ghaut*, the higher or upper *Gaut* or *Ghaut*, a range of mountains so called to distinguish them from the *Payen Ghauts*, the lower *Ghauts* or *Passes*."—*Dict. of Words used in E. Indies*, 28.

1813. "In some parts this tract is called

the Balla Gaut or h h mounta
t ngu sh tlem from th e lower G
the sea. —*Furber Or Me* 1°

Balasure n p A town
trict of Orissa the e to of
earliest English factor es in the Bay
(q v) established in 1649 and then
an important seaport Supposed to be
properly *B lesiara*

16 G

When in the vale of Balaser I fo ght
And from Bengal the capt e Monarch
brought

o Leagues on —*A Ha* 1°

Balass n
n rose red

Orus in one of the districts subject to
Badakhshan

c 13 0 The mounta ns of Badakhsh n
have g ven the r name to the Badakhsh
ruby vulgarly called al Balakhsh —*Rn*
Datuta 11 5J 394

c 13 0

1581 I could never understand from
whence those that be called Balassi come
—*Cesar Freder le in Hall* 11 3°

16 3 Les Royaumes de Pe ou doù
viennent les rub s balets —*De la Bouillo je*
le Gou 1°6

1673 The last sort is called a Ballace
Ruby v h ch is not so much e teem as the
Sp nell because it is not so well coloured
—*Fryer* 915

1681 ay certos balaxes que
llaman candidos que son como los d a
mantes —*Mart ne de la Puente* 1°

* Pa n-ghat see Fayenghaut

ca T P o a d l

Balcony s Not an Anglo Indian
word but sometimes regarded as of
Oriental origin a thing more than
doubtful The etymology alluded to
by Mr Schuyler and by the lamented
William Gill in the quotations below
= not near th e of real m n t h y

a scaffold
used for u
as well as
ng in early
Buti com
o 8") says

Balco e luogo alto doue n monta e
scende Hence naturally would be
formed *balcone* which we have in G ov
Villani in Boccaccio and in Petrarch

Manuzzi (*l o abolar o It*) defines *bal*
co e as = *finestra* (?)

noted as to the modern
that whilst ordinary
luding among verse
and Lockhart Tennyson
(and Hood) accent the word as a dactyl

ie if we
r did in
Cowper
n l ong)

hose of

heavenly birth But called Scamander
by the sons of earth

Petrarch R n c Pte 1. Sonn. 35
ed Pl. = 1800

1340-50

Ma s com uom talar che p ange s parte
Vede cosa che h occh e l cor alletta
Così colez per ch io son in pr gione
Stando ad un balcone
Che fu sola a suoi d cosa perfetta
Com ncia a mirar con tale desio

Che me stesso, e l' mio mal pose in oblio :
L'era in terra, e l' cor mio in Paradiso."

Id. Rime, Pte. ii. Canzone 4.

1667. "And be it further enacted, That in the Front of all Houses, hereafter to be erected in any such Streets as by Act of Common Council shall be declared to be High Streets, Balconies Four Foot broad with Rails and Bars of Iron . . . shall be placed. . . ."—Act 19 Car. II., cap. 3, sect. 13. (Act for Rebuilding the City of London).

1783.

"At Edmonton his loving wife
From the balcony spied
Her tender husband, wond'ring much
To see how he did ride."

John Gelpin.

1805.

"For from the lofty balcony,
Rung trumpet, shalm and psaltery."
Lay of the Last Minstrel.

1833.

"Under tower and balcony,
By garden-wall and gallery
A gleaming shape she floated by,
Dead pale between the houses high."
Tennyson's Lady of Shalott.

1876. "The houses (in Turkestan) are generally but of one story, though sometimes there is a small upper room called *bala-khana* (Pers. *bala*, upper, and *khanā*, room) whence we get balcony."—*Schuyler's Turkestan*, i. 120.

1880. "*Bālā khānā* means 'upper house,' or 'upper place,' and is applied to the room built over the archway by which the *chāppā khānā* is entered, and from it, by the way, we got our word 'Balcony'."—*MS. Journal in Persia of Captain W. J. Gill. R.E.*

Baloon, Balloon, &c. s. A rowing vessel formerly used in various parts of the Indies, the basis of which was a large canoe, or 'dug-out.' There is a Mahr. word *bulyānuv*, a kind of barge, which is probably the original.

1539. "E embarcando-se . . . partio, e o forão acompanhando dez ou doza balões ate a Ilha de Upe. . . ." *Pinto*, ch. xiv.

1634.

"Neste tempo da terra para a armada
Balões, e cal' luzes cruzar vimos. . ."
Malaca Conquistada, iii. 44.

1673. "The President commanded his own Baloon (a Barge of State, of Two and Twenty Oars) to attend me."—*Fryer*, 70.

1755. "The Burmas has now Eighty Ballons, none of which as [sic] great Guns."—Letter from *Capt. R. Jackson* in *Dalrymple, Or. Reprint*, i. 195.

1811. "This is the simplest of all boats, and consists merely of the trunk of a tree hollowed out, to the extremities of which pieces of wood are applied, to represent a stern and prow; the two sides are boards joined by rottins or small bamboos without nails; no iron whatsoever enters into their

construction . . . The Balaums are used in the district of Chittagong."—*Solyma*, iii.

Balsora, n.p. This old form used to be familiar from its use in the popular version of the Arabian Nights after Galland. It is *Basra* properly, long the chief mart of the Euphrates and Tigris Delta.

Balty, s. Hind. *bālti*, a bucket. This is the Port. *balde*.

Bālwar, s. This is the native servant's form of 'barber,' shaped by the 'striving after meaning' as *bālwār*, for *bālwār*, i.e. 'capillarius,' 'hair-man.' It often takes the further form *bāl-būr*, another factitious hybrid, shaped by Pers. *bārīdan*, 'to cut,' quasi 'hair-cutter.' But though now obsolete, there was also (see both *Meninski*, and *Fulcrs s.v.*) a Persian word *bārbar*, for a barber or surgeon, from which came this Turkish term "*Le Berber-bachi*, qui fait la barbe au Pacha," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, publ. at Paris, 1881 (ii. 190). It looks as if this must have been an early loan from Europe.

Bamboo, s. Applied to many gigantic grasses, of which *Bambusa arundinacea* and *B. vulgaris* are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese *bānbū*. Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Mal. word is *buluh*. He thinks it more likely to have found its way into English from Sumatra than from Canara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is *banvu*. In the 16th century the form in the Concan appears to have been *mambu*, or at least it was so represented by the

they call Bambos and bee co ered
Strawe — *F tel in Hall* : 391

a th cke reede as b g as a
legge lich is called Bambus —
tot n 56

Java multis producte around nes

But we have not been successful in
finding other proof of this

It is possible that the Canarese word
in a
ment
lins

as we can find in any of the earlier
XVth century books which employ
canna or the like

In England the term *bamboo-cane*
is habitually applied to a kind of
walking stick which is
from any bamboo but is
of rattan. It may be ne

1615 These two kings (of Camboja and
Siam) have neither Horses nor any fiery
Instruments but make use only of bowes

1671 These Forts will better appeare
by the Draught thereof I herewith sent to
your Worship enclosed in a Bamboo —
Letter in Purchas : 699

1673 Among the other trees there was

BAMBOOS OF ORIENTAL INDIA. It
often attracted the attention of one
of the present writers

1663 The people from whom it (*taba*
sh r) is got call it *sacar-mambum* be
cause the canes of that plant are called by
the Indians mambu — *Garcia* : 194

1678 Some of these (canes) especially
in Malabar are found so large that the

(This spelling recurs throughout a chapter
describing *palankins* though elsewhere the
traveller writes *bamboo*)

1673 A Bamboo which is a long hollow
cane — *Fyger* 34.

1707 The City (Ava) tho great and
populous is only built of Bamboo Canes
— *A Hsailon* : 47

18. When I speak of bamboo huts I

Again
and many people on that river

a u lumb b p p p a u u u
clothes boxes pan boxes dinner trays
p cles, preserves, and melodious musical
torches footballs cordage
paper * these are but a few
that are made from the
union to Ava p. 153

bamboos are sometimes popularly

planat on by Bp Pallegory in quota
t on It had been the site of forts
erected on the ascent of the Menam
to the old capital Ayuthia by Con
stantine Phaulcon in 163 here the
modern city was established as the

183 In Calcutta Tar ff Valuat ons
P ece goods silk Bandanah Chopi als
per p ece of 7 handkerchiefs score
115 Rs

Bandaree s Mahr Bha d r the
name of the caste It s applied at

1 2 and Bamplacet w l hatund
at the mouth of the Menam —B ro I
2x 1

1 27 The Sh p arr ved at Bencock a
Castle about half way up where t c
tomary for all sh ps to put their G ns
ashore A Ham l t n : 363

milit a

1843 cert n dut es collected
from the bandarys who draw the toddy
(surra) fr m the aldens —S Bot lho
To abo 903

1644 The people are all Chris

1850 p. 16/

T r r r r r r

Bo arro MS

163 The P d nt f ha

1 appears D cl wh n gives D nah u {

c. 160 There s also on the island
composed of the
es who e l ving
ult vat on of the
46

A class or caste in Guzerat who do
this kind of preparation for dyeing are
called *Bandaru* (*Dru amond*)

■ 1590 H s Ma esty improved the
department n four ways T r l n
stuffs as Bandhn n C h nt A chah

1810 Her hu band came home laden
v th toddy for dist lln He is a ban
dari or toddy gatherer —Mar a Graham
26

c 1836 Of the Bhundarees the most
remarkable age is their fondness for a
peculiar pe es of long trumpet, called

1866 Of cour e sad Too good
wip n, his eyes with a large red bandana
handkerch of By all means come along
Major The major had turned h s face
away and he also s weepin —Last
Ch o cle of Ears t : 369

Bandejah s Port *bandej* a silver
a tray to put presents on We have
seen the word used only in the fol
lowing passages —

1691 We and the Hollanders went to

vizet Semi Dono, and we carid hym a bottell of strong water, and an other of Spanish wine, with a great box (or bandeja) of sweet bread."—*Cocks's Diary*, ii. 143.

c. 1760. "(Betel) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, Bandedjahs, something like our tea-boards."—*Grose*, i. 237.

Bandeja appears in the *Manilla Vocabulary* of Blumentritt as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast. It corresponds therefore to the Indian *qālī* (see Dolly).

Bandel, n. p. The name of the old Portuguese settlement in Bengal about a mile above Hoogli, where there still exists a monastery, said to be the oldest church in Bengal (see *Imp. Gazetteer*). The name is a Port. corruption of *bandar*, 'the wharf'; and in this shape the word was applied among the Portuguese to a variety of places. Thus in Correa, under 1541, 1542, we find mention of a port in the Red Sea, near the mouth, called *Bandel dos Malemos* ('of the Pilots'). Chittagong is called *Bandel de Chatigão* (e.g. in Bocarro, p. 444), corresponding to *Bandar Chāt-gām* in the Autobiog. of Jahāngir (Elliot, vi. 326). In the following passage the original no doubt runs *Bandar-i-Hūgli* or *Hūgli-Bandar*.

1631. "... these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of Port of Hūgli."—*Abdu'l Hamid*, in *Elliot*, vii. 32.

Bandicoot, s. Corr. from the Telugu *pandi-kokku*, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists *Mus malabaricus* (Shaw), *Mus giganteus* (Hardwicke), *Mus bandicota* (Bechstein). The word is now also used in Queensland.

c. 1330. "In Lesser India there be some rats as big as foxes, and venomous exceedingly."—*Friar Jordanus*, Hak. Soc. 29.

c. 1343. "They imprison in the dungeons (of Dwaigir, i.e. Daulatābād) those who have been guilty of great crimes. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by stratagem. I have seen these rats at Dwaigir, and much amazed I was!"—*Ibn Batuta*, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673. "For Vermin, the strongest huge Rats as big as our Pigs, which burrow under the Houses, and are bold enough to venture on Poultry."—*Fryer*, 116.

The following surprisingly confounds two entirely different animals:

1789. "The Bandicoot, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else."—*Munro, Narrative*, 32. See *Musk-rat*.

1879. "I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a bandicoot, appeared."—*Pollok, Sport in B. Burmah*, &c., ii. 14.

1880. "They (wild dogs in Queensland) hunted Kangaroo when in numbers . . . but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and 'possums.'"—*Blackwood's Mag.*, Jan. p. 65.

Bandicoy, s. The colloquial name in S. India of the fruit of *Hibiscus esculentus*; Tamil *veṇḍai-kkai*, i.e. unripe fruit of the *veṇḍai*, called in Hind. *bhendi*. See *Bendy*.

Bandy, s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the Southern and Western Presidencies, but is unknown in Bengal, and in the N. W. P. It is the Tamil *vandi*, Telug. *bandi*, 'a cart or vehicle.' The word, as *bendi*, is also used in Java.

1791. "To be sold, an elegant new and fashionable Bandy, with copper pannels, lined with Morocco leather."—*Madras Courier*, 29th Sept.

1800. "No wheel-carriages can be used in Canara, not even a buffalo-bandy."—Letter of Sir T. Munro, in *Life*, i. 243.

1810. "None but open carriages are used in Ceylon; we therefore went in bandies, or in plain English, gigs."—*Maria Graham*, 88.

1826. "Those persons who have not European coachmen have the horses of their . . . 'bandies' or gigs, led by these men . . . Gigs and hackeries all go here (in Ceylon) by the name of bandy."—*Heber* (ed. 1844), ii. 152.

1829. "A mighty solemn old man, seated in an open bundy (read bandy) (as a gig with a head that has an opening behind is called) at Madras."—*Mém. of Col. Mountain*, 2nd ed. 84.

1860. "Bullock-bandies covered with cajans met us."—*Tennant's Ceylon*, ii. 146.

1862. "At Coimbatore I bought a bandy or country cart of the simplest construction."—*Markham's Peru and India*, 393.

Bang Bhang s Hind *bhang* the dried leaves and small stalks of hemp (see *Ca abs : d ca*) used to cause intoxication either by smoking or when eaten mixt up into a sweetmeat (see *Majoon*) *Hashish* of the Arabs is substant ally the same Burdwood says it consists of the tender tops of the plants after flowering

1868

Ph. H. ...

... ..

...

Lord Nea =

Bang =

as a part
y *ban*, *cg*

... or *bang*
... means a
... on the

... ..

158 **Bangue** = a plant resembling hemp or the *Cannabis* of the Lat ns the Arabs call th s *Bangue* *Ar* s (*c* *ash sh*) — *C Acosta* 360-361

1598 They have also many k nds of *Droguet* as *Ammon* or *Opium* *Camfora* *Bangue* = d *Sandall Wood* *Linnchote*

wrist by women but *ba gle* is applied to any native ring bracelet and also to an *anklet* or ring of any kind worn on the ankle or leg Indian silver bangles on the wrist have recently come into common use among English girls

... ..

1673 **Bang** (a pleasant Seed mixed w th Milk) —

1711 **Bang** has l kewi e attributed to t for be n use
... .. or exhalates them accord n. to the Quant ty they take — *Lo Ajer* 61

197 Before they engage n a Fight

1873 Year after year he f n l ma

Bangun s — See *Brinjaul*

Bangun In to the try on

durm. the agitations of this festival had eaten plentifully of *bang* — *Orme*

which the towns stand — the older alluvium — in contradistinct on to the *Khadar* or lower alluvial immediately

ed leas

(*Manual of Geol of India* 1 404)

Bang s Hind *ba*
kt = *ha gama*

for carrying
... .. resting on

the shoulder, whilst the load is apportioned at either end in two equal weights, and generally hung by cords. The milkmaid's yoke is the nearest approach to a survival of the bangy-staff in England. Also such a yoke with its pair of baskets or boxes.—(See *Pitarra*.)

b. Hence a parcel post, carried originally in this way, was called **bangy** or **dawk-bangy**, even where the primitive mode of transport had long become obsolete. "A **bangy** parcel" is a parcel received or sent by such post.

a.—

1789.

"But I'll give them 2000, with **Bhanges** and **Coolies**,
With elephants, camels, with hackeries
and **doolies**."

Letters of Simplin the Second, p. 57.

1803. "We take with us indeed, in six **banghys**, sufficient changes of linen."—*Lt. Valentia*, i. 67.

1810. "The **bangy-uallah**, that is, the bearer who carries the **bangy**, supports the bamboo on his shoulder, so as to equipoise the baskets suspended at each end."—*Williamson*, V. M. i. 323.

b.—

c. 1844. "I will forward with this by **bangy dāl**, a copy of Capt. Moresby's Survey of the Red Sea." . . . Sir G. Arthur, in *Ind. Admin. of Lord Ellenborough*, p. 221.

1873. "The officers of his regiment . . . subscribed to buy the young people a set of crockery, and a plated tea and coffee service (got up by **dawk banghees** . . . at not much more than 200 per cent. in advance of the English price)."—*The True Reformer*, i. 57.

Banjo, s. Though this is a West- and not East-Indian term, it may be worth while to introduce the following older form of the word:

1764.

"Permit thy slaves to lead the choral dance
To the wild **banshaw's** melancholy
sound."—*Grainger*, iv.

See also *Davies*, for example of **banjore**.

Bankshall, s. A. A warehouse.
b. The office of a Harbour Master or other Port Authority.

In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use.

As the Calcutta Office stands on the *banks* of the Hoogly, the name is, we believe, often accepted as having some indefinite reference to this position. And in a late work we find a positive

and plausible, but entirely unfounded, explanation of this kind, which we quote below.

In Java the word has a specific application to the open hall of audience, supported by wooden pillars without walls, which forms part of every princely residence.

The word is used in Sea Hindustani, in the forms *bansār*, and *bangsāl* for a 'store-room' (*Roebuck*).

Bankshall is in fact one of the oldest of the words taken up by foreign traders to India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly formed Portuguese plural of words in *-al*, shows how early it was adopted by the Portuguese. Indeed, Correa does not even explain it, as is his usual practice with Indian terms. More than one serious etymology has been suggested:

(1). Crawford takes it to be the Malay word *bangsal*, defined by him in his Malay dictionary thus: "(J.) A shed; a storehouse; a workshop; a porch; a covered passage" (see *J. Ind. Archip.* iv. 182). But it is probable that the Malay word, though marked by Crawford ("J.") as Javanese in origin, is a corruption of one of the two following:

(2). Beng. *baṅkaśāla*, from Sansk. *baṇik* or *vaṇik*, 'trade,' and *śālā*, 'a hall.' This is Wilson's etymology.

(3). Sansk. *bhāṇḍaśāla*, Canar. *bhaṇḍasāle*, Malayāl. *pāṇḍiśāla*, Tam. *paṇḍasālai* or *paṇḍakāśālai*, 'a storehouse or magazine.'

It is difficult to decide which of the two last is the original word; the prevalence of the second in S. India is an argument in its favour; and the substitution of *g* for *ḍ* would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345. "For the *bandar* there is in every island (of the Maldives) a wooden building which they call *bajansār* [evidently for *banjasār*, i.e. Arabic spelling for *baṅgāsār*] where the Governor . . . collects all the goods, and there sells or barterers them."—*Ibn Batuta*, iv. 120.

1524. A grant from K. John to the City of Goa, says: "that henceforward even if no market-rent in the city is collected from the *bacacés*, viz. those at which are sold honey, oil, butter, *betre* (i. e. betel), spices, and cloths, for permission to sell such things in the said *bacacés*, it is our pleasure that they shall sell them freely."

A not
should be
on s wh
things, b
house —

1661
stand th
Correa Lend 1 = 260

1610 The form and se of the ord
have led P Te e ra into a cu ous con
f s on (as t would seem) hen speak ng of
t e m m m m m m m m m m m m m m m m

b—

1673 And on the Place by the ea

1 sle de Malé —P arddela Tal ed 169 | 163 | lber Bank Solle or

there is a bangsal or sentry's hou e th | t nnace to ye Bankshali ad ut m es
out other defense God nko de Ered a 6. | from Balla e —H djs Feb 2.

1700-50 One of the fi t th ngs on | 1878 The term Banksoll has always

1817 The bangsal or mendopo s a | they^r can export 10 000 Tuns per annum —
large open hall supported by a double row | A Ham l on u 1.7

Bantam Fowls. According to Crawford, the dwarf poultry which we call by this name were imported from Japan, and received the name "not from the place that produced them, but from that where our voyagers first found them."—(Desc. Dict. s.v. *Bantam*).

1673. "From Siam are brought hither little *Champore* Cocks with ruffled Feet, well armed with Spurs, which have a strutting Gate with them, the truest mettled in the World."—*Fryer*, 116.

This looks as if they came from *Champa* (q. v.).

(1) **Banyan**, s. a. A Hindu trader, and especially of the Province of Guzerat, many of which class have for ages been settled in Arabian ports and known by this name; but the term is often applied by early travellers in Western India to persons of the Hindu Religion generally. b. In Calcutta also it is (or perhaps rather was) specifically applied to the native brokers attached to houses of business, or to persons in the employment of a private gentleman doing analogous duties (now usually called *sircar*, q. v.).

The word was adopted from *Vāṇiya*, a man of the trading caste (in Gujarati *vāṇiyo*), and that comes from Sansk. *vaṇij*, 'a merchant.' The terminal nasal may be a Portuguese addition (as in *palanquin*, *mandarin*, *Bassein*), or may be taken from the plural form *vāṇiyan*. It is probable however, that the Portuguese found the word already in use by the Arab traders. Sidi 'Ali, the Turkish Admiral, uses it precisely in the same form, applying it to the Hindus generally; and in the poem of Sassui and Panhu, the Sindian Romeo and Juliet, as given by Burton in his *Sindh* (p. 101), we have the form *Wāṇiyan*. P. F. Vincenzo Maria, who is quoted below, absurdly alleges that the Portuguese called these Hindus of Guzerat *Bagnani*, because they were always washing themselves "... chiamati da Portughesi *Bagnani*, per la frequenza e superstitione, con quale si lauano più volte il giorno" (251). See also Luillier, below. The men of this class profess an extravagant respect for animal life; but after Stanley brought home Dr. Livingstone's letters they became notorious as chief promoters of slave-trade in Eastern Africa. A. K.

Forbes speaks of the medieval *Wānias* at the Court of Anhilwara as "equally gallant in the field (with Rajputs), and wiser in council . . . already in profession puritans of peace, but not yet drained enough of their fiery Kshatri blood."—(*Ras Mālā*, i. 240.)

Bunya is the form in which *vāṇiya* appears in the Anglo-Indian use of Bengal with a different shade of meaning, and generally indicating a grain-dealer.

1516. "There are three qualities of these Gentiles, that is to say, some are called Razbutis . . . others are called *Banians*, and are merchants and traders."—*Barbosa*, 51.

1552. "... Among whom came certain men who are called *Baneanes* of the same heathen of the Kingdom of Cambaia . . . coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which our people did reverence, they also made adoration with much more fervency. . . ."—*Barros*, Dec. I. liv. iv. cap. 6.

1555. "We may mention that the inhabitants of Guzerat call the unbelievers *Banyāns*, whilst the inhabitants of Hindustan call them *Hindu*."—*Sidi 'Ali Kapudān*, in *J. As.*, lre S. ix. 197—8.

1563. "R. If the fruits were all as good as this (mango) it would be no such great matter in the *Baneanes*, as you tell me, not to eat flesh. And since I touch on this matter tell me, prithee, who are these *Baneanes* . . . who do not eat flesh? . . ."—*Garcia*, f. 136. *

1608. "The Gouverneur of the Towne of *Ganducee* is a *Bannyan*, and one of those kind of people that observe the Law of Pythagoras."—*Jones in Purchas*, i. 231.

1623. "One of these races of Indians is that of those which call themselves *Vaniā*, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, *Banians*; they are all, for the most part, traders and brokers."—*P. della Valle*, i. 486—7.

1630. "A people presented themselves to mine eyes, clothed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a glosed and bashful familiarity. . . I asked what manner of people these were, so strangely notable, and notably strange? Reply was made they were *Banians*."—*Lord, Preface*.

c. 1666. "Aussi chacun a son *Banien* dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . ."—*Thevenot*, v. 166.

This passage shows in anticipation the transition to the Calcutta use (b, below).

1672. "The inhabitants are called *Guizeratts* and *Benyans*."—*Baldacus*, 2.

it) the crew had "to observe the Law of Pythagoras."

1690. "Of this (*Kitchery* or *Kedgerie*, q. v.) the *European* Sailors feed in these parts once or twice a Week, and are fore'd at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those *Bannian* Days, as they commonly call them."—*Ovington*, 310, 311.

Banyan-Fight, s. Thus:

1690. "This Tongue Tempest is termed there a *Bannian-Fight*, for it never rises to blows or bloodshed."—*Ovington*, 275.

Sir G. Birdwood tells us that this is still a phrase current in Bombay.

Banyan-Tree, also elliptically **Banyan**, s. The Indian Fig-Tree (*Ficus indica*, or *Ficus bengalensis*, L.) called in Hind. *bar*. The name appears to have been first bestowed popularly on a famous tree of this species growing near *Gombroon* (q. v.), under which the *Banyans*, or Hindu traders settled at that port, had built a little pagoda. So says *Tavernier* below. This original *Banyan-tree* is described by *Della Valle* (ii. 453), and by *Valentijn* (v. 202). *Della Valle's* account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, *lul*. The tree still stood, within half-a-mile of the English factory, in 1758, when it was visited by *Ives*, who quotes *Tickell's* verses given below.

c. A.D. 70. "First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The propertie of this Tree, is to plant and set it selfe without mans helpe. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downeward to the very earth, that they touch it againe, and lie upon it: whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these branches, thus growing, seeme like a traile or border of arbours most curiously and artificially made," etc.—*Plinius Nat. Historie*, by *Philemon Holland*, i. 360.

1624.

"... The goodly bole being got

To certain cubits' height, from every side
The boughs decline, which, taking root
afresh,

Spring up new boles, and these spring
new, and newer,

Till the whole tree become a porticus,

Or arched arbour, able to receive

A numerous troop."

Ben Jonson, Neptune's Triumph.

c. 1650. "Cet Arbre estoit de même

espece que celuy qui est a une lieue du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantité. Les Persans l'appellent *Lul*, les Portugais *Arbor de Reys*, et les Francais l'Arbre des *Banians*; parce que les *Banians* ont fait bâtir dessous une Pagode avec un carvansera accompagné de plusieurs petits étangs pour se laver."—*Tavernier*, *V. de Pers.* liv. v. ch. 23.

c. 1650. "Near to the City of *Ormuz* was a *Bannians tree*, being the only tree that grew in the Island."—*Tavernier*, *Eng. Tr. i.* 255.

c. 1666. "Nous vîmes à cent ou cent cinquante pas de ce jardin, l'arbre *War* dans toute son étendue. On l'appelle aussi *Ber*, et arbre des *Banians*, et arbre des racines"—*Thevenot*, v. 76.

1667.

"The fig-tree, not that kind for fruit renowned;

But such as at this day, to Indians known,
In Malabar or Decan spreads her arms

Branching so broad and long, that in the
ground

The bended twigs take root, and daughters
grow

About the mother-tree, a pillar'd shade
High over-arch'd, and echoing walks between."

Paradise Lost, ix.

1672. "Eastward of *Surat* two Courses, i.e. a League, we pitched our Tent under a Tree that besides its Leafs, the Branches bear its own Roots, therefore called by the *Portugals*, *Arbor de Raiz*; For the Adoration the *Banyans* pay it, the *Banyan-Tree*."—*Fryer*, 105.

1691. "About a (Dutch) mile from *Gamron* . . . stands a tree, heretofore described by *Mandelslo* and others. . . . Beside this tree is an idol temple where the *Banyans* do their worship."—*Valentijn*, v. 267-8.

1717.

"The fair descendants of thy sacred bed
Wide-branching o'er the Western World
shall spread,

Like the fam'd *Banian Tree*, whose pliant
shoot

To earthward bending of itself takes root,
Till like their mother plant ten thousand
stand

In verdant arches on the fertile land;
Beneath her shade the tawny Indians
rove,

Or hunt at large through the wide-echoing
grove."

*Tickell, Epistle from a Lady in
England to a Lady in Avignon.*

1726. "On the north side of the city (*Surat*) is there an uncommonly great *Pichar* or *Waringin** tree. . . . The Portuguese call this tree *Albero de laiz*, i.e. Root-tree. . . . Under it is a small chapel built by a *Benyan*. . . . Day and night lamps are alight there, and *Benyans* constantly come in pilgrimage, to offer their prayers to this saint."—*Valentijn*, iv. 145.

* *Waringin* is the Javanese name of a sp. kindred to the banyan, *Ficus benamina*, L.

1800 The r greatest enemy (c of
 bu lings) = the Banyan Tree —*Ld Va*
lent a 1 396

1810
 In the m d st an aged **Baniam** grew
 It was a gondly = t to see
 Tiat enerable tre
 For mer tle la n irregularly spread
 Fifty str aht columns propt its lofty
 head

In massy branches these ag a n despatch
 Their droop ng heralds t ll a labyrinth
 Of root and stem and branch commingling
 forms
 A great cathedral = led and cho red in
 wood

The Banyan Tree a Poem

the r way
 Fixing their bearded fibres round and
 round
 W th many a ring and wild contortion
 wound
 Some to the passing wind at times with
 sway
 Of gentle mot on swung
 Others of younger growth, unmoved were
 hung

18 8 des banyans soutenus par
 des rac nes a riennes et dont les branches
 tombantes engendrent en touchant terre
 des s jets nou eux —*Pcv des Deux*
Mondes Oct 15 p 83°

Barasinha s The II name of the
 widely spread *Cervus Wall c* u: Cuvier
 This II name (1° horn) is no doubt

Des banians touffus par les brames adoré
 Depu s lon temps la langueur nous im
 ploie
 Courbés par le mid dont lardeur les
 dévore
 Ils étendent vers nous leurs rameaux
 altérés
Cas m r D lai gne Le Paria 1 c
 A note of the publishers on the preced n.
 passag e in the ed tion of 1855 s d vert
 in.

Barbican s This term of medieval
 fortification is derived by Lattre and
 by Marcel Devic from Arab *barbakh*
 which means a sewer pipe or water
 pipe And one of the mean ngs given
 by Lattre is une ouverture longue
 et étroite pour le coulement des eaux
 Apart from the possible but untraced

was suggested in print
 by one of the present
 confirmed to his mind

What a noble place of worsh p —
H ber 93 (ed 1844)

1834 Cast forth thy word into the
 everling ever orking universe it is a

In a G osary of Military Terms appended to
 F r t lia ion f *Offic s of the Army and* students
 of *M ary H st ry* Edinburgh Blackwood 18 1

The editor of the Chron. of K. James of Aragon (1883, p. 423) says that *barbacana* in Spain means a second, outermost and lower wall; *i.e.* a *faussebraye*. And this agrees with facts in that work, and with the definition in Cobarruvias; but not at all with Joinville's use, nor with V.-le-Duc's explanation.

c. 1250. "Tuit le baron . . . s'acorderent queen un tertre . . . féist l'en une forteresse qui fust bien garnie de gent, si que se li Tur fesoient saillies . . . cell tore fust ensi come *barbacane* (orig. '*quasi antemurale*') de l'oste."—The Med. Fr. tr. of William of Tyre, ed. Paul Paris, i. 158.

c. 1270. ". . . on condition of his at once putting me in possession of the albarrana tower . . . and should besides make his Saracens construct a *barbacana* round the tower."—James of Aragon, as above.

1309. "Pour requerre sa gent plus sauvement, fist le roys faire une *barbaquane* devant le pont qui estoit entre nos dous os, en tel maniere que l'on pooit entrer de dous pars en la *barbaquane* à cheval."—Joinville, p. 162.

1552. "Lourenço de Brito ordered an intrenchment of great strength to be dug, in the fashion of a *barbican* (*barbacā*) outside the wall of the fort . . . on account of a well, a stone-cast distant. . ."—Barros, II. i. 5.

c. 1870. "*Barbacane*. Défense extérieure protégeant une entrée, et permettant de réunir un assez grand nombre d'hommes pour disposer des sorties ou protéger une retraite."—Violet-le-Duc, H. d'une Forteresse, 361.

Barbiers, s. This is a term which was formerly very current in the East as the name of a kind of paralysis, often occasioned by exposure to chills. It began with numbness and imperfect command of the power of movement, sometimes also affecting the muscles of the neck and power of articulation, and often followed by loss of appetite, emaciation and death. It has often been identified with *beri-beri* (q.v.), and medical opinion seems to have come back to the view that the two are forms of one disorder, though this was not admitted by some older authors of the present century. The allegation of Lind and others, that the most frequent subjects of *barbiers* were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that *beriberi* rarely attacks Europeans. The name now seems obsolete.

1673. "Whence follows Fluxes, Dropsy, Scurvy, Barbiers (which is an enervating

(sic) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—Fryer, 68.

1690. "Another Distemper with which the Europeans are sometimes afflicted, is the *Barbeers*, or a deprivation of the Vse and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Orington, 350.

1755. (If the land wind blow on a person sleeping) "the consequence of this is always dangerous, as it seldom fails to bring on a fit of the *Barbiers* (as it is called in this country), that is, a total deprivation of the use of the limbs."—Ives, 77.

1768. "The *barbiers*, a species of the palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds."—Lind on Diseases of Hot Climates, 260. See *Beriberi*.

Barcelore, n.p.—See *Bacanore*.

Bargeer, s. Hind. from Pers. *bārgīr*. A trooper of irregular cavalry who is not the owner of his troop-horse and arms (as is the normal practice, see *Silladar*) but is either put in by another person, perhaps a native officer in the regiment, who supplies horses and arms and receives the man's full pay, allowing him a reduced rate, or has his horse from the state in whose service he is. The Pers. word properly means 'a load-taker,' 'a baggage horse'; the transfer of use is not quite clear.

1844. "If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called his *bargeer* . . ."—Calcutta Rev., vol. ii. p. 57.

Barking-Deer, s. The popular name of a small species of deer (*Cervulus aureus*, Jerdon) called in Hindustani *kākar*, and in Nepal *ratuā*. Also called *Ribfaced-Deer*, and in Bombay *Baikree*, q. v. Its common name is from its call, which is a kind of short bark, like that of a fox but louder, and may be heard in the jungles which it frequents, both by day and by night (Jerdon).

Baroda, n.p. Usually called by the Dutch and older English writers *Brodera*; proper name according to the Imp. Gazetteer, *Wadodra*. A large city of Guzerat which has been since 1732 the capital of the Mahratta dynasty of Guzerat, the *Gaikwārs* (see *Guicowar*).

1552 In Barros, 'Cidade de Barodar,'
IV vi 8

merely as a curious coincidence --(See
Pusey on Daniel, 567)

'Hujusmodi Bassarum sermoni-
torum Turcarum sermones con-
—*Busbey* Epist u (p 124)

1813 Broders, in *Forbes, Or Mem*, III.
268

1857 "The town of Baroda,
Barpatra (or a bar leaf, i.e., le
Ficus indica, in shape) was the
city I had seen'—*Autob of Latfullah*, 63

Baros, n p A fort on the West
Coast of Sumatra, from which the

Whedder, II 7

duate to him —*A Ham* : 78

Basin, = *H besan* Pease-meal,
generally made of gram (q v) and
mixed with ground
other aromatic sub-
the hair, or for other

The place is called *Barrowse* in the E I
Colonial papers, u 52, 153

1727 "Baros is the next place that
abounds in Gold, Camphire, and Benzoin,
but admits of no foreign Commerce"—*A*
Ham u 113

the name seems now dormant The
real form of the name is according to
Dr Badger = transliterated map (in *H*
of Indms, &c of Oman) *Basidu*

1673 "At noon we came to Bassatu,
an old ruined town of the Portugals, front-
ing Congo"—*Fryer*, 320

Minto, and much frequented
former days before the annual
tion to Sumla was established
name is a hybrid See *Achanock*

Bashaw, s The old form
we now call *pasha*, the form
taken from *basha* the Arabic
the word, which is itself gener-
lieved to be a corruption of the Pers
padishah Of this the
Skt *patis*, Zend *patis*,
'a lord or master' (cc
πoτῆς) *Pechah*, indeec

c' 1565 "Dopo Damaan = troua Ea

1781 "General Goddard after having

A town and port on the river
forms the westernmost delta arm
e Irawadi in the Province of
The Burmese name *Bathain*,

was, according to Prof. Forchhammer, a change, made by the Burmese conqueror Alompra, from the former name *Kuthain* (i.e. *Kusin*), which was a native corruption of the old name *Kusima* (see *Cosmin*). We cannot explain the old European corruption *Persaim*.

1759. *Persaim* occurs in *Distr. 7th Or. Rajah*, i. 127 and *passim*.

(3) *Basim*, or properly *Wāsim*; an old town in Berar, the chief place of a district so-called.

Batavia, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of Jakatra, the seat of a Javanese kingdom which combined the present Dutch Provinces of Bantam, Banten-zorg, Krawang, and the Preanger Regencies.

1619. "On the day of the capture of Jakatra, 29th May, 1619, it was certainly time and place to speak of the Governor-General's dissatisfaction that the name of Batavia had been given to the City."—*Valentyn*, iv. 489.

The Governor-General, Jan Pietersen Coen, who had taken Jakatra, desired to have called the new fortress *New Hoorn*, from his own birth place, Hoorn, on the *Zuider Zee*.

c. 1619. "While I stay'd at Batavia, my Brother dy'd; and it was pretty to consider what the Dutch made me pay for his Funerall."—*Tavernier* (L.T.) i. 203.

Bateul, Bateolo, Batecala, &c., n.p. *Bhatthal*. A place often named in the older narratives. It is on the coast of Canara, just S. of Pigeon Island and Hog Island, in lat. 13° 59', and is not to be confounded (as it has been) with *Beiteul*, q.v.

1328. "... There is also the King of Batigala, but he is of the Saracens."—*Friar Jordanus*, p. 41.

1510. The "Bathecala, a very noble city of India," of Varthema (119), though misplaced, must we think be this place and not *Beiteul*.

1548. "Trelado* do Contrato que o Governador Gracia de Saa fez com a Raynha de Batecalaa por não aver Reey e ela reger o Reeyno."—In *S. Botelho, Tombo*, 212.

1599. "... part is subject to the Queene of Baticola, who selleth great store of pepper to the Portugals, at a towne called Onor. . ."—*Sir Fulke Greville to Sir Fr. Walsingham*, in *Bruce's Annals*, i. 125.

1618. "The fift of March we anchored at Batachala, shooting three Peccas to give notice of our arrival. . ."—*Wet. Hist.*, in *Pereira*, i. 637. See also *Sanctuary*, ii. p. 271.

1727. "The next Sea-port, to the Southward of *Thuar*, is Batacola, which has the reputation of a very large city. . ."—*J. Harv.* i. 282.

Batel, Batelo, Botella, &c. A sort of boat used in Western India and Sind. Port. *batell*, a word which occurs in the *Bohéro de V. da Gama*, 91.

1838. "The Botella may be described as the Dow in miniature. . . It has invariably a square flat stern, and a long crab-like head."—*Fargell in Trav. B. Geo. Soc.* vi. 98.

1857. "A Sindhi battella, called *Bah-¹gah*, under the Tindal Kavin, laden with dry fish, was about to proceed to Bombay."—*Luffell*, 347.

See also *Bostm, Sind Revisited* (1877), 32, 53.

Batta, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.

a. Hind. *bhata* or *blātā*. An extra allowance made to officers, soldiers, or other public servants, when in the field, or on other special grounds; also subsistence money to witnesses, prisoners and the like. Military **Batta**, originally an occasional allowance, as defined, grew to be a constant addition to the pay of officers in India, and constituted the chief part of the excess of Indian over English military emoluments. The question of the right to *batta* on several occasions created great agitation among the officers of the Indian army, and the measure of economy carried out by Lord William Bentinck when Governor-General (G. O. of the Gov.-Gen. in Council, 29th November, 1825) in the reduction of full *batta* to half *batta*, in the allowances received by all regimental officers serving at stations within a certain distance of the Presidency in Bengal (viz., Barrackpore, Dumdum, Berhampore, and Dinapore), caused an enduring bitterness against that upright ruler.

It is difficult to arrive at the origin of this word. There are however several Hindi words in rural use, such as *bhāt*, *bhantā*, 'advances made to ploughmen without interest,' and *bhatta*, *bhantā*, 'plough-men's wages in kind,' with which it is possibly connected. It has also been suggested that it may be allied to *bahut*, 'much, excess,' an idea entering into the meaning of both a and b.

It is just possible that the familiar

will be seen that one writes
seems to confound the two words

¶ Hind *Batta* and *Batta*
difference in exchange disce
coins not current or of short weight

We may notice that Sir H. Elliot

events of the Sepoy War

short weight coins usually called
Batta. The word has been supposed

(*carrafajem*) or *agio* (*ca lo*) varying with
the season — *A. Jones* 40

1810 He immediately tells

B. I. R. I.

a—

1555 This Island of Sumatra is the

1763 orders were accordingly
issued that on the 1st January 1766,
the double *batta* should cease
Caracrols *Cluc* 14 160

Bawustye, a Corrupt of *lobstay*
in Iascar dialect (*Roebuck*)

Bay, The n p In the language of
its servants in
Bay meant the
hair factories in

1683 And the Council of the Bay
as expressly distinguished from the
Council of Hugly over which they have
no such power — In *Hedges* under Sept. 24

Bayá, s. *H. baiú*, the Weaver-bird, as it is called in books of Nat. Hist., *Ploceus bayá*, Blyth (Fam. *Fringillidae*). This clever little bird is not only in its natural state the builder of those remarkable pendent nests which are such striking objects, hanging from eaves or palm-branches; but it is also docile to a singular degree in domestication, and is often exhibited by itinerant natives as the performer of the most delightful tricks, as we have seen, and as is detailed in a paper of Mr. Blyth's quoted by Jerdon. "The usual procedure is, when ladies are present, for the bird on a sign from its master to take a candanum or sweetmeat in its bill, and deposit it between a lady's lips . . . A miniature cannon is then brought, which the bird loads with coarse grains of powder one by one . . . it next seizes and skilfully uses a small ramrod: and then takes a lighted match from its master, which it applies to the touch-hole." Another common performance is to scatter small beads on a sheet; the bird is furnished with a needle and thread, and proceeds in the prettiest way to thread the beads successively.

1790. "The young Hindu women of *Banias* . . . wear very thin plates of gold, called *tica's*, slightly fixed by way of ornament between the eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training *Bayá's*, to give them a sign, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses."—*Asiat. Researches*, ii. 110.

Bayadère, s. A Hindu dancing-girl. This word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese *bailadeira*, from *bailar*, to dance.

Some 40 or 50 years ago there was a famous ballet called *Le dieu et la bayadère*, and under this title *Punch* made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the *Bayadère* dancing before the idol of *Sonnáth*.

1526. "XLVII. The dancers and danceresses (*bayladores e bayladeiras*) who come to perform at a village shall first go and perform at the house of the principal man of

the village" (*Gancar, q.v.*)—*Foral de usos, costumes dos Gapeares e Larradores de esta Ilha de Goa*, in *Arch. Port. Or.*, fascic. 5, 132.

1598. "The heathenish whore called *Balliadera*, who is a dancer."—*Laurelotten*, 74.

1599. "In hac icona primum proponitur *Inda Balliadera*, id est saltatrix, quae in publicis ludis aliisque solennitatibus saltando spectaculum exhibet."—*De Bry*, Text to pl. xii. in vol. ii. (also see p. 90, and vol. vii. 26), &c.

1782. "Surate est renommé par ses *Bayaderes*, dont le véritable nom est *Derv-darsi*; celui de *Bayaderes* que nous leur donnons, vient du mot *Balladeiras*, qui signifie en Portugais *Danceuses*."—*Somnerat*, i. 7.

1794. "The name of *Balliadera*, we never heard applied to the dancing girls; or saw but in Raynal, and 'War in Asia, by an Officer of Colonel Baillie's Detachment;' it is a corrupt Portuguese word."—*Moor's Narrative of Little's Detachment*, 356.

1825. "This was the first specimen I had seen of the southern *Bayadère*, who differ considerably from the *nách* girls of northern India, being all in the service of different temples, for which they are purchased young."—*Heber*, ii. 180.

Bazaar, s. Hind. &c. From Pers. *bāzār*, a permanent market or street of shops. The word has spread westward into Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has been generally adopted into the vernaculars. The popular pronunciation is *bāzár*. In S. India and Ceylon the word is used for a single shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Balducci Pegolotti, in his *Mercantile Handbook* (c. 1340) gives *bazarra* as a Genoese word for 'market-place' (*Cathay*, &c. ii. 286). The word is adopted into Malay as *pūsār*.

1474. Ambrose Contarini writes of *Kazan*, that it is "walled like Como, and with bazars (*bazari*) like it."—*Ramusio*, ii. f. 117.

1478. Josafat Barbaro writes: "An Armenian *Chozá Mirech*, a rich merchant in the bazar" (*bazarro*).—*Ibid.* f. 111 v.

1563. ". . . bazar, as much as to say the place where things are sold."—*Garcia*, f. 170.

1564. A privilege by Don Sebastian of Portugal gives authority "to sell garden produce freely in the bazars (*bazares*), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever."—*Arch. Port. Or.*, fasc. 2, 157.

c. 1566. "La Pescaria delle Perle . . .

to the Heatlen Town (of Madras) only
parted by a wide Parade which is used for
a Bazaar or Mercade place F per 38

1837 Lord there is a honey bazar
repair th ther — Turnour stranal. of Maha
wa mo 24

1873 Th^e remarked my
Greek friend from Vienna is

10th February 1538 Barros styles it
one of the best fought battles that
ever came off in India This occurred
under the viceroyalty of Nuno da
C

fact which has perhaps
use of this article (see
mentary p 4)

Bdellium s This aromatic gum
resin has been identified with
the *Palsanode droi Mukil* B
inhabiting the dry regions of
and Western India *gugal* of Western
India and *mokil* in Arabic called in
Pers *bo i jah dan* (Jews scent)
What the *H^o i am* *h^o i am* *h^o i am*
Phison was
since the t

1560 The Governor departing from
C

c 1570 And about this time Alee
Ibrahim Murkar and his brother n law
Kunjee Alee Murkar sailed out with 20

as *n adalaka* there *m glt be madarala*
because there is *madara* which means
some perfume no one knows what
(*I d Alletl* 1 290)

c A D 90 In exchange are exported
from Barbarce (Indus Delta) *costus*
bdella — Per plus ch 33

c 1730
as some
L on s P
mokil —

1612 **Bdellium** the p nd *xus* —
Fates and Val atouns (*Scotia d*) p 98

Beadala n p Formerly a port of

1572

Il despos junto ao Cabo Comorim
Huma façanha faz esclarecida
A frota prínc pal do Samorim
Que destruí o mundo não duvida,
Vencerá co = furor do ferro e fogo
Em sa verá Beadala = mart = jogo

Cam s x 65

ut whose misconcep
hty has here affected

then a *Il n gh rea* had the Cape clept Co
morin
another wreath of Fame by him s won
the strongest squadron of the Samorim

who doubted not to see the world undone, he shall destroy with rage of fire and steel: Be'adala's self his martial yoke shall feel."

1814. "Vaidalai, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Muslims and Shikars, the former carrying on a wood trade."—*Account of the Prov. of Ramnad*, from Mackenzie Collections in *J. R. As. Soc.* iii, 170.

Bear-tree, Bair, &c. s. Hind. *ber* (Skt. *badara* and *vadara*) *Zizyphus jujuba*, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. "Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden *Zizyphus* is by no means bad, yet, as Madden quaintly remarks, one might eat any quantity of it without risk of forgetting home and friends."—(*Punjab Plants*, 43.)

1563. "O. The name in Canarese is *lor*, and in the Decan *ber*, and the Malays call them *vidaras*, and they are better than ours; yet not so good as those of Balagate . . . which are very tasty."—*Garcia De O.* 33.

Bearer, s. The word has two meanings in Anglo-Indian colloquial: a. A palankin-carrier; b. (In the Bengal Presidency), a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money.

The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of Bengali *vehāra* from Sansk. *vyaṇahāri*, a domestic servant. There seems however to be no historical evidence for such an origin, e.g. in any habitual use of the term *vehāra*, whilst as a matter of fact the domestic bearer (or *sirdār bearer*, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta in the penultimate generation, when English gentlemen still kept palankins, usually just what this literally implies, viz., the head-man of a set of palankin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of *kahārs* (see *kuhar*), or *palki*-bearers.

a.—

c. 1760. ". . . . The poles which . . . are carried by six, but most commonly four bearers."—*Grose*, i. 153.

1768-71. "Every house has likewise . . . one or two sets of *berras*, or palankeen-bearers."—*Starorinus*, i. 523.

1778. "They came on foot, the town having neither horses nor palankin-bearers to carry them. and Colonel Coote received them at his head-quarters. . ."—*Orme*, iii. 719.

1803. "I was . . . detained by the scarcity of bearers."—*Lord Valentia*, i. 372.

b.—

1782. ". . . imposition . . . that a gentleman should pay a rascal of a *Sirdar Bearer* monthly wages for 8 or 10 men . . . out of whom he gives 4, or may perhaps indulge his master with 5, to carry his palankeen."—*India Gazette*, Sept. 2.

c. 1815. "*Henry and his Bearer*."—(Title of a well-known book of Mrs. Sherwood's.)

1824. ". . . I called to my *sirdar*-bearer who was lying on the floor, outside the bed-room."—*Scely, Ellora*, ch. i.

1831. ". . . le grand maitre de ma garde-robe, *sirdar* beehrah."—*Jacquemont, Correspondance*, i. 114.

1876. "My bearer who was to go with us (Eva's ayah had struck at the last moment and stopped behind) had literally girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets."—*A True Reformer*, ch. iv.

Beebee, s. Hind. from Pers. *bibi*, a lady. On the principle of degradation of titles, which is so general, this word in application to European ladies has been superseded by the hybrids *Mem-Sahib*, or *Madam-Sahib*, though it is often applied by native servants to European maid-servants or other English women of that rank in life. The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turki. In Pavet de Courteille's Dict. we have "*Bibi*, dame, épouse légitime" (p. 181).

In W. India the word is said to be pronounced *bobo* (see *Burton's Sind*).

It is curious that among the *Sakalava* of Madagascar the wives of chiefs are termed *biby*; but there seems hardly a possibility of this having come from Persia or India. The word in Hova means 'animal.'—*Sibree's Madagascar*, p. 253.

1611. ". . . the title *Bibi* . . . is in Persian the same as, among us, sennora, or doña."—*Teixeira, Relacion . . . de Hormuz*, 19.

c. 1786. "The word *Lovndika*, which means the son of a slave-girl, was also continually on the tongue of the Nawaub, and if he was angry with an one he called him

b
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Z
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t
t
r

east The most complete account of the way in which this somewhat important article of commerce is prepared will be found in the *Tydschrift voor Nederla isch Indie Jaarg* pt 1. See also Swallo and Tripa

Beechmân, also **Meechilmân**, s Sea Hind for 'mad hipman' (*Roe bucl*)

Beegah s Hind *biāha* The most common and vary of India

Survey of the N W Provinces and in the Canal Department the one of 3000 sq yards or $\frac{1}{2}$ of This was apparently founded bars *beegah*, which contained *Ilahi gaz* of about 33 mch But it is now in official superseded by the English acre

A Princess a Mistress ink applied to Mahom- and in the well-known egum *Sumroo* to the pro- stian (native) wife of the word appears to be Or a feminine formation ef or lord like *kl anum* Hence Pers *begam*

1673 **Begun** Reine ou épouse du Schah — *De la Boullaye le Gou* L. 7
1787 Among the charges (against

Beejoo, s Or 'Indian badger' as it is sometimes called H *byu Melli* *lora in lica* Jerdon It is also often

the Calcutta Gazette and the *Pale*

Allsopp and of late years by a variety of other brands

1690 (At Surat in the English Factory)

strength, are often drunk after meals."—*Williamson, V. M.* i. 122.

14. What are the luxuries they boast themselves of?

Rolling couch, the joys of bottled beer."

from '*The Cobalt*, a Poem in 6 parts, &c. late resident in the East.' This is a lugubrious production, the author doing nothing to his taste in India. In respect it reads something like a caricature of "*Oakfield*," without the noble meter and sentiment of that book. As Rev. Hobart Caunter, the author seems to have come to a less delightful view of things here, and for some years he wrote the reports of the "*Oriental Annual*."

Beer, Country. At present, at least in Upper India, this expression only indicates ale made in India (Country) as at Masuri, Kasauli, Ootacamund Breweries. But it formerly was (and in Madras perhaps is) applied to ginger-beer, or to a beverage described in some of the relations below, which must have been obsolete early in this century. A drink of this nature called *Sugar-beer* was the ordinary drink at Batavia in the 17th century, and to its use the travellers ascribed the prevalent calthiness. This is probably what is described by Jacob Bontius in the quotation:

31. There is a recipe given for a beer his kind, "not at all less good than ale beer. . . . Take a hooped cask of *amphoræ* (2), fill with pure river water; 2lb. black Java sugar, 4oz. tamarinds, nons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire."—*Hist. Nat. et Med. Indis Orient.*,

we doubt the result anticipated.

39. "They use a pleasant kind of ale, called **Country-beer**, with their meals; which is composed of toddy . . . sugar, and brown-sugar; is of a brisk nature, but when cooled with saltpetre and water, becomes a very refreshing draught."—*Funro, Narrative*, 42.

310. "A temporary beverage, suited to very hot weather, and called **Country-beer**, is in rather general use, though water especially cooled is commonly drunk during repasts."—*Williamson, V. M.*, ii. 122.

Beer-Drinking. Up to about 1850, at least a little later, an ordinary exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking

wine together, which became obsolete somewhat earlier.

In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1818. "He did not display mannerly dandyism. . . . He was invited to his first meeting; 'he wouldn't do at Government House, Roper, where his Lordship and Lady William was a kind to me . . . and asking me at dinner to take beer with him before the Commander-in-Chief himself . . .'"—*Funro, Narrative*, ii. ch. xxii.

1833. "First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—*Oakfield*, ii. 52.

Beetlefackee, n.p. "In some old Voyages coins used at Mocha are so called. The word is *Bait-ul-fakih*, the 'Fruit-market,' the name of a bazar there." So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really *Bait al-Fakih*, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Musa, which was the nucleus of the place. (See *Ritter*, xii. 872; see also *Beetlefackie*, *Milburn*, i. 96.

1690. "Coffee . . . grows in abundance at *Beetle-fuckee* . . . and other parts."—*Oriental*, 465.

1710. "They daily bring down coffee from the mountains to *Betelsaqui*, which is not above 3 leagues off, where there is a market for it every day of the week."—(French) *Voyage to Arabia the Happy*, E. T., London, 1726, p. 99.

1770. "The tree that produces the Coffee grows in the territory of *Betel-fakui*, a town belonging to Yemen."—*Raynal* (tr. 1777), i. 352.

Begar, Bigarry, s. II. *begārī*, from Pers. *begār*, '(forced labour)'; a person pressed to carry a load, or to do other work really or professedly for public service. In some provinces *begār* is the forced labour, and *bigārī* the pressed man; whilst in Karnāta, *begārī* is the performance of the lowest village offices without money payment, but with remuneration in grain or land (Wilson). C. P. Brown says the word is Canarese. But the Persian origin is hardly doubtful.

interpretation of the term as *be-nūmi* has become established.

1854. "It is very much the habit in India to make purchases in the name of others, and from whatever causes the practice may have arisen, it has existed for a series of years: and these transactions are known as 'Benamsee transactions;' they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—*Ld. Justice Knight Bruce*, in *Moore's Reports of Cases on Appeal before the P. C.*, vol. vi. p. 72.

"The presumption of the Hindoo Law, in a joint undivided family, is that the whole property of the family is joint estate . . . where a purchase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo Law is in favour of its being a benamsee purchase, and the burthen of proof lies on the party in whose name it was purchased, to prove that he was solely entitled."—*Note by the Editor of above Vol.*, p. 53.

1861. "The decree Sale law is also one chief cause of that nuisance, the benamsee system. . . . It is a peculiar contrivance for getting the benefits and credit of property, and avoiding its charges and liabilities. It consists in one man holding land, nominally for himself, but really in secret trust for another, and by ringing the changes between the two . . . relieving the land from being attached for any liability personal to the proprietor."—*W. Money*, *Jara*, ii. 261.

1862. "Two ingredients are necessary to make up the offence in this section (§ 423 of Penal Code). First a fraudulent intention, and secondly a false statement as to the consideration. The mere fact that an assignment has been taken in the name of a person not really interested, will not be sufficient. Such . . . known in Bengal as benamsee transactions . . . have nothing necessarily fraudulent."—*J. D. Mayne's Comm. on the Indian Penal Code*, Madras, 1862, p. 257.

Bencoolen, n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1685 to 1824, when it was given over to Holland in exchange for Malacca, by the Treaty of London. The name is a corruption of Malay *Bangkaulu*, and it appears as *Mangkoulou* or *Wénkouléou* in Pauthier's Chinese geographical quotations, of which the date is not given (*Marc Pol*, p. 566, note). The English factory at Bencoolen was from 1714 called Fort Marlborough.

1501. "Bencolu" is mentioned among the ports of the East Indies by Amerigo Vespucci in his letter quoted under *Bacanore*.

1690. "We . . . were forced to bear away

to Bencouli, another English Factory on the same Coast. . . . It was two days before I went ashore, and then I was importuned by the Governour to stay there, to be Gunner of the Fort."—*Dampier*, i. 512.

1727. "Bencolon is an English colony, but the European inhabitants not very numerous."—*A. Ham.* ii. 114.

1788. "It is nearly an equal absurdity, though upon a smaller scale, to have an establishment that costs nearly 40,000*l.* at Bencoolen, to facilitate the purchase of one cargo of pepper."—*Cornwallis*, i. 390.

Bendameer, n.p. Pers. *Bandamir*. A popular name, at least among foreigners, of the River Kur (*Arazes*) near Shiraz. Properly speaking the word is the name of a dam constructed across the river by the Amīr Fanā Khusrūh, otherwise called 'Aded-ud-daulah, a prince of the Buweih family, (A.D. 965), which was thence known in later days as the *Band-i-Amir*, "The Prince's Dam." The work is mentioned in the *Geog. Dict.* of Yakūt (c. 1220) under the names of *Sikru Fannā - Khusrāh Khurrah* and *Kirdu Fannā Khusrāh* (see *Barb. Meynard, Dict. de la Perse*, 313, 480). Fryer repeats a rigmarole that he heard about the miraculous formation of the dam or bridge by *Band Haimero* (!) a prophet, "wherefore both the Bridge and the Plain, as well as the River, by Boterus is corruptly called *Bindamire*" (*Fryer*, 258).

c. 1475. "And from thence, a daies iorney, ye come to a great bridge vpon the *Byndamy*, which is a notable great ryver. This bridge they said Salomon caused to be made."—*Barbaro*, (Old E. T.) *Hak. Soc.*, 80.

1621. . . . "having to pass the Kur by a longer way across another bridge called *Bend' Emir*, which is as much as to say the Tie (*ligatura*), or in other words the Bridge, of the Emir, which is two leagues distant from Chehil minar . . . and which is so called after a certain Emir Hamza the Dilemite who built it. . . . Fra Filippo Ferrari, in his *Geographical Epitome*, attributes the name of *Bendemir* to the river, but he is wrong, for *Bendemir* is the name of the bridge and not of the river."—*P. della Valle*, ii. 264.

1686. "Il est bon d'observer, que le commun Peuple appelle le Bend-Emir en cet endroit *al pulne*, c'est à dire le Fleuve du Pont Neuf; qu'on ne l'appelle par son nom de Bend-Emir que proche de la *Digue*, qui lui a fait donner ce nom."—*Chardin* (ed. 1711), ix. 45.

1809. "We proceeded three miles further,

ur

who are at the Court as Dukes Counts or even Princes of the Royal House — *Valen*
t in (Ceylon) *Names of Officers* &c, 8
 1810 After the Raja had amused him

1878 We do

Band : Amir ■
 synonymous *P* !
 Macgregor crosses
 Shiraz to Yezd

Bendára, ■
 Malay countrie
 the higher ministers of state — *banda*
banda ara, Jav *bendārā*, 'Lord' The
 word enters into the numerous series
 of purely honorary Javanese titles

by one, in order to present them to the
 youths' — *A Malay's* account of a visit to
 Govt House Calcutta transl. by Dr Leyden
 in *Maria Graham* p 202

re reigning
 him chief
 a or trea
 — Bird,

bandaru a 'treasurer, and taken from
 the Skt *bhūdarin*, 'a steward or

Bendy, Budy, s (See also *bandi*-
 bich is the form in S India)
bhindi Dakh *bherdi* Mahr
 Called also in Hind *ram*-
 The fruit of the plant *Abel*
esculentus also *Hibiscus* *esc*
 alled in Arab *bamayah* (see
Mod Egypt ed 1837 i 199),

1839 : "There the Bandara (*Bendara*) of
Malacca (who is as it were Chief Justicer
 among the Mahometans) (*o supremo no*

whence in modern Greek *μαρία* In
 Italy the vegetable is called *corni de*
Gre : The Latin name *Alimoschus*
 — *mushk*

he West
 nblin, a
 e length
 when
 — *Maria*

1801 : 'Então manson

que dizer

* The Greeks call it the *Aruxes* *Khondamir* the
 Eur "

ounce to eager horticulturists who
 found that it came up nothing other than
 the familiar *bendy*, the seed of which sells

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to have been known as *al bang la sur* living in Spanish *albe gala* (See *Do J & Eng s v*)

1696 This grantel that Bengals and

applied by the Arabs to the Malay countries generally (especially *Si maira*) and their products (See *Marco Polo* ii 266 and the first quotation

Bengala is also applied in Portuguese to a sort of cane carried in the army by sergeants &c (*Bluteau*)

Benga
In the
Portugu
15 "

v 208

1461 Have these things that I have written to thee next thy heart and God

from Calcut 50
see *Sarnau*)
benjoim which
alla and much
rados the fara-

Aashm ri bep r etc Inc *benjoim* is ever an entangler the Cashmeere without religion

Benighted The adj An epithet applied by the denizens of the other Presidences in facetious disparage

the very good *lrv fanam* of Prices at Calcut 1822 *Barbosa* (Tar H

Benjuy which is a resin of trees which the Moors call *l ban at* 188

1539 Cacao quintais de benjoim de bon nas *—*P nto cap x*

Changyng h

similar idea See **Madras**

1584 *Belgunnam mandolalo* from S an

Benjamin Benzoin &c = A kind of incense derived from the resin of the *Styrax benion* Dryander in Sumatra and from an undetermined species in Sam It got from the Arab traders the name of *l ban Jawa* etc Java Frankincense corrupted in the middle ages into such forms as we give The first syllable of the Arabic term was doubtless taken as an article—

benion properly means land country and the Malays use *orang ba uwa* in the sense of aborigines applying it to the wilder tribes of the Malay Peninsula Hence *Benuas* has been used by Europeans as a proper name of those tribes—See *Craufurd Dict Ind Arch* sub voce

1613 The natives of the interior of

P t D 1 See also L b cv
a d L b 1 40
1 c a T

in dealing with the same words it
may be indicated that the resem

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1083 The Portuguese in the Island | least additional illustrations of the

1809 A con plant as far as I have
learnt, peculiar to the island (Ceylon) the
berri berri t is in fact a dropy that fre
quently de troys in a few days Ld Va
/ nt = 1 318

183 (On the Mald ves) the crew

c 150 Πουράκη καρύλλος —Ptolemy
L vu

Betel s The leaf of the *P per betel*
L chewed with the dried areca nut
wh h s thence improperly called
a mistake as old as Irva—
p 40) cl nam c c by the

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very ancient importation from India
to the West it having been supposed
that its origin was the Skt *u d ja*
Prak *v l rya* whence Pers *b lla r*
and Greek *βηρυλλος* Bochart po
out the probable identity of the

1499 In Vasco da Gama's *Pote ro* p 50
the word used is *atombor* e a tan bul
(Arab) from the Skt *t = bula* See also
A ota p 139

u s u l l o " 1114 is a lesson which
many articles in our book suggest and

" In a 1784 an T s p

u s u e l e o a a u u v l e i d (1 11)

* Fl m ad em of the drugg ts is however
not be but t el af of the wild cas is (s e Mala
bathura)

call the turkey *Calecutische* *Hist.*
though it comes no more from
cut than it does from Turkey

1579 "3 great and large Cannoes
each where
personages
of them
Calecut —
Doc.) 139

1701 "The commodities of the shippes
that come from Bengala bee fine Cali
cut cloth, *Pintalos* and Rice"—*Barter's*
Launceston in Hak. II. 592

1722 "The calicos were book calicos,
calico launes broad white calicos fine
starched calicos coarse white calicos,
brown coarse calicos"—*Desc of the Great*
Carack Madre de Dio

1002 "Anl at his dearest name as a white

Calicut, n p In the middle ages
the chief city, and one of the chief
ports of Malabar and the residence of
the Zamorin (q v) The name *Kōli-*
kōdu is said to mean the 'Cock For-
tress'

1343 "We proceeded from Fandaraina
to Kālikūt, one of the great ports of Mu
lbar The people of the n of Town of

Doc App in 1d

"I can fit you gentlemen with

pipere, lacca, gingabere, cinnamomo cras
sore * *kebulis* *fredomaria* fertilis — *Coste*,
in *Poon* & *De V* & *P* & *no*

100 " " " " " " " " " " " "

Yavanes)

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1608 "

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land) p 204

1616 "Angarezia

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By Burton

"now, escaped the tempest and the first

sea-dread [cried

fled from each bosom terrors vain, and

the Melindanuan Pilot in delight,

"Calecut land, if aught I see aright,"

1616 "Of that wool they make divers

sorts of *Callico* which had that name (as I

suppose) from Callicuttis not far from Goa

where that kind of cloth was first bought

"Calecut for Spice and no
Cloth, though it give the name of Cale
cut to all in India, it being the first Port
from whence they are known to be brought
into Europe"—*Ibid* 86

1707 "The Governor lays before the
Council the insolent action of Captain Lea-

Cambay n p Writer
 median writers *Kambuja*
Kambaj t According to

have been mentioned
 the older Chinese
 c) this region had
 an from a period
 in the kingdom of
 no powerful it was
 Its
 tone
 hoies
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 tural
 have

tion attractel great attention since M
 c 91 From Kambaya t the sea Mouhot's visit in 1809 though they
 who t 11 travangs From Kambaya to had been mentioned by 16th century
 Surabá
 in 271

1098
 There
 chants
 cargoes
 1300
 partiá
 quorum
 Cambe

c 1420 Cambay is situated near to the use derives its name from this country
 ver and 10 miles in circuit it abounds the chief source of supply
 in spikenard lac indigo myrabolans and
 silk Cont in *India in XVth C*

1408 In which Gulf as we
 formed there are many cities of
 and Moors and a city which
 Quambaya —*Route no 43*

Cambays In Horrest's Voyage to
 Mergui Island, 79 See Comboy

Camboja, n p An ancient
 lom in the eastern part of Indo
 nee great and powerful now

c 102 Pass ng from Siam toward
 Ch na by the coast we find the kingdom of
 Cambas (read Camboja) the people

t State adjon n

1572

"Ves, passa poi Camboja Me com mo,
Quo capito di agnus et interpreta . . ."
Cameos, s. 127.

Cameeze, s. This word (*lamīe*) is used in colloquial Hind. and Tamil for 'a shirt.' It comes from the Port. *camisa*. But that word is directly from the Arab. *kamīr*, 'a tunic.' Was St Jerome's Latin word an earlier loan from the Arabic, or the source of the Arabic word? The Mod. Greek Dict. of Sophocles has *kamītor*.

Camisa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400 "Solent militantes habere lineas quas Camisias vocant, sic apti membris et adstrictas corporibus, ut expediant vel ad cursum, vel ad praeia . . . quocumque necessitas traxerit."—*Sext. Hieronymus Epist. (liv.) ad Fabiolam*, § 11.

1164. "to William and Richard, my sons, all my fair camises . . ."—*Will of Richard Strode*, of Newnham, Devon.

1498. "That a very fine camysa, which in Portugal would be worth 300 reis, was given here for 2 *funons*, which in that country is the equivalent of 30 reis, though the value of 30 reis is in that country no small matter."—*Roteiro de V. da Gama*, 77.

1573 "The richest of all (the shops in Fez) are where they sell camisas"
—*Marmol, Desc. General de Africa*, Pt. I. Bk. iii. f. 87r.

Camp, s. In the Madras Presidency an official not at his head-quarters is always addressed as "in Camp."

Camphor, s. There are three camphors:—

a. The Bornean and Sumatran camphor from *Dryobalanops aromatica*.

b. The camphor of China and Japan, from *Cinnamomum Camphora*.

(These are the two chief camphors of commerce; the first immensely exceeding the second in market value; see *Marco Polo*, Bk. iii. ch. xi. Note 3.)

c. The camphor of *Blumea balsamifera*, D.C., produced, and used, in China under the name of *ngai* camphor.

The relative ratios of value in the Canton market may be roundly given as b, 1; c, 10; a, 80.

The first western mention of this drug occurs, as was pointed out by Messrs. Hanbury and Fluckiger, in the Greek medical writer Aetius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab. *kāfūr*, representing

the Sanskrit *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both 'lime' and 'camphor.'

Mooden Sheriff says that *kāfūr* is used (in Ind. Materia Medica) for 'amber.' *Tābakhīr* (q.v.) is, according to the same writer, called *baīr-kāfūr*, "bamboo-camphor;" and *ras-kāfūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāfūr-i-kāfūrī*, which is in Tamil called *paik'ch'ai* (i. e., crude) *karupparam*; 2. *Sārati kāfūr*; 3. *Chīnī*; 4. *Batāi* (from the Batta country?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *fānsūrī*, which carelessness as to points has converted into *kāfūrī* (as above, and in Blochmann's *Ain*, p. 79). The camphor *al-fānsūrī* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansur* in Sumatra, perhaps the same as Batas, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta's (iv. 211) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 204), that the Borneo camphor as exported was picked in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (*da mangiare*), because used in medicine, and with betel.

Our form of the word seems to have come from the Sp. *alcantor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mid. High Germ.) is *gaffer* (*Oosterl.* 47).

c. A.D. 540 "Hygromyri cōfectio, olei scilicet lib. ij, opobalsami lib. i, spicacardi, folij singul. unc. iiii. carpopalsami, arabicis, amomi, ligni aloes, sing. unc. ij. mastiche, moschi, sing. scrup. vi. quod si etiam caphura non deerit ex ea unc. ij. adjecto"—. . . *Aethi Amudeni*, Librorum xvi. Tomi Dvo . . . Latinitate donati, Basil. MDXXXV, Liv. xvi. cap. cxx.

c. 940 "These (islands called al-Ramīn) abound in gold mines, and are near the country of Kānsūr, famous for its camphor.

10146/10146 At 6 both Camphor to eat | proving there was properly syno-
and camphor not to eat or S. matra and

Kafur Camphur as it also appears in the | and Malabar which was subject to

Camphor, Annamalai (barus) value
tion 11lb 80 rs
Refined cake 1 cwt 65 rs
Table of Customs Duties on Imports to
Br India up to 1870
The first of these is the fine S. matra cam
phor the second at $\frac{1}{4}$ of the price is Chan's
camphor

one of several languages spoken in
the British districts of Canara, and that
only in a small portion viz near
Kundapur Tulu is the chief language
in the Southern District

Kanadam occurs in the great Tan-
jore inscription of the 11th century

10146/10146 At 6 both Camphor to eat
Quarterly Review, April p 291

Canara, n p Properly Kannada
This name has long been given to that
part of the West coast which lies below

* An illis term in the old Portuguese works,
means the Konkan people and language of Goa.

† i.e. Tulu nad, or the modern District of S
Canara

‡ The passage is exceedingly corrupt, and the
version (necessarily imperfect) is made up from

1572.

"Vês, passa por Camboja Mecom rio,
Que capitão das águas se interpreta. . ."
Camões, x. 127.

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Camesa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400. "Solent militantes habere lineas quas Camisias vocant, sic aptas membris et adstrictas corporibus, ut expediti sint vel ad cursum, vel ad praelia . . . quocumque necessitas traxerit."—*S. Hieronymi Epist.* (lxiv.) ad *Fabiolam*, § 11.

1464. "to William and Richard, my sons, all my fair camises. . ."—*Will of Richard Strode*, of Newnham, Devon.

1498. "That a very fine camysa, which in Portugal would be worth 300 reis, was given here for 2 fanons, which in that country is the equivalent of 30 reis, though the value of 30 reis is in that country no small matter."—*Roteiro de V. da Gama*, 77.

1573. "The richest of all (the shops in Fez) are where they sell camisas. . . ."—*Marmol. Desc. General de Affrica*, Pt. I. Bk. iii. f. 87r.

Camp, s. In the Madras Presidency an official not at his head-quarters is always addressed as "in Camp."

Camphor, s. There are three camphors:—

a. The Bornean and Sumatran camphor from *Dryobalanops aromatica*.

b. The camphor of China and Japan, from *Cinnamomum Camphora*.

(These are the two chief camphors of commerce; the first immensely exceeding the second in market value; see *Marco Polo*, Bk. iii. ch. xi. Note 3.)

c. The camphor of *Blumea balsamifera*, D.C., produced, and used, in China under the name of *ngai* camphor.

The relative ratios of value in the Canton market may be roundly given as b, 1; c, 10; a, 80.

The first western mention of this drug occurs, as was pointed out by Messrs. Hanbury and Flückiger, in the Greek medical writer Aëtius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab. *kāfūr*, representing

the Sanskrit *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both 'lime' and 'camphor.'

Mooden Sheriff says that *kāfūr* is used (in Ind. Materia Medica) for 'amber.' *Tābakhūr* (q.v.) is, according to the same writer, called *baīs-kāfūr*, "bamboo-camphor;" and *ras-kāfūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāfūr-i-kaīsūrī*, which is in Tamil called *pač'i'ch'ai* (i. e., crude) *karuppuram*; 2. *Šūrati kāfūr*; 3. *Chīnī*; 4. *Batai* (from the *Batta* country?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *fanšūrī*, which carelessness as to points has converted into *kaīsūrī* (as above, and in Blochmann's *Āin*, p. 79). The camphor *al-fanšūrī* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansūr* in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta's (iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (*da mangiare*), because used in medicine, and with betel.

Our form of the word seems to have come from the Sp. *alcanfor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mid. High Germ.) is *gaffer* (*Oosterl.* 47).

c. A.D. 540. "Hygromyri cōfectio, olei salcia lib. ij, opobalsami lib. i, spicēnardi, folij singu. unc. iiii. carpobalsami, arnabonis, amomi, ligni aloes, sing. unc. ij. mastichae, moschi, sing. scrup. vi. quod si etiā caphura non deerit ex ea unc. ij. adjicito" . . . *Actii Amideni*, Librorum xvi. Tomi Dvo . . . Latinitate donati, Basil. MDXXXV., Liv. xvi. cap. exx.

c. 940. "These (islands called al-Ramīn) abound in gold mines, and are near the country of *Kanšūr*, famous for its camphor.

1506 ' *deli* (Tenasserim) *v*
canella, camfora da man ar
non se man-a (i.e. both cam
 and camphor not to eat, or Su
 China camphor) — *Leonardo Ca*

camphor in its natural state
Bhimsini — *Ata*, pp 78 79

1623 ' In this shipp we ha

of Baros, and also of Borneo to th
Kafur Confuri as it also appears
 printed text of Avicenna and *B*
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 found *Kafur Fansuri* — *Valent in*

"Camphor, Bhimsini (barus) val 14

tion 1lb 80 rs

Refined cake 1 cwt 60 rs

Table of Customs Duties on Imports into
 Br India up to 1875

The first of these is the fine Sumatra cam
 phor the second at $\frac{1}{11}$ of the price is China
 camphor

Campoo, # Hind
 of the English "camp,"
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Canarim is different from that of the Kingdom of Decan and of Goa."—*Portuguese Summary of Eastern Kingdoms*, in *Ramusio*, i. f. 330.

1552. "The third province is called Canará, also in the interior. . ."—*Castanheda*, ii. 50.

And as applied to the language :—

"The language of the Gentoos is Canará."—*Ib.* 78.

1552. "The whole coast that we speak of back to the Ghaut (Gate) mountain range . . . they call Concan, and the people properly Concanese (*Conquenijs*), though our people call them Canarese (*Canarijs*) . . .

"And as from the Ghauts to the sea on the west of the Decan all that strip is called Concan, so from the Ghauts to the sea on the west of Canará, always excepting that stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same Canará, the strip which stretches to Cape Comorin is called Malabar."—*Barros*, Dec. I. liv. ix. cap. 1.

" . . . The Kingdom of Canará, which extends from the river called Gate, north of Chaul, to Cape Comorin (so far as concerns the interior region east of the Ghats) . . . and which in the east marches with the kingdom of Orisa; and the Gento Kings of this great Province of Canará were those from whom sprang the present Kings of Bisnaga."—*Ibid.* Dec. II. liv. v. cap. 2.

1572.

"Aqui se enxerga lá do mar undoso
Hum monte alto, que corre longamente
Servindo ao Malabar de forte muro,
Com que do Canará vive seguro."

Cunões, vii. 21.

Englished :

"Here seen yonside where wavy waters
play

a range of mountains skirts the mur-
muring main

serving the Malabar for mighty mure
who thus from him of Canará dwells secure."

Burton.

ca 598. "The land itself is called Decan, also Canará."—*Linschoten*, 49.

from. "Its proper name is Charnathaca, (The from corruption to corruption has of come) be called Canará."—*Couto*, Dec. of com. cap. 5

exceeding. For in quotations the term see *Marco Polo*.

c. The camp or territory which we now under the name

The relative Thence to the Kingdom Canton market high is but a little one, on *Damans*. They are as b, 1; c, 10; a, or the most part, and The first western beves."—*De Monfart*, drug occurs, as wa

Messrs. Hanbury a good opportunity, the Greek medical (below), but it probably from a Sp. MS. the Arabs, as is indusio's Italian (i. f. or f of the Arab. *kaf*)

such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to Canará. . ."—*P. della Valle*, ii. 601.

1672. "The strip of land Canará, the inhabitants of which are called Canarins, is fruitful in rice and other food-stuffs."—*Baldacus*, 98.

There is a good map in this work, which shows 'Canará' in the modern acceptation.

1672. "*Description of Canará and Journey to Goa*.—This kingdom is one of the finest in India, all plain country near the sea, and even among the mountains all peopled."—*P. Vincenzo Maria*, 420.

Here the title seems used in the modern sense, but the same writer applies *Canará* to the whole Kingdom of Bisnagar.

1673. "At Mirja the Protector of Canara came aboard."—*Fryer* (margin), p. 57.

1726. "The Kingdom Canara (under which Onor, Batticala, and Garcopa are dependent) comprises all the western lands lying between Walkan (*Konkan*?) and Malabar, two great coast countries."—*Valentijn*, v. 2.

1727. "The country of Canara is generally governed by a Lady, who keeps her Court at a Town called Baydour, two Days Journey from the Sea."—*A. Ham.* i. 280.

Canaut, Conaut, even Connaught, s. Hind. from Arab. *kanāt*, the side-wall of a tent, or canvas enclosure.

1616. "The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Compass, incircled with Canats (made of red calico stiffened with Canes at every breadth, standing upright about nine foot high) guarded round every night with Souldiers."—*Terry*, in *Purchas*, ii. 1481.

c. 1660. "And (what is hard enough to believe in *Indostan*, where the Grandees especially are so jealous . . .) I was so near to the Wife of this Prince (Dara), that the Cords of the Kanates . . . which enclosed them (for they had not so much as a poor tent), were fastned to the wheels of my chariot."—*Bernier*, E. T. 29.

1792. "They passed close to Tippoo's tents: the canaut* was standing, but the green tent had been removed."—*T. Munro*, in *Life*, iii. 73.

1793. "The canaut of canvas . . . was painted of a beautiful sea-green colour."—*Dirom*, 230.

1817. "A species of silk of which they make tents and kanauts."—*Mill*, ii. 201.

1825. Heber writes connaut.—*Orig. ed.* ii. 257.

Candahar, n.p. *Kandahār*. The application of this name now is exclusively to (a) the well-known city of Western Afghanistan, which is the

equivalent of the ancient Indian *Gandhara* and the *Gandaritis* of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhara carrying with them the begging pot of Buddha.

country of Ceylon which became the deposit of the sacred tooth of Buddha at the beginning of the 14th century and was adopted as the native capital about 1592. Chitty says the name is unknown to the natives who call the

Aracho. The name is the same as the name of the nation of the name well as in early former port of Gulf of Camb. Broach District. a—1500 Th

and otherwise *Cand* is named as *Conde Ouda* is the highest mountain country. —Valentini (Ceylon) 19

Candareen, In Malay to which

Candy is a weight used in

1 Candareen is 10 Cash
733 Cash make 1 Rombil

1563 1 candil which amounts to 522 pounds (arrateis) —Garcia 15

1710. "They advised that they have supplied Habib Khan with ten cands of country gunpowder."—In *Wheeler*, ii. 136.

c. 1760. Grose gives the Bombay candy as 20 maunds of 28 lbs. each = 560 lbs.; the Surat ditto as 20 maunds of 37½ lbs. = 746½ lbs.; the Anjengo ditto 560 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

Candy (Sugar-). This name of crystallized sugar, though it came no doubt to Europe from the Pers. Arab. *kand* (Pers. also *shakar kand*; Sp. *azucar cande*; It. *candi* and *zucchero candito*; Fr. *sucre candi*) is of Indian origin. There is a Skt. root *khaṇḍa*, to break, whence *khaṇḍa*, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. *kar-kanda*, Malayā. *kandī* and *kal-kandī*, which may have been the direct source of the Persian and Arabic adoption of the word, and perhaps its original, from a Dravidian word = 'lump.'

A German writer, long within this century, (as we learn from Mahn quoted in Diez's *Lexicon*) appears to derive candy from Candia, "because most of the sugar which the Venetians imported was brought from that island"—a fact probably invented for the nonce. But the writer was the same wiseacre who (in the year 1829!) characterized the book of Marco Polo as a "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see Introduction to Marco Polo, 2nd ed., pp. 112, 113).

c. 1343. "A centinajo si vende gien-gio, cannella, lacca, incenso, indaco . . . verzino scorzuto, zucchero . . . **zucchero candi** . . . porcellane . . . costo . . ."

Pegolotti, p. 134.

1461. "... Un ampoletto di balsamo. Teriaca bossoletti 15. Zuccheri Moccari (?) panmi 42. Zuccheri canditi, scattole 5 . . ."—*List of Presents from Sultan of Egypt to the Doye* (see under Benjamin).

c. 1596. "White sugar candy (*kandī safed*) . . . 5½ *dams* per *scr.*"—*Ain*, i. 63.

1627. "Sugar Candie, or Stone Sugar."—*Minshew*, 2nd ed. s. v.

1727. "The Trade they have to China is divided between them and *Surat* . . . the Gross of their own Cargo, which consists in Sugar, Sugar-candy, Allom, and some Drugs . . . are all for the *Surat* Market."—*A. Ham.* i. 371.

Cangue, s. A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of

censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (*Giles*).

The *Cangue* was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the *Kwang-yun* (a Chin. Dict. published A.D. 1009) it is called *kunggiāi* (modern mandarin *hiang - liāi*), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, *gong*, and the Cantonese *k'ang-ka*, 'to wear the *Cangue*,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own *canga*, an 'ox-yoke,' or 'porter's yoke for carrying burdens.' The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in Persia *doshāka* (*bitignum*). And this word is applied to the Chinese *cangue* in one of our quotations. *Doshāka*, however, is explained in the lexicon *Burhān-i-Kāfi* as 'a piece of timber with two branches placed on the neck of a criminal' (*Quatremère*, in *Not. et Extr.* xiv. 172, 173).

1420. "... made the ambassadors come forward side by side with certain prisoners . . . Some of these had a *doshāka* on their necks."—*Shah Rukh's Mission to China*, in *Cathay*, p. cciv.

c. 1540. "... Ordered us to be put in a horrid prison with fetters on our feet, manacles on our hands, and collars on our necks . . ."—*F. M. Pinto* (orig.) ch. lxxxiv.

1585. "Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollownesse than their bodies doth make: thus they are vsed that are condemned to death."—*Mendoza* (tr. by Parke, 1589) *Hak. Soc.* i. 117-118.

1696. "He was imprisoned, congoed, tormented, but making friends with his Money . . . was cleared, and made Under-Custommer . . ."—*Bowyer's Journal at Cochin China in Dalrymple, Or. Rep.* i. 81.

1727. "With his neck in the congoes which are a pair of Stocks made of bamboos."—*A. Ham.* ii. 175.

1719 ' Ausatôt on les mit tous trois en |

Canton, n p The great seaport of
f city of the
, whence we
the Portu-

inflicted for petty crimes —Stan'ton, Em-
bassy &c ii 432

guts, whose other writers call it
Canton The proper name of the city

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of northern Malabar, famous in
early Portuguese history, and
still is the chief British mi-
station on that coast, with a European
regiment The name is Kannur or
Kannanur, ' Krishna's Town

1727 Canton or Quanting (as the Chi-
nese express it) is the next maritime Pro-
vince —A Ham ii 217

is (Pron Cintoan-
t on penult) This
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Storia Ital, Append

110 "Canonor
in which the King
strong castle
at which horses
disembark"—I art

propriated as Anglo-Indian being so

1672
"Chimará o Samorim mais gente nova

1783 ' I know not the full meaning of

Fari que todo o Nayar em fim se mova
Que entre Calecut jaz, e Cananor
Correio x 14

By Durton

'The Samorin shall summon fresh allies,

lo' at his bidding every Nayar man lies,
that dwells twixt Calecut and Can

Canongo, a Pers kanun g
'Law-utterer' (the first part
Arab from Gr κανων) In
India, and formerly in Bengal
registrar of a *tahsil* or other revenue
subdivision, who receives the reports
of the *patuáris*, or village registrars

1848 "Her ladyship, our old acquaint-
ance is as much at home at Madras as at
Brussels—in the cantonment as under the
tents —Vand, Fau, ii ch 8

Kappal, 'a ship'
is imported into

Canteroy s

thers which are male like
in bottom they call capel.

Dirom's Narrative, p 279, where the
revenues of the territory taken from
Tippoo in 1792 are stated in Canteray
pagodas

Capelan, n p This is a name
which was given by several 16th-cen-
tury travellers to the mountains in
Burma from which the rubies pur-

chased at Pegu were said to come; the idea of their distance, &c., being very vague. It is not in our power to say what name was intended. The real position of the "ruby-mines" is 60 or 70 miles N.E. of Mandalay.

1506. "... e qui è uno porto appresso uno loco che si chiama *Acaplen*, dove li se trova molti rubini, e spinade, e zoie d'ogni sorte."—*Leonardo di Ca' Masser*, p. 28.

1510. "The sole merchandise of these people is jewels, that is, rubies, which come from another city called *Capellan*, which is distant from this (Pegu) 30 days' journey."—*Varthema*, 218.

1516. "Further inland than the said Kingdom of Ava, at 5 days journey to the south-east, is another city of Gentiles . . . called *Capelan*, and all round are likewise found many and excellent rubies, which they bring to sell at the city and fair of Ava, and which are better than those of Ava."—*Barbosa*, 187.

c. 1535. "This region of Arquam borders on the interior with the great mountain called *Capelangam*, where are many places inhabited by a not very civilized people. These carry musk and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam. . ."—*Sommario de Regni*, in *Ramusio*, i. 334 r.

c. 1600. "... A mountain 12 days journey or thereabouts, from *Siren* towards the North-east; the name whereof is *Capelan*. In this mine are found great quantities of Rubies."—*Tavernier* (E. T.) ii. 143.

Phillips's *Mineralogy* (according to Col. Burney) mentions the locality of the ruby as "the *Capelan* mountains, sixty miles from Pegu, a city in Ceylon!" (*J. As. Soc. Bengal*, ii. 75).

This writer is certainly very loose in his geography, and Dana (ed. 1850) is not much better:

"The best ruby sapphires occur in the *Capelan* mountains, near Syrian, a city of Pegu."—*Mineralogy*, p. 222.

Capucat, n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper form is uncertain.

1498. In the *Rotciro* it is called *Capua*.—P. 50.

1510. "... another place called *Capogatto*, which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style."—*Varthema*, 133-134.

1516. "Further on . . . is another town, at which there is a small river, which is called *Capucad*, where there are many country-born Moors, and much shipping."—*Barbosa*, 152.

1562. "And they seized a great number of grabs and vessels belonging to the people of *Kabkad*, and the new port, and Calicut, and Funan [*i.e. Ponany*], these all being subject to the *Zamorin*."—*Tohfat-ul-Mujahiddeen*, tr. by Rowlandson, p. 157.

The want of editing in this last book is deplorable.

Caracoa, Caracolle, &c., s. Malay *kura-kura*, but said to be Arab. *kura-kura* which Dozy says (*s.v. Carraca*) was, among the Arabs, a merchant vessel, sometimes of very great size. Crawford describes the Malay *kura-kura*, as 'a large kind of sailing vessel;' but the quotation from Jarrie shows it to have been the Malay galley. Marre (*Kata-Kata Malayou*, 87) says: "The Malay *kora-kora* is a great row-boat; still in use in the Moluccas. Many measure 100 feet long and 10 wide. Some have as many as 90 rowers."

c. 1330. "We embarked on the sea at *Ladhikiya* in a big *kurkura* belonging to Genoese people, the master of which was called *Martalammin*."—*Ibn Batuta*, ii. 254.

1349. "I took the sea on a small *kurkura* belonging to a Tunisian."—*Ibid.* iv. 327.

1606. "The foremost of these Galleys or *Caracolles* recovered our Shippe, wherein was the King of Tarnata."—*Middleton's Voyage*, E. 2.

"... Nave conscensâ, quam linguâ patriâ *caracoa* nuncupant. Navigii genus est oblongum, et angustum, triremis instar, velis simul et remis impellitur."—*Jarrie, Thesaurus*, i. 192.

1659. "They (natives of Ceram, &c.) hawked these dried heads backwards and forwards in their *korrekordes* as a special rarity."—*Walter Schultzen's Ost-Indische Reise*, &c., p. 41.

1711. "Les Phillipines nomment ces bati-mens *caracoas*. C'est une espèce de petite galère à rames et à voiles."—*Lettres Edif.* iv. 27.

1774. "A *corocoro* is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. . . The Dutch have fleets of them at Amboyna, which they employ as guardacostas."—*Forrest, Voyage to N. Guinea*, 23. Forrest has a plate of a *corocoro*, p. 64.

Caraffe, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from a root *gharaf*, 'to draw' (water), through the Span. *garráfa*. But the precise Arabic word is not in the dictionaries (see under *Carboy*).

Carambola, s. The name given by

various old writers on Western India
to the beautiful acid fruit of the tree

the 24th part of the golden solidus of
Constantine which again was $\frac{1}{8}$ of an
Hence the carat was $= \frac{1}{144}$ of

passage from St Isidore
clow the *cerates* is distinct
siliqua and $1 = 1\frac{1}{2}$ *Siliquae*
cannot explain but the
raera was the *κεραριον* and
as $\frac{1}{24}$ of a solidus 1 the
the *carat* in all its use
find the *ca* at Constanti
the 14th century $= \frac{1}{24}$ of the

called by the French *carambolage* we do

hyperpera or Greek *bezant* which was

1878 the oval *c Kamrak*.—*I* ;
Ind : *Ca* den 50

Carat s Arab *karrat*, which is
taken from the Greek *κεραριον* a bean
of the *κερασια* or carob tree (*Ceratonia*
sil qua L)

This bean like the *Ind* n *rat* (ca)

But these carats really run 151½ to the
ounce troy so that the diamond *carat*
is 3½ grs nearly This we presume
was adopted direct from some foreign
system in which the carat was $\frac{1}{144}$ of
the local ounce

c AD 636 *Sil qua* vigesima quarta

beauty enjoined upon them. The commissioners . . . assemble all the girls of the province, in presence of appraisers appointed for the purpose. These carefully survey the points of each girl. . . They will then set down some as estimated at 16 carats, some at 17, 18, 20, or more or less, according to the sum of the beauties or defects of each. And whatever standard the Great Kaan may have fixed for those that are to be brought to him, whether it be 20 carats or 21, the commissioners select the required number from those who have attained that standard."—*Marco Polo*, 2nd ed. i. 350-351.

1673. "A stone of one Carrack is worth 10l."—*Fryer*, 214.

Caravan, s. *P. karwān*; a convoy of travellers. The Arab. *kāfila* is more generally used in India. The word is found in French as early as the 13th century (*Litttré*). A quotation below shows that the English transfer of the word to a wheeled conveyance for travellers (now for goods also) dates from the 17th century. The abbreviation *van* in this sense seems to have acquired rights as an English word, though the altogether analogous *bus* is still looked on as slang.

c. 1270. "Meanwhile the convoy (la caravana) from Tortosa . . . armed seven vessels in such wise that any one of them could take a galley if it ran alongside."—*Chronicle of James of Aragon*, tr. by Foster, i. 379.

1330. "De hac civitate recedens cum caravanis et cum quadam societate, ivi versus Indiam Superiorem."—*Friar Odoric*, in *Cathay*, &c. ii. App. iii.

1384. "Rimonda che l'avemo, vedemo venire una grandissima carovana di cammelli e di Saracini, che recavano spezierie delle parti d' India."—*Frescobaldi*, 64.

c. 1420. "Is adolescens ab Damasco Syriæ, ubi mercaturæ gratiâ erat, perceptâ prius Arabum linguâ, in coetu mercatorum—hi sexcenti erant—quam vulgo caroanam dicunt . . ."—*N. Conti*, in *Poggius de Varietate Fortunæ*.

1627. "A Caravan is a convoy of souldiers for the safety of merchants that travell in the East Countreys."—*Minshew*, 2nd ed. s. v.

1674. "Caravan or Karavan (Fr. *caravane*) a Convoy of Souldiers for the safety of Merchants that travel by Land. Also of late corruptly used with us for a kind of Waggon to carry passengers to and from London."—*Glossographia*, E.

Caravanseray, s. *ai*;
a seray (q.v.) for the
vans (q.v.).

1554. "L'ay à parler
Carbachara : . . . Ie

autrement en François, sinon en Carbachara : et pour le sçavoir donner à entendre, il faut supposer qu'il n'y a point d'hostelleries es pays ou domaine le Ture, ne de lieux pour se loger, sinon dedens celles maisons publiques appellée Carbachara. . ."
—*Observations* par P. Belon, f. 59.

1564. "Hic diverti in diversorium publicum, Caravasara Turcae vocant . . . vastum est ædificium . . . in cuius medio patet area ponendis sarcinis et camelis."—*Busbequii*, *Epist.* i. (p. 35).

1619. " . . . a great bazar, enclosed and roofed in, where they sell stuffs, cloths, &c. with the House of the Mint, and the great caravanserai, which bears the name of *Lala Beig* (because *Lala Beig* the Treasurer gives audiences, and does his business there) and another little caravanserai, called that of the *Ghilac* or people of *Ghilan*."—*P. della Valle* (from *Ispahan*) ii. 8.

1627. "At *Band Ally* we found a neat Carravansraw or Inne . . . built by mens charity, to give all civill passengers a resting place gratis; to keepe them from the injury of theeves, beasts, weather, &c."—*Herbert*, p. 124.

Caravel, s. This often occurs in the old Portuguese narratives. The word is alleged to be not oriental, but Celtic, and connected in its origin with the old British *coracle*; see the quotation from *Isidore of Seville*, the indication of which we owe to *Bluteau*, s.v.

The Portuguese caravel is described by the latter as a 'round vessel' (i. e., not long and sharp like a galley), with lateen sails, ordinarily of 200 tons burthen.

The character of swiftness attributed to the caravel (see both *Damian* and *Bacon* below) has suggested to us whether the word had not come rather from the Persian Gulf—Turki, *karā-wul*, 'a scout, an outpost, a vanguard.' Doubtless there are difficulties. Thus the word is found in the following passage, quoted from the life of St. Nilus, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by Cardinal Sirlet. c. 1550, and the word may have been ed or modified.

nim in
navi
ve

Calabriæ
em non
entes
et
"

1552 "Ils licherent les bordues de leurs Karawelles, ornèrent leurs vaisseaux de pavillons et s'avancèrent sur nous. — *S de Ali* p 70

1615 "She may spare me her mizen and her bonnets, I am a carvel to her — *Beaum & Flet, Wit without Money* 11

1883
Machoe
generally
of *Bombay*
M D

Carboy, s A large glass

1804 "If the (bullock) establishment should be formed it should be in regular Karkanas — *Wellington* 11 512

Carcoon, s Mahr *karjun* 'a clerk' which is an adoption of the Persian *karjun* (*faciendorum factor*) or 'manager'

1890 "Karnataka and

Karnataka and

ampullacea et circumducto scirpo tunicata, quae vocant Karabā Venit Karabā una ad vitruvius duobus munda, raro carius — *Kaempfer, Amoen Exot* 379

1800 "Six carabaks of rose water" — *Symes, Emb to Ara*, p 488.

1813 "Carboy of Rosewater" — *Mil*

1024) with the Canara country (q v) of the older Portuguese writers The *Karnāta* became extended especially in connection with the rule of the Nabobs of Arcot, who partially occupied the Vijayanagara territory, and were known as Nawābs of the

was built with 7 decks
[at] *carrica* is regarded
properly *carrica* from
car care to lude to ch
is possible but it would be well to
examine if it be not from
raka? ■ word which the
explain as fire ship tho
certainly not always the same name. The
Batuta uses it
state barge or ■
(see *Cathay an*
499 and 1b La
The like use
Makrizi c 1 1 143 1 1 1 1 1
II 1 24 Quatremere at

also be used as a transport

was so used on sea and land

Since writing this we observe that Dozy is inclined to derive *arras* (which is old in Spanish he says) from *lar lar* the plural of *lar* or *larra* (see Caracoa). A itself he thinks may have *arras* which already occurs in Jerome. So that Mr Skeat possibly correct

1338 after that we
Venc on board a certain c
led down the Adr at o Se
Jual in Cat/a/ &c 231

1383 Eodem tempore

The bigger Whale like some huge carrack
 Which wanted Sea room for her foes to
 play
Waller Battle of the Summer Is and

NY 11 1 87 1004 11 23-04

1694 There was a Carack of Port

15. Ils avaient 4 barques grandes
comme des barques — 5 / 41 67
1066-68
mch of Ray

age 17

Scotch
elf is a
Γ κυρου

Sir David Ochterlony was always called by the Sepoys *Loni-okhtar*. In our memory an officer named *Holroyd* was always called by the Sepoys *Roydāl*.

Cartooce, s. A cartridge. *Kārtūs*, Sepoy Hind.

Cash, s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity, "Sansk. *karsha* ... a weight of silver or gold equal to $\frac{1}{100}$ of a *Tulā*" (*Williams, Skt. Dict.*; and see also a Note on the *kārsha*, or rather *kārshāpana*, as a copper coin of great antiquity, in E. Thomas's *Pathān Kings of Delhi*, 361, 362). From the Tamil form *kāsu*, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made *caixa*, whence the English *cash*. In Singalese also *kāsi* is used for 'coin' in general.

The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, "XX Cash."* Under this system 80 cash = 1 fanam, 42 fanams = 1 star pagoda.

But from an early date the Portuguese had applied *caixa* to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word *cash* is used, by Europeans and their hangers-on, as the synonym of the Chinese *le* and *tsien*, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the *liang* or *tael* (q.v.), and which are strung in certain numbers on cords. Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming Dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word *cash* may probably have affected the form of the corruption before us. This word had a European origin from It. *cassa*, French *caisse*, 'the money-chest'; this word in book-keeping having given name to the

heading of account under which actual disbursements of coin were entered (see *Wedgwood*, s.v.). In Minshen (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's *Cash*, or Counter to keepe money in."

1510. "They have also another coin called *cas*, 16 of which go to a *tare* of silver."—*Varthema*, 130.

"In this country (Calicut) a great number of apes are produced, one of which is worth 4 *cas*, and one *cas* is worth a *quattrino*."—*Ibid.* 172.

(Why a monkey should be worth 4 *cas* is obscure).

1598. "You must understand that in *Sunda* there is also no other kind of money than certaine copper mynt called *Caixa*, of the bignes of a *Hollādes* doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundreth or a thousand vpon one string."—*Lienschoten*, 34.

1600. "Those (coins) of Lead are called *cazas*, whereof 1600 make one *mas*."—*John Davis*, in *Purchas*, i. 117.

1609. "Ils (les Chinois) apportent la monnoye qui a le cours en toute l'isle de Iava, et Isles circonvoisines, laquelle en l'ague Malaique est appelee *Cas*. . . Cette monnoye est jettée en moule en Chine, a la Ville de Chincheu."—*Houtman*, in *Nar. des Hollandois*, i. 30, b.

1711. "Doodos and *Cash* are Copper Coins, eight of the former make one *Fanham*, and ten of the latter one *Doodo*."—*Lockyer*, 8.

1718. "*Cass* (a very small coin, eighty whereof make one *Fano*)."—*Propagation of the Gospel in the East*, ii. 52.

1727. "At Atcheen they have a small Coin of leaden Money called *Cash*, from 12 to 1600 of them goes to one *Macc*, or *Massie*."—*A. Ham.* ii. 109.

c. 1750-60. "At Madras and other parts of the coast of *Coromandel*, 80 *casches* make a fanam, or 3d. sterling; and 36 fanams a silver pagoda, or 7s. 8d. sterling."—*Grose*, i. 282.

1790. "So far am I from giving credit to the late Government (of Madras) for economy, in not making the necessary preparations for war, according to the positive orders of the Supreme Government, after having received the most gross insult that could be offered to any nation! I think it very possible that every *Cash* of that ill-judged saving may cost the Company a crore of rupees."—Letter of *Lord Cornwallis* to E. J. Holland, Esq., see the *Madras Courier*, 22nd Sept. 1791.

1813. At Madras, according to Milburn, the coinage ran:

"10 *Cash*=1 *doodee*; 2 *doodees*=1 pice; 8 *doodees*=1 single fanam," &c.

* A figure of this coin is given in *Ruding*.

The following shows a singular corruption probably of the Chinese *tsuen*, and illustrates how the striving after meaning shapes such corruptions —

coghe grandissima quantità, essendo la pianta fertile, e molto frequente, ancora nelli luoghi più deserti et inculti — *Via cen.o Maria* 34

1673 Fryer describes the Tree under the

An intermediate step in this transformation is found in Cocks's *Japan Journal*, *passim*, e.g. in 53

'But that which I took most note of

c 1830 'The cashew, with its apple like that of the cities of the Plain fair to look at but acrid to the taste to which the far famed nut is appended like a bud — *Ton's Crangle* ed 1843 p 140

1875 'Cashew Nuts — *Table of Customs Duties imposed in L. India up to 1875*

these in they with a 100 (1) them may value s m 10d str and are about the value of a 3d English money

Cashew, s The tree fruit or nut of

here, n p The famous valley of the Western Himalaya, P *Kashmir* from Skt

, and sometimes *Kasmira*, alleged by Burnouf to be a contraction of *Kasyapamira* Whether or not it be the *Kispityrus* or *Kaspapyrus* of Herodotus we believe it undoubtedly to be the *Kayeria* (kingdom) of Ptolemy

Several of the old Arabian geographers write the name with the guttural K, but this is not so used in modern times

in the country was well known before the end of the 17th century and it is described as an Indian tree by Acosta

THE NAME APPEARS TO BE AN AMERICAN

are 100

of

and imported under the name of

210

1676.

"A trial of your kindness I must make :
Though not for mine, so much as virtue's
sake,

The Queen of Cassimere. . . ."

Dryden's Aurungzebe, iii. 1.

1814. "The shawls of Cassimer and the
silks of Iran."—*Forbes, Or. Mem.* iii. 177.—
See Kerseymere.

Casis, Caxis, Caciz, &c., s. This Spanish and Portuguese word, though Dozy gives it only as *prêtre chrétien*, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahommedan divines (*mullas* and the like). It may be suspected to have arisen from a confusion of two Arabic terms—*kādī* (see **Cazee**) and *kashish* or *kasīs*, 'a Christian Presbyter' (from a Syriac root signifying *seniut*). Indeed we sometimes find the precise word *kashish* (*Caxix*) used by Christian writers as if it were the special title of a Mahommedan theologian, instead of being, as it really is, the special and technical title of a Christian priest (a fact which gives Mount Athos its common Turkish name of *Kashish Dagh*). In the first of the following quotations the word appears to be applied by the Mussulman historian to *pagan* priests, and the word for churches to *pagan* temples. In the others, except that from Major Millingen, it is applied by Christian writers to Mahommedan divines, which is indeed its recognised signification in Spanish and Portuguese. In Jarrie's *Thesaurus* (Jesuit Missions, 1606) the word *Cacizius* is constantly used in this sense.

c. 1310. "There are 700 churches (*kalisia*) resembling fortresses, and every one of them overflowing with presbyters (*kashishān*) without faith, and monks without religion."—*Description of the Chinese City of Khan-ai* (Hangchau) in *Wasāf's History* (see also *Marco Polo*, ii. 196).

1404. "The town was inhabited by Moorish hermits called *Caxixes*; and many people came to them on pilgrimage, and they healed many diseases."—*Markham's Clavijo*, 79.

1514. "And so, from one to another, the message passed through four or five hands, till it came to a *Gazizi*, whom we should call a bishop or prelate, who stood at the King's feet. . . ."—Letter of *Gior. de Empoli*, in *Archiv. Stor. Ital.* Append., p. 56.

1538. "Just as the Cryer was offering to deliver me unto whomsoever would buy me, in comes that very *Cacis* Moulana, whom they held for a Saint, with 10 or 11 other *Cacis* his Inferiors, all Priests like himself

of their wicked sect."—*F. M. Pinto* (tr. by H. C.) p. 8.

1552. *Caciz* in the same sense used in *Barros*, II. ii. 1.

1561. "The King sent off the Moor, and with him his *Casis*, an old man of much authority, who was the principal priest of his Mosque."—*Correa*, by Ld. Stanley, 113.

1567. ". . . The Holy Synod declares it necessary to remove from the territories of His Highness all the infidels whose office it is to maintain their false religion, such as are the *cacizes* of the Moors, and the preachers of the Gentoos, *jogues*, sorcerers (*falticiros*), *jousis*, *grous* (i. e. *joshis* or astrologers, and *gürüs*), and whatsoever others make a business of religion among the infidels, and so also the *bramans* and *paibus*."—*Decree 6 of the Sacred Council of Goa*, in *Arch. Port. Or.* fasc. 4.

1580. ". . . e foi sepultado no campo per *Cacises*."—*Primor e Honra*, &c., f. 13 r.

1582. "And for pledge of the same, he would give him his sonne, and one of his chief chaplaines, the which they call *Cacis*."—*Castañeda*, by N. L.

1603. "And now those initiated priests of theirs called *Cashishes* (*Casciscis*) were endeavouring to lay violent hands upon his property."—*Benedict Goës*, in *Cathay*, &c., ii. 568.

1648. "Here is to be seen an admirably wrought tomb in which a certain *Casis* lies buried, who was the *Pedagogue* or Tutor of a King of *Guzuratte*."—*Van Twist*, 15.

1672. "They call the common priests *Casis*, or by another name. *Scherik*, who like their bishops are in no way distinguished in dress from simple laymen, except by a bigger turban . . . and a longer mantle. . . ."—*P. Vincenzo Maria*, 55.

1688. "While they were thus disputing, a *Caciz*, or doctor of the law, joined company with them."—*Dryden, L. of Xavier; Works*, ed. 1821, xvi. 68.

1870. "A hierarchical body of priests, known to the people (Nestorians) under the names of *Kieshishes* and *Abunas*, is at the head of the tribes and villages, entrusted with both spiritual and temporal powers."—*Millingen, Wild Life among the Koords*, 270.

Cassanar, Cattanar, s. A priest of the Syrian Church of Malabar; Malayāl. *Kattanār*, meaning originally 'a chief,' and formed eventually from the Sansk. *Kartṛi*.

1606. "The Christians of St. Thomas call their priests *Caçanares*."—*Gouvea*, f. 28 b.

This author gives *Catatiara* and *Caçaneira* as feminine forms, 'a Cassanar's wife.' The former is Malayāl. *Kattatti*, the latter a Portuguese formation.

1612. "A few years ago there arose a dis-

pute between a Brahman and a certain Cassanar on a matter of jurisdiction — *P V N. c. Lo Maria* 15^o

Cassay n p l name
in former lays to the
at at

the King of Calicut The King
keeps 1000 women to whom he gives

Ada
bel
alled
(in
arios

175^o In *Dair n ples Oriental Repertory*
we find Cassay (i 116)

179^o All the troopers in the Kings
service are natives of Cassay, who are
much better horsemen than the Burmans
— *S J res p* 318

Correa and Garcia De Orta we have
the word in what we may call the technical
sense

Cassowary, s The name of this
bird of which the first seen

15^o The Admiral received the

16^o The aforesaid bird Cossebares
also will swallow iron and lead as we once

161 Some of them asserted that they
were of the caste (casta) of the Christians

200

Caste s The artificial
of society in India first mal

Lot Orient la c 4
1 2

1
f

By Burton
Two modes of men are known the nobles
known
the name of Nayar who call the lower
Caste

Mr Dipinstone prefers to write
Cast

in the cities these days
Narsinga and Malabar so
legions of laws
in the sense of sectarians
But he uses the word
technical way which
should really have
technical sense Th

1613. "The Banians kill nothing: there are thirty and odd several Casts of these that differ something in Religion, and may not eat with each other"—*N. Wuthington Purchas*, 1 485

See also *Pilgrimage*, pp 997, 1003

1630. "The common *Bramane* hath eighty two Casts or Tribes, assuming to themselves the name of that Tribe *Lord's Display of the Bantians*, p 72

1673 "The mixture of Casts or Tribes of all India are distinguished by the different modes of binding their Turbats"—*Feyer*, 115

c. 1760 "The distinction of the Gentiles into then tribes or Casts, forms another considerable object of their religion"—*Grose*, i 201

1763 "The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four"—*Orme* (ed 1803), 1 4.

1878. "There are thousands and thousands of those so-called Castes; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up and pass away"—*F. Javor, Ost-Indische Handwerker und Gewerbe*, 13

Castes are according to Indian social views, either high or low.

1876 "Low-caste Hindoos, in their own land, are to all ordinary apprehension, slovenly, dirty, ungraceful, generally unacceptable in person and surrounding. Yet offensive as is the low caste Indian, were I rather see the lowest Pariahs of the low, than a single trim, smooth faced, smooth-waved, clever high-caste Hindoo, on my lands or in my colony"—*W G Palgrave, in Fortnightly Rev.*, vi 226 (ed 1857)

In the Madras Presidency *castes* are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one side, and the artisans, &c., on the other, as was pointed out by F W. Ellis. In the fights of Fort St George faction-combination, and the terms *right-hand* and *left-hand* castes occur early in the old records of that settlement, and frequently in Mr. Talboys Wheeler's extracts from them. These terms are also in the translations of the Tamil *valangai*, *adai-hai*. They are mentioned by

1612 "From these four castes are derived; and those again are divided into two, which they call *Valanga* and *Elanga*; the first is as much as to say 'the right hand' and the left hand . . ."—*Couto*, u. s.

The word is current in French.

2. "Il est clair que les castes n'ont

jamais pu exister solidement sans une véritable conservation religieuse."—*Comte, Cours de Phil. Positive*, vi. 505

1877. "Nous avons aboli les castes et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions."—*E. de Lavéleye, De la Propriété*, p iv.

Caste is also applied to breeds of animals, as 'a high-caste Arab.' In such cases the usage may possibly have come directly from the Portuguese *alta casta, casta baixa*, in the sense of breed or strain.

Castees, s. Obsolete. The Indo-Portuguese formed from *casta* the word *castiço*, which they used to denote children born in India of Portuguese parents; much as *creole* was used in the W. Indies.

1599. "Liberi vero nati in India, utroque parente Lusitano, castisos vocantur, in omnibus fere Lusitanis similes, colore tamen modicum differunt, ut qui ad gilyum non nihil deflectant. Ex castisis deinde nati magis magisque gilvi fiunt, a parentibus et *mesticis* magis deflectentes; poro et *mesticis* nati per omnia indigenis respondent, ita ut in tertia generatione Lusitani reliquis Indis sunt simillimi."—*De Bry*, ii 76 (*Linschoten*).

1638. "Les habitans sont ou *Castizes*, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou *Mesticos*, c'est à dire, nez d'un pere Portugais et d'une mere Indienne"—*Mandelio*.

1653. "Les *Castissos* sont ceux qui sont nays de pere et mere reynols (see *Reynol*); ce mot vient de *Casto*, qui signifie Race, ils sont mesprizez des *Reynols*. . ."—*Le Gouz, Voyages*, 26 (ed. 1657)

1661. "Die Stadt (Negapatam) ist zimlich volkreich, doch mehrentheils von *Mastyen Castycen*, und Portugesichen Christen."—*Walter Schultze*, 108.

1699. "Castees wives at Fort St. George."—*Census of English on the Coast, in Wheeler*, i. 356

1726 " . . . or the offspring of the same by native women, to wit *Mistues* and *Castices*, or blacks . . . and Moors"—*Valentijn*, v. 3

Catamarán, s. Also *Cutnurram*, *Cutmurál*. Tam. *Kattu*, 'binding, maram, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1783 "Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes a cutwater, and another makes a poop which is under water, and on which a man sits . . .

These boats are called Gatameroni —Balbi, *Viaggio* f 8°

ock) and another called eachô —Barbot, 191

1638 Some time after the Cattamaran brought a letter —In *Wester* 1 334

1700 Un pecheur assis sur un catmaron cest-à dire s r quelques gros es pièces de bois liées en emble en maniere de radeau. —*Lett Ed f* x 58

taining profitable matter on that subject —*Garcia* f 125

1578 The Indians use the Cate mixt with Areca, and with Betel and by itself without other mixture —*Acosta Tract* 170

1599 Quercett mont ne sçait es dem u l

1836 None can compare to the Cate

Oric tal Report 1 109

about very dexterously, but very rowing —*Lette s from Madras*, 31

1800 The Cattamaran is common to Ceylon and Coromandel. —*Te nent Ctlo* 1 442

when re imported to Japan An ther ad hits n too they use of what they call Catchoo being a blackish granulate per fume l composition —*Grose*, 1 238

1912 Tl a no cents n n fqr a

probably more) The extract is called in Hind *lath* but the two first commercial names which we have given are doubtless taken from the southern forms of the word e g, Canarese *Kachu* Tim. *Kachu* Malay *K chu* Do Orta whose judgments are always worthy of respect considered it to be the *lycium* of the ancients and always applies that name to it but Dr Loyo has shown that *lycium* was an extract from certain species of *berberis* known in the bazar as *rasol* Cutch is first mentioned by

Cathay, n p China originally Northern China The origin of the name is given in the quotation below from the Introduction to Marco Polo

In the 16th century and even later from a mis-understanding of the medieval travellers Cathay was supposed to be a country north of China and is so represented on many maps Its identity with China was fully recognized by P Martin Martini in his *Atlas Sinensis* also by Valentijn in *China* 2

Barbosa among into Malacca B known in Europ Japan about the century In the *Pharmacop Med* 1654 it is briefly or *Terra Japonica* *gen s terrae ex ciliac* (*Hamburj a l Fluckiger* 214) This mi nimer has long survived

1°3 Ultra est magna Cataya qu ant utus ut credo, l ebantur Seres Isti Catay sint parvi homines loquens multum a p rantes per nares et habent

186 drugs from Cambay amongst which there is a drug which we call it pos sess an l wh ch they call *ch* (see *Putch*

pupam aperturam oculorum, etc.'—*Itin. Wilhelmi de Rubi ul.*, 291-2

c 1330 "Cathay is a very great Empire, which extendeth over more than c days' journey, and it hath only one lord. . . ."—*Præf. Jordanus*, p 54.

1404 "E lo mas alfofar que en el mundo se ha, se pesia a falla en aql mai del Catay."—*Clavijo*, f. 32

1555. "The Yndians called *Catheres* have eche man many wives"—*Walckman, Fandile of Tacuons*, M. ii.

1598 "In the lande lving westward from China, they say there are white people, and the land called *Cathara*, where (as it is thought) are many Christians, and that it should confine and border upon *Peru*."—*Linschoten*, 57.

Before 1633

"I'll wish you in the Indies or *Cataia*. . ."
Beaum. & Fletcher. The Woman's Prize,
iv. 5.

1634.

"Domadores das terras e dos mares
Não so im Malaca, Indo e Peseu s-ticito
Mas na China, Catai, Jap'io estranho
Lei nova introduzindo em sacio banho"
Malaca Conquistada.

1842

Better fifty years of Europe than
a cycle of *Cathay*."—*Tennyson*.

1871. "For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the *Khitai* . . . whose rule subsisted for 200 years, and originated the name of *Khitai*, *Khata*, or *Cathay*, by which for nearly 1,000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel."—*Marco Polo, Introd.* ch. n.

Cat's-eye, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflexions, whence the Portuguese called it *Olho de gato*, which our word translates. It appears from the quotation below from Dr. Royle that the *Beli oculus* of Pliny has been identified with the *cat's eye*, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence.

c A D 70. "The stone called *Beli eye* is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold. . ."—*Holland's Pliny*, ii. 625.

1516. "There are found likewise other stones, such as *Olho de gato*, *Chrysolites*, and *amethysts*, of which I do not treat because they are of little value."—*Barbosa*, in *Larson Acad.* ii. 390.

1599. "Lapis insuper alius ibi vulgaris est, quem Lusitani *olhos de gatto*, id est *oculum felinum* vocant, propterea quod cum eo et colore et facie conveniat. Nihil autem

aliud quam *achates* est"—*De Bny*, iv. 84 (after *Linschoten*).

1837. "*Beli oculus*, mentioned by Pliny, *xxxii. c 55*, is considered by Hardouin to be equivalent to *œil de chat*—named in India *bili le ank*"—*Royle's Hindu Medicine*, p 103.

Catty, s.

a. A weight used in China, and by the Chinese introduced into the Archipelago. The word *kātī* or *latī* is Malayo-Javanese. It is equal to 16 taels, i. e., 1½ lb. avoird. or 625 grammes.

1598 "Everie *Catto* is as much as 20 Poytingall ounces"—*Linschoten*, 34.

1604. "Their pound they call a *Cate*, which is one and twentie of our ounces."—*Capt. John Davis*, in *Purchas*, i. 123.

1609 "Offering to enact among them the penalte of death to such as would sel one *cattie* of spice to the Hollanders"—*Keeling*, in ditto, i. 199.

1610. "And (I prayse God) I have aboard one hundred thirtie nine Tunnes, six *Cathayes*, one quarterne two pound of nutmegs, and sixe hundred two and twenty suckette, of Mace, which maketh thirtie sixe Tunnes, fiftene *Cathayes* one quarterne, one and twentie pound."—*Daniel Middleton*, in ditto, i. 247

In this passage however *Cathayes* seems to be a strange blunder of *Purchas* or his copyist for *Cut. Suckette* is probably Malay *sukat*, "a measure, a stated quantity."

b. The word *catty* occurs in another sense in the following passage. A note says that "*Catty* or more literally *Kattoo* is a Tamil word signifying *batta*" (q. v.). But may it not rather be a clerical error for *batty*?

1639. "If we should detain them longer we are to give them *catty*."—*Letter in Wheeler*, i. 162.

Catur, s. A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source. Is it not probably the origin of our '*cutter*'? Since these words were written we see that *Capt. Burton* in his *Commentary on Camoens*, vol. iv. p. 391, says. "*Catur* is the Arab. *Katireh*, a small craft, our '*cutter*.'"

We cannot say when *cutter* was introduced in marine use. We cannot find it in *Dampier*, nor in *Robinson Crusoe*; the first instance we have found is that quoted below from '*Anson's Voyage*.'

Bluteau gives *catur* as an Indian term indicating a small war-vessel,

having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars. But there was a larger kind, 80 feet long, with only 7 or 8 feet beam.

1510 "There is also another kind of

1544 "navis navigium majus quod vocant caturam"—*Sets Franc Vni Fustolar* 121

1552 "And this winter the Governor sent to have built in Cochim thirty Catur which are vessels with oars, but sm than brigantines.—*Castanheda*, in 271

1583 "Cambicam oram Jacobus teus duobus caturibus tueri jussus *Maffei*, lib xiii ed 1752 p 283

1601 "Biremes, seu Cathuris quam plurime conduntur in Lascon, Javæ civitate.—*De Bry*, in 100 (where there is a plate, in No xxxvii)

1683 "No man was so bold to contra

1744, 1745, 1746
Cutter also occurs pp 111, 129, 140 and other places.

Cawney, *n*. The great river of S India. Properly Tam *Kāveri*, and Sanskritized *Kaveri*. The earliest mention is that of Ptolemy, who writes the name (after the Skt form) *Καβηρος* (σε ποταμος). The *hauasa* of the Perinlus

is, however, hardly likely to have a non-mythological Sanskrit name. The Cawney in flood, like other S Indian rivers, assumes a reddish hue. And the form *Kaveri* has been explained by Bishop Caldwell as possibly from the Dravidian *kāvi*, 'red ochre,' or *la* (Kā-va) 'a grove,' and *er-u* Tel 'a river,' *ēr-i* Tum 'a sheet of water,' thus either 'red river' or 'grove river' (*Comp Grammar*, 456).

Ka viri, however, the form found in inscriptions affords a more satisfactory Tamil interpretation viz, *ka-viri*, 'grove-extender,' or developer. Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of this stream.

c 150 A D

Καβηρος ποταμος καθ' ἑλκεας

Καβηρος εἰς αὐτορ δὲ Ptolem lib vii 1

The last was probably represented by *Kaiviripatan*

1510-11 "After traversing the passes, they arrived at night on the banks of the river Kanobari and bivouacked on the sands.—*Amir Khusru* in *Elliot*, ii 90

The *Cawney* seems to be ignored in the older European account and maps.

Cavally, *n*. This is mentioned as a fish of Ceylon by *Lies* 1755 (p 57)

It is doubt the same that is de-

the quotation from Pyrrard

ould appear to represent the

puula, of which 12 spp are

by Day (*Fishes of India*,

pp 237-242), two being named by

different zoologists. E caballa. Many

of the spp are extensively sun-dried,

and eaten by the poor.

c 1610 'Ces Moucons pecheurs pren-

nent entr'autres grande quantite d'une

sorte de petit poisson, qui n'est pas plus

grande que la main et large comme un petit

reseau. Les Portugais l'appellent Pêche

Cawney, Cawny, & Tam *kāni*,

'property,' hence 'land,' and so a measure of land used in the Madras Presidency. It varies, of course, but the standard *Cawny* is considered to be = 24 *manai* or 'Grounds' (q.v.) of 2,400 sq. f. each, hence = 57,600 sq. f. or Ac. 1322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form *Connys*, but with an unintelligible explanation.

1807. "The land measure of the *Jaghire* is as follows: 24 *Adies* square = 1 *Culy*; 100 *Culies* = 1 *Canay*. Out of what is called charity however the *Culy* is in fact a *Bamboo* 26 *Adies*, or 22 feet 8 inches in length . . . the *Ady* or Malabar foot is therefore 10¹⁰⁰/₁₀₀ inches nearly; and the customary *canay* contains 51,375 sq. feet, or 1¹⁰⁰/₁₀₀ acres nearly; while the proper *canay* would only contain 43,778 feet."—*F. Buchanan, Mysore*, &c. i. 6.

Cawnpore, n.p. The correct name is *Kānpur*, 'the town of Kānh or Krishna.' The city of the Doab so called, having in 1872 a population of 122,770, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1766, and afterwards as a great mart of trade.

Cayman, s. This is not used in India. It is an American name for an alligator; from the Carib *acayuman* (*Littéré*). But it appears formerly to have been in general use among the Dutch in the East.

1530. "The country is extravagantly hot; and the rivers are full of *Caimans*, which are certain water-lizards (*lagartid*)."—*Nunno de Guzman*, in *Ramusio*, iii. 339.

1598. "In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call *Caiman*."—*Pigafetta*, in *Harleian Coll. of Voyages*, ii. 533.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtedly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.

1631. "Lib. v. cap. iii. De Crocodilo qui per totam Indianam cayman audit."—*Bontius, Hist. Nat. et Med.*

1672. "The figures so represented in Adam's footsteps were . . . 41. The King of the Caimans or Crocodiles."—*Baldovus (Germ. ed.)* 148.

1692. "Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbet that stood by the river outside the boom, so sharply pursued by a Kaieman that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet. . ."—*Valentin*, iv. 231.

Cayolaque, s. (?). *Kayu* = 'wood,' in Malay. *Laka* is given in Crawford's Malay Dict. as "name of a red wood used as incense, *Myristicin* iners. In his *Descr. Dict.* he calls it the "*Tunarius major*; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204).

1510. "There also grows here a very great quantity of lacca for making red colour, and the tree of this is formed like our trees which produce walnuts."—*Forbes*, p. 238.

c. 1509. "I being in Canton there was a rich (bed) made wrought with Ivorie, and of a sweet wood which they call *Cayolaque*, and of *Sandalum*, that was prized at 1500 Crownes."—*Gaspard De Cruz*, in *Peregrin*, iii. 177.

1585. "Euerie morning and euening they do offer unto their idoles frankincense, benjamin, wood of aguila, and cayolaque, the which is maruelous sweete. . ."—*Mendoza's China*, i. 58.

Cazee, &c. s. Arab. *ḫādī*, 'a judge,' the letter *ḫād* with which it is spelt being always pronounced in India like a z. The form *Cadi*, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, *al-ḫādī*, becomes in Spanish *alcalde*; * not *alcaide*, which is from *kā'id*, 'a chief'; nor *alquacil*, which is from *wazīr*. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "ao guazil da justiça q em elles he como corregedor entre nos;" where *quazil* seems to stand for *ḫādī*.

1338. "They treated me civilly and set me in front of their mosque during their Easter: at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their *Cadini*, i.e. of their bi-hops."—*Letter of Friar Pascal*, in *Cathay*, &c. 235.

* Dr. R. Rost observes to us that the Arabic letter *ḫād* is pronounced by the Malays like *i* (see also Crawford's *Malay Grammar*, p. 7). And it is curious to find a transfer of the same letter into Spanish as *id*. In Malay *ḫādī* becomes *i dī*.

c. 1461

An tems que Alexandr
 Ung hom, nommé D on
 Devant luy on luy ame
 En r lioné poulces et d
 Comme ung larron car
 Lescumeurs que voy ns
 Si fut mys devant le ca
 Jour e tre jugé à mour
 Gd T stament de

1648 The government of
 medaba l) and s rround ng v ilages rests
 y th the Go ernor Coute ca l and the
 T d s (whom they call Casgy) — Va T st
 lo

Celébes n p According to Craw
 and the name is unknown to the
 natives not only of the great island

1689 A Cogee ho s a Person
 skiled n the r lav — O don 006
 Here there is perhaps c nf s on s th
 Khya

1707 Wlen the Man sees h s Si o use
 and l kes l r they agree on the Pr ce a l
 Term of Weeks M nth or Years and
 then appear before the Cadjes or Judge
 A Ha 8ⁿ

1763 The Cadj hold co rt n p l

islands Crawford takes a sugges
 tion b t not very confidently that
Pulo sulab l the island over an
 above might have been vaguely
 spoken of by the Malays and under
 stood by the Portuguese as a name

1516 Having passed these islands of
 Maluco at a distance of 10 league
 there are other islands to the west, from

Ceded Districts n p

phic fan larly at the
 this century to the term is south of
 the Tung-bhalra river which was
 ceded to the Company by the Niam

the Isle of Macassar — Larro Dec. IV
 18

The first thing that the S mara

the end of Malacca. Then most of them about 120 leagues off. The islands are many, and joined together, and appear in the sea as if thrown into one very big island, extending as the sailors say, North and South, and having near 100 leagues of compass. And this island imitates the shape of a bird's wing, the head of which (stretching to the south to 5° degrees) is formed by the Celebes (Sumatra), which have a kin over them. These islands are ruled by many Kings, different in language, in law, and in customs. (Cosmas, *De Civ. D. V.* vii. 2)

Centipede, s. This word was perhaps borrowed directly from the Portuguese in India (*centopeia*).

H. 1. "There is a kind of worm which the Portuguese call *centopie*, and the Dutch also call it so." (*Proc. Ind. Comp.* 7, Nov. 18)

Ceram, n.p. A large island in the Molucca Sea, the *Serang* of the Malays.

Cerame, Çarame, &c., s. The Malayálin *Serandib*, a gatehouse with a room over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar. The word is also applied to a chamber raised on four posts.

1551. "... where stood the çarame of the King, which is his temple." (*Travels of an Arab*, iii. 2)

1552. "Pothuvaray... was carried ashore on men's shoulders in an *andor* (palanquin) till he was set among the Gentoo Princes whom the Calicut had sent to receive him at the beach, whilst the child Çamorin himself was standing within sight in the cerame awaiting his arrival." (*Barrow*, i. c. 5)

1557. The word *çar* also in Wallaquia's *Comme il m'a* (*Hist. Soc. Tr. i.* 115), but it is there erroneously rendered "jetty."

1561. "Antes de entrar no Cerame vierão a ver alguns senhores dos que heão com a Rei." (*Itin. de Goa, 1770*, 76 [ch. liii].)

Ceylon, n.p. This name, as applied to the great island which hangs from India like a dependent jewel, becomes usual about the 13th century. But it can be traced much earlier. For it appears undoubtedly to be formed from *Sinhala* or *Sihala*, 'lion's abode,' the name adopted in the island itself at an early date. This, with the addition of 'Island,' *Sihala-dīpa*, comes down to us in Cosmas's *Σικελόβια*. There was a Pali form *Sihala*, which, at an early date must have been colloquially shortened to *Sihan*, as appears from the old Tamil name *Han* (the Tamil having

no proper syllable), and probably from this was formed the *Sarandīp* and *Sarandīb* which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Vander Tuuk, that the name *Sailan* or *Silan* was really of Javanese origin, as *selu* (from *Skt. śīlā*, a rock, a stone) in Javanese (and in Malay) means 'a piece of stone,' hence *Polo Selan* would be 'Isle of Gems.' The island was really called anciently *Ratanadīpa*, 'Isle of Gems,' and is termed by an Arab historian of the 9th century *Jarīrat-al-jahūt*, 'Isle of Rubies.' So that there is considerable plausibility in Vander Tuuk's suggestion. But the genuineness of the name from *Sihala* is so legitimate that the utmost that can be conceded is the possibility that the Malay term *Selan* may have been changed by the consideration suggested, and may have influenced the general adoption of the form *Sailan*, through the predominance of Malay navigation in the middle age.

c. 502. "Cedenationibus Indis certatim cum domibus opacatis adhibitis ante templum, ab usque District Serendibis." (*Itinerarium Maritimum*, XXI. vii.)

c. 450. "The Island of Lanka was called *Sihala* after the Lion; list us go to the narration of the Island which I am going to tell: "The daughter of the Varga King exhibited in the forest with a lion." (*Dipavansa*, IX. i. 2)

c. 517. "This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called *Sieledeiba*, but by the Greeks *Taprobane*." (*Cosmas*, Bk. xi.)

851. "Near *Sarandīb* is the pearl-fishery, *Sarandīb* is entirely surrounded by the sea." (*Relation des Voyages*, i. p. 6)

c. 916. "Mas'udi proceeds: In the Island *Sarandīb*, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair dragged upon the ground." (*In Gildemeister*, 151.)

c. 1020. "There you enter the country of Lāran, where is Jaiuir, then Malia, then Kāujī, then Darād, where there is a great gulf in which is *Sinkalāḍip* (*Sinhala dīpa*), or the Island of *Sarandīb*." (*Al Birūnī*, as given by Rashiduddin, in *Elliot*, i. 66.)

1275. "The Island *Sailan* is a vast island between China and India, 80 parasangs in circuit. . . It produces wonderful things, sandal-wood, spikenard, cinnamon, clove, brazil, and various spices. . ." (*Kacrinī*, in *Gildemeister*, 203.)

1298. "You come to the Island of *Seilan*, which is in good sooth the best island of its size in the world." (*Marco Polo*, Book. III. Ch. 11.)

c. 1300. "There are two courses . . .

from this place (Ma'bar), one leads by sea to Chiu and Michin, passing by the island of Silan"—*Rashiduddin*, in *Elliot*, i 70

1330 "There is another island called Sullan. In this there is an exceed

c 1370 "I proceeded to sea by Seylan, a glorious mountain opposite to Paradisiac. 'Tis said the sound of the waters fall now from the fountain of Paradise in

Chackur. P—H.—*chākar*, a servant. The word is never now used in Anglo-Indian households except as a sort of rhyming amplification to *Naukar* (inde *Nokur*) "*Naukar-*

servant such as a *munshi*, a *gomashia*, a *choldar*, a *khansama* &c and *chākar*, a menial servant William-

Century 1, 1

Chalia, Chalé, n p *Chalyam* or *Chalyam*, an old port of Malabar, on south side of the Beypur R., opposite Beypur. The terminal of the Madras Railway is in Chalyam. A plate in the *Lendas* of Correa, which

makes this plain. The place is incorrectly alluded to as *Kalyan* in *Imp. Gazetteer*, ii 49, more correctly on next page as *Chalyam*

c 1330 See in *Abulfeda* "*Shālyāt*, a city of Malabar"—*Gil Ikenstedt*, 165

1380 "This Ceylon is a brave land, very fruitful and faire"—*Hak* ii 397

1682 "I, having run 37 miles North without seeing Zelon"—*Hedges, M's Journal*, July 7

1727 A. Hamilton writes Zelon (i 340, &c), and as late as 1780, in Dunn's Naval Directory, we find Zelon throughout

Chabee, s. II. *chālī*, 'a key,' from Port. *chave*. In Bengali it becomes *sālī*, and in Tam. *sālī*. In Sea-Hind 'a fid'

Chabootra, s. *fini chabootra* *chabutara*, a paved or plastered race or platform, often attached house, or in a garden.

1910 "It was a burning evening in June, when, after sunset, I accompanied

1516 "Beyond this city (Calicut) towards the south there is another city which is called Chalyani, where there are numerous Moors, natives of the country, and much shopping"—*Barboza*, 153.

c 1570 "And it was during the reign of

1572

"A Sampaio feroz succedat
Cunha, que longo tempo tem o leme
De Chale as torres altas erguer
Em quanto Dio illustre delle treme"
Camões, t. 61.

"Then shall succeed to fierce Sampaio's power
Cunha, and hold the helm for many a year,
building of Chale town the lofty towers,
while quakes illustrious Du his name to bear"
Burton

1672 "Passammo Cinacotta situata alla bocca del fiume Chali, dove li Portughe-

1811 "The Chabootah or Terrace"—*Williamson*, F. V. li 111

1831 "We rode up to the Chabootra,

hebbero altre volte Fortezza."—*P. Vincenzo Maria*, 129.

Champa, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuan province of Cochin China. The race inhabiting this portion, *Chams* or *Tsims*, are traditionally said to have once occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the *Khmer* or *Kambojan* people. It is not clear whether the people in question took their name from Champa or Champa from the people; but in any case the form of Champa is Sanskrit, and probably it was adopted from India like *Kamboja* itself and so many other Indo-Chinese names. The original *Champā* was a city and kingdom on the Ganges, near the modern Bhāgalpur. And we find the Indo-Chinese Champa in the 7th century called *Mahā-champā*, as if to distinguish it. It is probable that the *Zāsa* or *Zāṣai* of Ptolemy represents the name of this ancient kingdom; and it is certainly the *Sanf* or *Chanf* of the Arab navigators 600 years later; this form representing *Champ* as nearly as is possible to the Arabic alphabet.

c. A.D. 640. "... plus loin à l'est, le royaume de *Mo-ho-tchen-po* (*Mahāchampā*).—*Huen Tsiang*, in *Pelerin's Bouddh.* iii. 83.

851. "Ships then proceed to the place called *Sanf* (or *Chanf*) . . . there fresh water is procured; from this place is exported the aloes-wood called *Chanf*. This is a Kingdom."—*Relation des Voyages*, &c. i. 18.

1298. "... You come to a country called *Chamba*, a very rich region, having a King of its own. The people are idolaters, and pay a yearly tribute to the Great Kaan. . . there are a very great number of Elephants in this Kingdom, and they have lign-aloës in great abundance."—*Marco Polo*, Bk. iii. ch. 5.

c. 1300. "Passing on from this, you come to a continent called *Jampa*, also subject to the Kaan. . ."—*Rashiduddin*, in *Elliot*, i. 71.

c. 1328. "There is also a certain part of India called *Champa*. There, in place of horses, mules, asses, and camels, they make use of elephants for all their work."—*Friar Jordanus*, 37.

1516. "Having passed this island (*Bornei*) . . . towards the country of *Ansiang* and *China*, there is another great island of *Gentiles* called *Champa*; which has a King and language of its own, and many elephants. . .

There also grows in it aloës-wood."—*Barbosa*, 204.

1552. "Concorriam todolos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que são as regiões di Sião, China, Champa, Cambôja . . ."—*Barros*, II. vi. 1.

1572. "Ves, corre a costa, que Champa se chama 'uja mata he do pao cheiroso ornada."—*Camões*, x. 129.

"Here counseth, see, the call'd Champa shore,
with woods of odorous wood 'tis deckt
and digit."—*Burton*.

1608. "... Thence (from Assam) eastward on the side of the northern mountains are the *Nangata* [i.e. *Naga*] lands, the Land of *Pukhamlyng* on the ocean, *Baigu* [*Baigu*? i.e. *Pegu*], the land *Rakhang*, *Hamsa-vati*, and the rest of the realm of *Munyang*; beyond these *Champa*, *Kamboja*, etc. All these are in general named *Koki*."—*Tavanatha* (Tibetan) *Hist. of Buddhism*, by *Schieffner*, p. 262.

The preceding passage is of great interest as showing a fair general knowledge of the Buddhist kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognised under a general name, viz., *Koki*.

1696 "Mr. Bowyear says the Prince of *Champa* whom he met at the *Cochin Chinese Court*, was very polite to him, and strenuously exhorted him to introduce the English to the dominions of *Champa*."—In *Dalrymple's Or. Report*, i. 67.

Champana, s. A kind of small vessel. See *Sampan*.

Chandaul, s. Hind. *Chandāl*, an outcaste, 'used generally for a man of the lowest and most despised of the mixt tribes' (*Williams*); 'properly one sprung from a Sudra father and Brahman mother' (*Wilson*).

1712. "You have joined these *Chandāls* and coweaters, and have become one of them."—*Chach-Namah*, in *Elliot*, i. 193.

Chandernagore, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly *Chandana(n)-nagara*, 'Sandal-wood City,' but the usual form points rather to *Chandra-nagara*, 'Moon City.'

1727. "He forced the Ostenders to quit their Factory, and seek Protection from the French at *Charnagur*. . . They have a few private Families dwelling near the Factory, and a pretty little Church to hear *Mass* in, which is the chief Business of the French in Bengal."—*A. Ham*, ii. 18.

Chank, s. Hind. *Sankh*, Skt. *Sankh*,

a large kind of shell (*Turbinella rapa*)

1813 "A chank opening to the right hand
always sells for its
—Milburn, i 357

like that of the pearl-oysters, a Government monopoly (see Tennent's Ceylon, ii 556, and the references)

The abnormal *chant*, with its spiral opening to the right, is of exceptional value, and has been sometimes priced, it is said, at a lakh of rupees!

30 for Cameos Valuation
per 100 10 Rs
live " " 6 "
dead " " 3 "

Table of Customs Duties on Imports
into British India up to 1875

Charpoy, s Hind *chārpāi*, from
Pers *chihar-pāi* (i. e. four-feet), the
common Indian bedstead, sometimes
of very rude materials, but in other
cases hand-made and painted.
in the quota-

India are very
carry one, and

1563 " And this chance is a
for the Bengal trade, and formerly it was

c 1540 "Hurqin Khan Tashk 146 was

large quantity of chatras, there are (ch pt 1 80

ar, lying
lled by a
it was
arge an t

1672 " "
Brahma, a
or *linkhorr*
Germ ed

1673 " "
quo, the shells of which are the Mother of
Pearl "—Fryer, 322

Chatfa = An umbrella Hind.
chhatra

a waist-cloth,
called a Jatra;
peacock's fea-
c. 151

131

1734 "Expended towards digging a foun-
dation, where chanks were buried with ac-
customed ceremonies"—In Wader, iii 147

c 1340 "They hoist upon these elephants
as many chatras, or umbrellas of silk,
mounted with precious stones, and with
handles of pure gold"—*Ibn Batuta*, iii 228

1673. "Thus the chief Naik with his loud Musket . . . an Eusien of Red, Swallow-tailed, several Chitories, little but rich Kutzels (which are the Names of several Countries for Umbrellows). . . ."—*Fryer*, 169.

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1781. "In honour of His Majesty's birthday we had for dinner fowl cutlets and a flour pudding, and drank his health in a chatty of cherbe!"—*Narr. of an Officer of Baulle's Detachment*, quoted in *Lives of the Lodiges*, iii. 285.

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1682. " . . . Ramgivan, our Vekel there (at Hugly) was sent for by Permesuradass, Bulchund's servant, who immediately clapt him in prison. Ye same day was brought forth and slipped; the next day he was beat on ye soles of his feet, ye third day Chawbuckt, and ye 4th drub'd till he could not speak, and all to force a writing in our names to pay Rupees 50,000 for custome of ye Silver brought out this year."—*Hedges*, Nov. 2.

1688. "Small offenders are only whipt on the Back, which sort of Punishment they call Chawbuck."—*Dampier*, ii. 138.

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1756. " . . . a letter from Mr. Hastings . . . says that the Nabob to engage the Dutch and French to purchase also, had put persons upon their Factories and threatened their Vaguelles with the Chawbac."—In *Long*, 79.

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"The sentinels placed at the door
Are for our security hail;

With Muskets and Chawbucks secure,
They guard us in Bangalore Jail."

Song, by a Gentleman of the Nurg
(prisoner with Hyder) in *Ston-
Kurr*, i. 18.

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Chawbuckswar, s. Hind. from Pers. *chābuk-swar*, a rough-rider. Obsolete.

Chebuli. The denomination of one of the kinds of myrabolans (q.v.) exported from India. The true etymology is probably *Kābuli*, as stated by Thevenot, i. e., 'from Cabul.'

c. 1343. "**Chebuli mirabolani**."—*List of Spices*, &c. in *Peigolotti* (Della Decima, iii. 303).

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"Pretty little Looking Glasses,
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Cheenar, s Pers. *Chinār*, the Oriental Plane (*Platanus orientalis*) and *platanus* of the ancients, native from Greece to Persia. It is often by English travellers in Persia mis-called *sycamore*, from confusion with the common British tree (*Acer pseudo-platanus*), which English people also habitually miscall *sycamore*, and Scotch people miscall *plane-tree*. Our quotations show how old the confusion is. The tree is not a native of India,

the *Arbre Sec* of Marco Polo (see 2nd ed vol 1. 131, 132)

Chinars of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others.

encamped At Ayrish N. of Auran, Sir H. Rawlinson tells us that he measured a great chinār which had a girth of 108 feet at 5 feet from the ground

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Chinār is alleged to be in Badakhshan applied to a species of poplar

Cheeny, s See under Sugar.

1810 "The superior kind (of raw sugar) which may often be had nearly white and sharp grained, under the name of **cheeny**"—Williamson, V M = 134

Cheese, s This word is well known to be used in modern English slang for "anything good, first-rate in name pleasant or advantageous Dictionary). And the source of the term is *chiz* = 'thing'. For the expression used to be common among young Anglo-Indians, e.g., "My new Arab is the real *chiz*," "These cho-roots are the real *chiz*," i.e., the real thing. The word may have been an

Cheeta, s *hind chita*, *leo felis jubata*, Schreber, or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From Sansk *chitraka*, or *chitrakanya*, lit 'having a speckled body'

1563 "and when they wish to pay him much honour they call him *Peto*, as

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Jonas's Gazette, Aug 26th

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throws

Over all its tufted heads its feathery snows

Molanna

Chinar is alleged to be in Badakhshan applied to a species of poplar

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1828 "The gardens here are many abounding in lofty pyramidal cypresses

shading the choicest of them. — Fryer, 157

1682 "At the elegant villa and garden at Mr. Rohan's at Lee. He showed me the Zinnar tree or *platanus*, and told me that since they had planted this kind of tree about the City of Isfahan the plague

had exceedingly abated of its mortal effects — Evelyn's Diary, Sept 11

1726 "the finest road that you can imagine planted in the middle with 135 Sennar trees on one side and 132 on the other — Valentyn, 1 208

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1563 "and has at -

skins call the Cheetas at Akbar's Court 'ounces for game' — In Purchas, 1 218

1862 "The true Cheetah the Hunting Leopard of India, does not exist in Ceylon" — Tennant, 1 140

1879 "Two young cheetahs had just come in from Bombay, one of these was tame as a house-cat, and, like the puma, purred beautifully when stroked. — "Jam-rack's," in Sat. Review, May 17th, p. 612

It has been ingeniously suggested

t d l sent
—F Pao

of anima
c ha

not h ch
—F M

and some animals h ch

commonly received among us —Barros I
ix 3
e 106^o U sono uomini per la che a
chiamano Chituni, i qual mettono il prezzo

U ha o rio Menão q o se terrama
Do grande lago que Chiamam se chama
Caões e 125
165^o The Country of the e Brame

Royer = 8

The o Fr
ott forming
every po
ntest have
been referred to Span sh cl co l title

very rich but rank with the 1st-hand cast.
—Ires, 25

tum where it was popular under a
modification of its Iberian name (verb

instance of the medieval French *chicane* | ^{CHOU 4 4 4 4}
 in this sense, nor does Littré's Dictionary | 1837 "The game of Choughan mentioned

Arg. D. 'If ^{he} ^{is} ⁱⁿ ^{the} ^{chakan} ^{(or} ⁱⁿ ^{the} ^{outer} ^{side} ⁾ ^{he} ^{shall} ^{find} | placed with twine and often painted
 in the chakan (or in the outer side) | on the outer side It is hung or

1. *Chickadee*. A small bird, common in the North. It is called *chickadee* in the North, and *chickadee* in the South.

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Also the birds describe I in the extract from Mr. Abbott below do not

between Ceylon
ira and Tinne-
quotation from

"another glass."
by the masses in
is cut small and
with goor, i. e.,
o water Hence
actual contact with glowing charcoal
is needed to keep it alight

cator is supposed by the editor to be a
clerical error for *çacor* or *chacor*.

1839) "Tugging away at your hookah,
and no smoke; a thief having purloined

1839. "Tugging away at your hookah,
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Journey in Persia, in *J. R. Geog. Soc*
xiv. 41.

FAM. LAY. M. OBSCUR.

Chilaw, n p. A place
coast of Ceylon, an old
pearl-fishery. The name

tion of the Tamil *salābham*, 'the copper' (as usually in the west side
diving; hands. The form

The name

the Portu;

tion of sheas (*saixos de CHILAO*) in 1713. "We prepared for our first present,

Chinese-born in the
U.S. - 100,000
in 1900
in 1950
in 1960
in 1970
in 1980
in 1990
in 2000
in 2010
in 2020

... ..

[illegible]

After this was in type our friend Mr. Tordoff of the Geographic Commission sent us a calendar to note, of which we can but do the generalist. Whilst it is quite correct, the suggestion that Kin-chi or Tongking, anciently called Kuchin, was the Kachin or Kachang's ancestor, he denies that Jih-nan can have been the original of Siam. This he does on two chief grounds: (1) That Jih-nan was not Kin-chi, but a province a good deal further south, corresponding to the modern province of An (Yunnan), i.e., in the map of Duffield de Hubs, the capital of which is about 2° 17' in lat. S. of Hanoi. This is distinctly stated in the Official Geography of Annam. (2) That Cochinchina proper till 1820-41, when with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, Jih-nan lies in China, i.e., Cochinchina. (2) That the ancient pronunciation of Jih-nan

[illegible]

1891, *Ann. Ent. Soc. Amer.* 4, p. 134. (Hence this is called *pyralis Chilensis*, and also *Heliothis Brasiliana*.) But the commentator, P. n., observes that *Heliothis* is quite a misnomer, "as the Pyralis-like larvae of *Brasiliana* species appear."

Heliothis say ent was a common custom of natives, and even of certain Dutchmen, to keep a piece of chilly con- siderably chewed, but he found it in- tolerable.

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“Try a chili with it, Miss Sharpe,” said Joseph, really interested. “A chili!” said Rebecca, frowning. “Oh yes!” “How fresh and green they look,” she said, and put one into her mouth.

K

th

Pⁿ

will doubtless have discussion elsewhere. And it does not disturb Richt-
hofen's identification of Kattigara).

c 1300 "Large ships, called in the lan-
guage of Chin 'junks,' bring various sorts of

* It may be well to append here the whole list

choice merchandize and clothe. . ."—*Rashiduddin in Elliot*, i. 69.

1516. "... there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . ."—*Barbosa*, 201.

1563. "E. Then Ruclius and Mathiolus of Siena say that the best camphor is from China, and that the best of all Camphors is that purified by a certain barbarian King whom they call King (of) China.

"O. Then you may tell Ruclius and Mathiolus of Siena that though they are so well acquainted with Greek and Latin, there's no need for them to make such a show of it as to call every body 'barbarians' who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world."—*Garcia De Orta*, f. 45 b.

c. 1590 "Near to this is Pechu, which former writers called Cheen, accounting this to be the capital city."—*Apsen*, ed. 1890, ii. 4.—See *Maclean*.

China, s. In the sense of porcelain this word (*Chini*, &c.) is used in Asiatic languages as well as in English. In English it does not occur in *Minshew* (2nd ed. 1627), though it does in some earlier publications.

The phrase *China-dishes* as occurring in *Drake* and in *Shakspeare*, shows how the word took the sense of porcelain in our own and other languages. The phrase *Chini-dishes* as first used was analogous to *Turkey-carpets*. But in the latter we have never lost the geographical sense of the adjective. In the word *turquoises*, again, the phrase was no doubt originally *pierras turquoises*, or the like, and here, as in *china dishes*, the specific has superseded the generic sense. The use of *arab* in India for an Arab horse is analogous to *china*.

851. "There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay."—*Reinaud, Relations*, i. 31.

c. 1350. "China-ware (*al-fakhhār al-fīnī*) is not made except in the cities of Zaitūn and of Sin Kalān. . ."—*Ibn Batuta*, iv. 256.

c. 1530. "I was passing one day along a street in Damascus, when I saw a slave boy let fall from his hands a great China dish (*sakfat min al-fakhhār al-fīnī*) which they call in that country *saku*. It broke, and a crowd gathered round the little Mameluke."—*Ibn Batuta*, i. 238.

c. 1567. "Le mercantie ch'andauano ogn' anno da Goa a Bezeneger erano molti caualli

Arabi . . . e anche pezzi di China, zafarani, e scarlattini."—*Cesare de' Federici in Ram.* iii. 389.

1579. "... we met with one ship more laden with Hinnen, China silke, and China-dishes. . ."—*Drake, World Uncompassed*, in *Hak. Soc.* 112.

c. 1580. "Usus vasorum aureorum et argenteorum Aegyptii rejecerunt, ubi murrhina vasa adinvenire: quae ex India afferuntur, et ex ea regione quam Sini vocant, ubi conficiuntur ex variis lapidibus, praecipueque ex jaspide."—*Prosop. Alpinius*, Pt. I., p. 65.

c. 1590. "The gold and silver dishes are tied up in red cloths, and those in Copper and China (*chini*) in white ones."—*Ain*, i. 58.

c. 1603. "... as it were in a fruit-dish, a dish of some threepence, your honours have seen such dishes; they are not China dishes, but very good dishes."—*Measure for Measure*, ii. 1.

1608-9. "A faire China dish (which cost ninety Rupias, or forty-five Reals of eight) was broken."—*Harkins*, in *Purchas*, i. 220.

1609. "He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the China-house, or the Exchange, that he may meet them by chance, and give them presents. . ."

"Ay sir: his wife was the rich China-woman, that the courtiers visited so often."—*Ben Jonson, Silent Woman*, I. i.

1615. "... Oh had I now my Wishes, Sure you should learn to make their China Dishes."

Dogget prefixed to *Corpat's Crudities*.

c. 1690. Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called *Chin-khāna*, 'the China-closet'; and those servants who carried in the dishes were called *Chin-kash*.—*Amoen. Exot.*, p. 125.

1711. "Porselaine, or China-ware is so tender a Commodity that good Instructions are as necessary for Package as Purchase."—*Lockyer*, 126.

1747. "The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Asburn a China Shop Woman, Corner of Fleet Ditch, MDCCXLVII." This is the title of the original edition of *Mrs. Glass's Cookery*, as given by G. A. Sala in *Illd. News*, May 12th, 1883.

1876. Schuyler mentions that the best native earthenware in Turkestan is called *Chini*, and bears a clumsy imitation of a Chinese mark.—(See *Turkestan*, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Sinaiya is spoken of thus in the *Lata'ifo'l-ma'arif* of al-Th'ālibi, ed. De Jong,

L

ve

w

specifically in the Chinese all objects of
vertu, and this usage remains in the
common word *sinica* (pl of *sinica*) to
the present day

1610 Quant à la verole 113 la
guérissent sans suer avec du bois d'Es
chine — *Pyramide de la 1^{re} al. 11. 11* (ed
1679)

name some-
s to Madras.
Shennaypat
is the origin
to the state-

and so is a European sancer

The expression *sinica* at *sinica*, "A Chinese
sinica," is quoted by De Goeje from a
poem of Abul shibl Agan, xiii. 37

ment given in W Hamilton's *Hindos-
tan*

On "this part of the Coast of Coroman
del the Lu-shih possessed no

various species of *sinica* (N. 1) *sinica*
laceae, the gum
belongs) It
used with goo

Chincheo is a name

(arcia, f 177

c 1590 Sincar Silhet is very famous

on The province
alled *Chincheo* by
ter. Changeau
seem to have con-

1593 "
Used among

stituted the ports of Fuhkien with which Macao and Manilla communicated, and hence apparently they applied the same name to the port and the province, though Chang-chau was never the official capital of Fuhkien (see *Luce, Britain*, 9th ed. s.v. and references there).

Chincheos is used for "people of Fuhkien" in a quotation under Com-pound, q.v.

1517. "... in another place called Chincheo, where the people were much richer than in Canton (*Cantão*). From that city used every year, before our people came to Malacca, to come to Malacca lunks loaded with gold, silver, and silk, returning laden with wares from India."—*Correa*, ii. 529.

Chin-chin. In the "pigeon English" of Chinese ports this signifies 'salutation, compliments,' or 'to salute,' and is much used by Englishmen as slang in such senses. It is a corruption of the Chinese phrase *ts'ing-ts'ing*, Pekingese *ch'ing-ch'ing*, a term of salutation answering to 'thank-you,' 'adieu.' In the same vulgar dialect *chin-chin joss* means religious worship of any kind (see *Joss*). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Khan (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Francesco Carletti, 350 years later (in 1600). He calls the creatures *Zinzin* (*Ragionamenti di F. C.*, pp. 138-9).

1233. "One day there sate by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things partaking of human form, except that their knees did not bend. . . . The huntsmen go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. . . . Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out 'Chin Chin.'"—*Itinerarium*, in *Rec. de Voyages*, dc., iv. 323.

Probably some form of this phrase is intended in the word used by Pinto in the following passago, which Cogan leaves untranslated:

c. 1540. "So after we had saluted one another after the manner of the Country,

they went and anchored by the shore" (in orig. "*depois de se fazerem as suas e as nossas saúdas a Charachina como entre este gente se costumava.*") In *Cogan*, p. 56; in orig. ch. xlvii.

1795. "The two junior members of the Chinese deputation came at the appointed hour. . . . On entering the door of the marquee they both made an abrupt stop, and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma Dr. Buchanan, who had visited China, advised me what was to be done: I immediately seized on the foremost, whilst the Doctor himself grappled with the second; thus we soon fixed them in their seats, both parties, during the struggle, repeating *Chin Chin*, *Chin Chin*, the Chinese term of salutation."—*Symes, Embassy to Ara*, 295.

1829. "One of the Chinese servants came to me and said, 'Mr. Talbot chin-chin you come down.'"—*The Tankrae at Canton*, p. 20.

1880. "But far from thinking it any shame to deface our beautiful language, the English seem to glory in its distortion, and will often ask one another to come to 'chow-chow' instead of dinner; and send their 'chin-chin,' even in letters, rather than their compliments; most of them ignorant of the fact that 'chow-chow' is no more Chinese than it is Hebrew; that 'chin-chin,' though an expression used by the Chinese, does not in its true meaning come near to the 'good-bye, old fellow,' for which it is often used, or the compliments for which it is frequently substituted."—*W. Gill, River of Golden Sand*, i. 156.

Chinsura, n.p. A town on the Hoogly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra.

1705. "La Loge appellée Chamdenagor est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. . . . A une lieue de la Loge il y a une grande Ville appellée Chinchurat. . ."—*Luillier*, 64-65.

1726. "The place where our Lodgo (or Factory) is is properly called Sinternu [*i.e.* Chinsura] and not Hoogli (which is the name of the village)."—*Valentijn*, v. 162.

1727. "Chinchura, where the Dutch Enporium stands. . . . the Factors have a great many good Houses standing pleasantly on the River-Side; and all of them have pretty Gardens."—*A. Ham*. ii. 20.

Chints, Chinch, s. A bug. This word is now quite obsolete both in India and in England. It is a corrup-

tion of the Portuguese *chinche*, which again is from *cimex*. Mrs Trollope, in her once famous book on the Domestic Manners of the Americans made much of a supposed instance of affected squeamishness in ladies, who used the stead of *bugs*. But s of the fact that *chints* proper name for the objectionable exotic insect 'bug' but = figurative (and term, 'an object horror' (Hedgwood) was exactly the opposite of what she chose to imagine, real name, *bug* the affected euphonism

1616 "In the night we were likewise

1614 " chints and chadors . .
—Peyton, in *Purchas* : 530
1653 "Chites en Indou signifie des
toulles imprimées"—*De la Boullaye le Gou* ,
ed 1657, p 536
c 1666 "Le principal trafic des Hol

1676 "Chites or Paute l Calcutts which
at is d ne with a
kingdom of Gol
about *Masulja*
r, p 126

1723 "The returns that are injurious

1714, 1715 p 101
"No, let a charming chintz and Brussels

biting, and stinging and then by their
stink. —*Terr*, ed 1665 p 372

c 1733
"No, let a charming chintz and Brussels
lace
up my cold limbs, and shade my life-
is face
Pope, Moral Essays, i 248

, when she sees her friend in deep
despair,
Observes how much a Chintz exceeds
Mohair .
Do = 170

1817 "Blue cloths, and chintzes in
particular, have always formed an extensive
article of import from Western India."
Raffles, H of Java, i 20

1673. " Our Bodies broke out
into small fiery Pimples augmented
by Musketoes Bites, and Chunces raising
Blisters on us."—*Fryer*, 33
"Chints are venomous, and if
squeezed leave a most Poysonous Stench
—*Ibid* 189

Chintz, = A printed or spotted
cotton cloth, Port *chita*, Mahr *chut*,
and Hind *chint*. The word in this-

Choga, s. Turki *Choghā*. A long sleeved garment, like a dressing-gown (a purpose for which Europeans often make use of it). It is properly an Afghan form of dress, and is generally made of some soft woollen material, and embroidered on the sleeves and shoulders. In Bokhara the word is used for a furred robe.

1883. "We do not hear of 'shirt-sleeves' in connection with Henry (Lawrence), so often as in John's case; we believe his favourite dishabille was an Afghan choga, which like charity covered a multitude of sins."—*Qu. Review*, No. 310, on *Life of Lord Lawrence*, p. 303.

Chokidar, s. A watchman. Derivative in Persian form, from the preceding Hindi word. The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of black mail to ensure one's property.

1689. "And the Day following the Chocadars, or Souldiers, were remov'd from before our Gates."—*Ovington*, 416.

1810. "The chokey-dar attends during the day, often performing many little offices, . . . at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when HE GOES TO SLEEP TOO."—*Williamson*, *V. M.* i. 295.

c. 1817. "The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the choekedars, stirring about any house in the neighbourhood, it was so early."—*Mrs. Sherwood's Stories*, &c. (ed. 1873, 248).

1837. "Every village is under a *potail*, and there is a *pursau* or priest, and *choukednop* (sic!) or watchman."—*Phillips*, *Million of Facts*, 320.

1864. The church book at Peshawar records the death there of "The Revd. I— I— I—, who on the night of the —th —, 1864, when walking in his veranda was shot by his own *chokidar*"—to which record the hand of ar added; "Well done, servant!" (The exact words were now be found in the late Mr. E. B. Eastwick's *Panjab Handbook*, p. 279.)

Chokra, s. Hind. *Chhokrā*. 'A boy, a youngster;' and hence. more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. See **Chuckaroo**.

Choky, s. Hind. *chauki*, which in all its senses is probably connected with

Skt. chatur, 'four;' whence *chatushka*, 'of four,' 'four-sided,' &c. a. (Perhaps first a shed resting on four posts); a station of police; a lock-up; also a station of palankin bearers, horses, &c. when a post is laid; a customs or toll-station. The act of watching or guarding.

c. 1590. "Mounting guard is called in Hindi Chauki."—*Ain*, 257.

1608. "The Kings Custome called Chukey, is eight bagges upon the hundred bagges."—*Saris in Purchas*, i. 391.

1673. "We went out of the Walls by Broach Gate . . . where, as at every gate, stands a Chocky, or Watch to receive Toll for the Emperor . . ."—*Fryer*, 100.

"And when they rest, if they have no Tents, they must shelter themselves under Trees . . . unless they happen on a Chowkie, i. e., a Shed where the Customer keeps a Watch to take Custom."—*Ib.* 410.

1682. "About 12 o'clock Noon we got to ye Chowkee, where after we had shown our *Dustick* and given our present, we were dismissed immediately."—*Hedges*, Dec. 17.

1774. "Il più difficile per viaggiare nell' Indostan sono certi posti di guardie chiamate Cioki . . . questi Cioki sono insolentissimi."—*Della Tomba*, 33.

1810. " . . . Chokies, or patrol stations."—*Williamson*, *V. M.*, i. 297.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b. A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Muir cites it in this sense, as a Hindi word which has no resemblance to any Sanskrit vocable. Mr. Grouse, however, connects it with *chatur*, 'four' (*Ind. Antiq.*, i. 105). See also beginning of this article.

Chau is the common form of 'four' in composition, e.g. *chaubandi* (i.e., 'four fastening') the complete shoeing of a horse; *chaupahra* ('four watches') all night long; *chaupūr*, 'a quadruped'; *chaukaṭ* and *chaukhaṭ* ('four timber'), a frame (of a door, &c.). So *chauki* seems to have been used for a square-framed stool, and thence a chair.

1772. "Don't throw yourself back in your burra chokey, and tell me it won't do. . ."—*W. Hastings to G. Vansittart in Gleig*, i. 238.

Cholera, and **Cholera Morbus**, s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littré alleges that it is a mistake to suppose that the word *cholera*

(χολερα) is a derivative from χολη bile and that it really means a gutter the disease being so called from the symptoms. This should however rather be από των χολαδων the

origin and proper application of the term. According to Bonnerat (1 109) the Chulias are of Arab descent and of Sh a profession

c 131

The city of Kaulam

below) For quotations and particulars in reference to the h of this terrible disease see
Mort de chien

nominarunt &c
A C Cels Med Lib VIII iv xi

1836 Mr Boyd describes the Moors under the name of Chulias and Sir

189 There are near 15 000 Kings Chulias and other natives of India. —
Brd Golden Chronicle 34.

1673 The Diseases reign according to the Seasons. In the extreme Heats Cholera Morbus — For 113-114

Chop a Properly a seal impression stamp or brand Hindi chhap the verb (chhapna) being that which is now used in Hindustani to express the

me not to have
any certainty
vernaculars It

Cholera Horn See Coltery

Choola a Hindi chulha chul chula fr Skt chull The extempore cooking place of clay which native of India makes on the ground to prepare his own food or to cook that of his master

1814 A marble corridor filled up with choolas or cooking places composed of mud and dung and unburnt bricks. — Fortes O M in 120

Chool a = C

pado explained as a man of

worth or excellence,' and consider this a metaphor from the *chopra* or plates of iron which the kings of India had their letters patent to be engraved on. Thus he would seem to have deduced, though perhaps erroneously, *chhāpā* and the Portuguese *chapa* identical. On the other hand, *chhāpā* enters into no doubt the word is genuine Hindi, and meets it with a variety of other words signifying *striking*, or *pressing*. And Thompson in his Hindi Dictionary says that *chhāpā* is a technical term used by the *Varshnavas* to denote the sectarian marks (lotus, trident, &c.), which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that Drummond (1808) gives *chhāpaniyā*, *chhāpārā*, as words for 'Stampers' or 'Printers of Cloth' in Guzerati, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word *chapada* for struck or coined, exactly as the modern Hindi verb *chhāpnā* might be used.* *Chop*, in writers prior to this century, is often used for the seal itself. "Owen Cambridge says the *Mohr* was the great seal, but the small or privy seal was called a 'chop' or 'stamp.'" (P. P. Brown).

The word *chop* is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "first-chop," i.e., of the first brand or quality.

The word *chop* (*chāp*) is adopted in Malay, and has acquired the specific sense of a passport or license. The word has also obtained a variety of applications, including that just mentioned, in the *lingua franca* of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made *kotow* on their first landing in China (*Voyage*, &c., Paris, An vi. (1798) i. 20—21). Again, in the same

jargon, a *chop* of tea means a certain number of chests of tea, all bearing the same brand.* *Chop-houses* are custom stations on the Canton River, so called from the *chops*, or seals, used there.* *Chop-dollar* is a dollar *chopped*, or stamped with a private mark, as a guarantee of its genuineness.* (Dollars similarly stamped had currency in England in the first quarter of this century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood.) The *grand chop* is the port clearance granted by the Chinese customs when all dues have been paid.* All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. *chop*, for 'a bulk;' *chop-bout* for a lighter or cargo-bout.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a *chapp* (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, Orancayo (q.v.) of the Golden Sword. This *chapp* was conferred as a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the Shabander (q.v.) of Atcheen, on Capt. Thomas Forrest."

1537. "And the said Nizamamedo Zamom was present and then before me signed, and swore on his Koran (*moçafó*) to keep and maintain and fulfil this agreement entirely . . . and he sealed it with his seal" (e o *chapo* de sua *chapa*).—Treaty above quoted, in S. Botelho, *Tombo*, 228.

1552. " . . . ordered . . . that they should allow no person to enter or to leave the island without taking away his *chapa*. . . . And this *chapa* was, as it were, a seal."—Castanheda, iii. 32.

1614. "The King (of Achin) sent us his *Chop*."—Milward, in *Purchas*, i. 326.

1615. "Sailed to Achéen; the King sent his *Chopo* for them to go ashore, without which it was unlawful for any one to do so."—Sainsbury, i. 445.

1618. "Signed with my *chop*, the 14th day of May (sic), in the Year of our Prophet Mahomet 1027."—Letter from Gov. Mocha, in *Purchas*, i. 625.

1673. "The Custom-house has a great Front, where the chief Customer appoints certain Hours to *chop*, that is to move Goods outward-bound."—Fryer, 98.

1678. " . . . sending of our *Packed*

* " . . . e quanto a moeda, ser *chapada* de sua todo o proveito e a sua del Rey de Portugal, como soya a ser dos Reis dos Guzarates, e isto nas terras que nos tuermos em Cambaya, e a nós quisermos later."—Treaty (1537) in S. Botelho, *Tombo*, 226.

Wheeler 11 24

1727 On my Arrival (at Achéen) I

Chopper s Hind chappir a
thatched roof

Donnerstag 11 233

From 1 3 1810 in 11 11 11 11 11
Gazette May 6th

With Mr Francis came the
of the Supreme Court the Laws of
d partial oppression and licentious

The common felons were cast loose
the merchants of the place told that

they need not pay duties and the

colis 11 214

1810 ' Choppers or grass thatches —

' hal neat chop
anted not on all
it."—Mrs Sher

ch as this looks
action it is a
Happar 11 11,

Chapar

2 more
best are
they
and a

The writer last quoted and others
before him have imagined a Chinese
origin for chop e.g., as ' from chah,
' an official note from a superior or
chah 'a contract a diploma &c' both

sheet 9s "—Bucha an Eastern Ind a 11

c. 1817 ' My husband chanced to light

' H Tuhp is a little cake of charcoal placed in
the bowl of the hookah or bubble-bubble

Chopsticks, &c. The sticks used in
by the Chinese in feeding them-
selves. The Chinese name of the
sticks is 'Joo-ster,' 'speedy-one.'
Possibly the inventor of the present
word, hearing that the Chinese name
had this meaning, and accustomed to
the phrase *chop-chop* for 'speedily,'
used *chop* as a translation. (*Bishop*
Macleay.)

...e 1610 " ont fait, qu'ils
"spatils de la si fort bien fait, qu'ils
"ne entre leurs doigts, et prennent avec
"celui qu'ils veulent manger, et de votre ment
"que non plus." *Mosque, 316*
"They take it very dexterously
"with the small Chopsticks, which
"—look at

1711 "They take it very dexterously with a couple of small Chopsticks, which serve them instead of Forks. — *Leckier*, 1711

1876 "B" for each there will be found a pair of chopsticks, a wine cup, a small saucer for soy and a pile of small pieces of paper for cleaning the articles as required — *Chien, Chinese Sticks*, 13-1.

Chota-hazry. s. Hind. *Chhoti-hazri*, 'little breakfast,' refreshment taken in the early morning, before or after the morning exercise. The term (s. *hazry*) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853. "After a bath, and having ante-breakfast (which is called in India 'a little breakfast') at the Euston Hotel, he proceeded to the private residence of a man of law."—*Oakfield*, ii. 179.

breakfasted to the private
 1746. — *Qal held*, n. 179.
 1866 "There is one small meal
 it is that commonly known in India by the
 Hindustani name of *chota-hāziri*, and in
 our English colonies as 'Early Tea',"
 — *Waring, Tropical Reader*, 172.
 1875 "We took early tea with him this
 morning." — *The Dilemma*, ch. iii.
 *Chaul*, n.p. A seaport o

1875 "We took early tea with him this morning."—*The Dilemma*, ch. iii.

the Concan, famous for many centuries under various forms of this name, **Cheiwāl** properly, and pronounced in Konkani *Tchinnal*. It may be regarded as almost certain that this was the Σινδύα of Ptolemy's Tables, called by the natives, as I conjectured that the true reading of this was Τάινωδα, or Τάιμωδα. I find the sound ch of Indian names apparently represented in Ptolemy (as it is in Dutch by tj). Thus Τάϊν-
—Chitor, Ταίσταρις = Chastani ;
Τάινωδα = Cheiwāl ; whilst Ταίγορον
Τάϊα—a probably stand for names
Chagura and Chaupri. Still
confidently **Cheiwāl** may be identical
with the Saimur (Chaimur) or J
of the old Arab Geographers, a
the extreme end of Lir or Guzerat
the Choul itself there is a harbor

At Choul itself there is a tradition that its antiquity as a harbour goes back beyond that of Sualli (see Swally), Bassein, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1591, in which the Portuguese successfully resisted Mahomedan attempts to capture the place. Dr. Buigas identifies the ancient Σημλλα rather with a place called Clombur, on the island of Trombair, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.

Dr. Burgz identifies the ancient Σημάδα rather with a place called *Clenbur*, on the island of Trombay, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.

Choul seems now to be known as *Revadanda*. Even the name is not to be found in the Imperial Gazetteer. *Revadanda* has a place in that work, but without a word to indicate its connexion with this ancient and famous port.

Gerson d'Aculha has published
As. Soc., vol. xii

Notes on H. and Ant. of Chaul.

Notes on H. and Int. of C. . . .
A.D. c 80-90. "Μετὰ δὲ Καλλιεῖται ἅλλα
τοιαῦτα, Σημύλλα, καὶ Βαιδάγορα . . .
—Periphrase. . . . Πτολ. i. c. 99

—Peculiar.
A.D. c. 150. "Συνελλα ἑμποροὶ (ἀπο-
ἰστοῦν ἐγχωρίων Τιμοίλα)". . . Ptol. i. c. 89
316. "The year 301 I found m
of Samiūr (oi Chair
part o

A.D. 916. "The year 304 I found m
in the territory of Samūr (or Chair
belonging to Hind and forming part a
province of Lr. . . There were i
place about 10,000 Mus-ulmans, b
those called *bāḍīrah* (half-breeds),

* See Mr. Sinclair, in Ind. Art. 17, 283
† See Ierguson & Burgess, Cal. Tem
16S & 349 See also Mr. James Cumph
lent Bombay Gazetteer, vii, 52, where re
stated against the view of Dr Burgess

natives of Sirif Omun, Basrah, Bagdad, &c. — *Matuli* II 86

1150 "Saimūr 5 days from Sundan, is a large, well built town" — *Edrisi*, in

of him in the Choultry of Madraspatanam, — *Order of Madras Council*, in *Wheeler*, I 136

1639 "Within less than half a Mile Choul-
sade of

tices of

service

1754 "The ports of Mahaim and Eshul belong to the Deccan" — *The Mohit* in *J A S D*, v 461

1754 "The ports of Mahaim and Eshul belong to the Deccan" — *The Mohit* in *J A S D*, v 461

1630 "After long toil we got Sir

1843 June 6th Jan 1883 We at first took up our abode in the Chawadi, but Mr Escombe of the C S kindly invited us to his house — *Smith's Life of Dr John Wilson*, 156

1830 "The roads are good and well
" taverns ("—

Choultry, s Peculiar to and of doubtful etymology. *chauati*, Tel *chawadi* In W *Indians*

See also Chuttenam

Choultry " A building of this kind seems to have formed the early Court house

Madras Army equiment to 110000 Guards' in Westminster (C P B MS)

1780 "Every gentleman now possess

" Madras enjoys some Choultries for Places of Justice — *Mad* 39

Travis, 7

1683 " . . he shall pay for every slave so ship ped . . 50 pagodas to be recovered

Chouse = and v This word is originally Turk *chash* in former days a sergeant-at-arms, herald, or the

c. Its meaning as 'a cheat' or 'to indle' is, apparently beyond doubt, derived from the anecdote related in a note of W. Gifford's upon the passage in Ben Jonson's *Alchemist*, which is noted below. "In 1609 Sir Robert Shirley sent a messenger or *chious* (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business, as announced him, at his house, as ambassador from both these princes; but before he reached England, his agent had changed the Turkish and Persian merchants here of 4000*l.*, and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson."—Ed. of *Ben Jonson*, iv. 27.

1599. "Cum vero me traderet inclonit in eodem diversorio, ego cum meo *Chiaus*o (genus id est, ut tibi scripsi alias, multiplex apud Turcas officii, quod etiam ad oratorum custodiam exornatur) ut mihi liceat hinc inco domum conducere. . . ."—*Baskin, Epist.* iii. p. 149.

1610. "*Dapper*. . . . What do you think of me, that I am a *chiaus*!
Face. What's that?
Dapper. The Turk was here.
As one would say, do you think I am a Turk?"

Face. Come, noble doctor, pray thee let's prevail;
This is the gentleman, and he's no *chiaus*."
Ben Jonson, The Alchemist, Act I. sc. i.

1638 "*Fulgoso*. Gulls or Moguls,
Taz, raz, or other, hogen-mogen, vanden,
Skip-jack or *chouses*. Who! the brace
are flinched.
The pair of shavers are sneak'd from us,
Don"
Ford, The Lady's Trial, Act II. sc. i.

1653. "*Chiaus* en Turq est vn Sergeant
du Duan, et dans la campagne la garde
d'une Karaucane, qui fait le guet, se nomme
aussi *Chiaus*, et cet employ n'est pas
autrement honeste."—*Le Gouz*, ed. 1657,
p. 536.

1659. "*Conquest*. We are
in a fair way to be ridiculous.
What think you? *Chiaus*'d by a scholar."
Shirley, Honoria & Mammon, Act II. sc. iii.

1663. "The Portugals have *choused* us,
it seems, in the Island of Bombay in the
East Indys; for after a great charge of our
fleets being sent thither with full commis-
sion from the King of Portugal to receive it,
the Governour by some pretence or other
will not deliver it to Sir Abraham Ship-
mah."—*Pepys's Diary*, May 15th.

1674. "When geese and pullen are kedue'd
And sow's of sucking pigs are chows'd."
Hudibras, Pt. II. canto 3.

1674. "Transform'd to a Frenchman by my art:
He stole your cloak, and pick'd your
pocket.
Chow'd and caldes'd yo like a block-
head."

1686. "We started at break of day from
the northern suburb of Ispahan, led by the
chaoushes of the pilgrimage. . . ."—*Hajji*
Baker, ed. 1835, p. 6.

Chow-chow, s. A common appli-
cation of this *Pigron*-English term in
China is to mixed preserves; but, as
the quotation shows, it has many
uses; the idea of mixture seems to
prevail. It is the name given to a
book by Viscountess Falkland, whose
husband was Governor of Bombay.
There it seems to mean 'a medley of
trifles.' **Chow** is in 'pigeon' applied
to food of any kind.

1838. "The word *chow-chow* is suggestive,
especially to the Indian reader, of a mixture
of things, 'good, bad, and indifferent,' of
sweet little oranges and bits of bamboo
stick, slices of sugar-cane and rinds of un-
ripe fruit, all concocted together, and made
upon the whole into a very tolerable con-
fection. . . ."

"Lady Falkland, by her happy selection
of a name, to a certain extent depreciates
and disarms criticism. We cannot com-
plain that her work is without plan, uncon-
nected, and some times trashy, for these are
exactly the conditions implied in the word
chow-chow."—*Bombay Quarterly Review*,
January, p. 100.

1882. "The variety of uses to which the
compound word '*chow-chow*' is put is
almost endless. . . . A 'No. 1 *chow-chow*'
thing signifies utterly worthless, but when
applied to a breakfast or dinner it means
'unexceptionably good.' A '*chow-chow*' cargo
is an assorted cargo; a 'general shop' is
'*chow-chow*' shop. . . . one (factory) was
called the '*chow-chow*,' from its being in-
habited by divers Parsees, Moormen, and
other natives of India."—*The Fankwa*
p. 63.

Chowdry, s. Hind. *Chaudhari*, 1.
'a holder of four;' the explanation
of which is obscure. The usual appli-
cation of the term is to the headman
of a craft in a town; formerly,
places, to the headman of a village
to certain holders of lands; and
Cutlack it was, under native rule
applied to a district Revenue officer.

c. 1300. ". . . . The people were brought
to such a state of obedience that one re-
officer would string twenty"

hairs together by the neck and enforce payment by blows —*Zia ud din Barni* in *Elliott* in 183

1798 "Chowdry—A Landholder or Farmer Properly he is above the Ze

frequent in Skt books and inscriptions, e.g. in the Poet *Kalidasa* (see transl by Dr Mill in *J As Soc Beng* 1 the *Amarakosha* n 7 31 &c)

is common Anglo Indian expression in last century appears to have cow tails (q v) And hence Bogle in his Journal as published by Mr Markham, calls *laks* by the

Chowk, a Hind Clau place or wide street in a city where the market seems to be adopted in Persian and

A.D 634 5 with his armies which were darkened by the smothering *chamaras* in In

Chowringhee a road and quarter of Calcutta in which most of the houses stand, *Chaurangi*

11th century

1780 "The houses also will be much more

—*Zia ud din Barni*

1790 "To dig a large tank opposite to the Cheringhee Daulings —*Id* 13

1807 "He also presented me in trays, which were as usual laid at my feet, two beautiful chowries —*Lord Valentia*, 1 402

1791 "Whereas a robbery was committed on Tuesday night, the first instant on the Chowringhy Road —*Id* 11

1810 "Near Drahma are Indra and Indranee on their elephant and below is a female figure holding a *chamar* or chowree —*Maria Graham* 56

Chowry, a (a) See *Cloutry* (b) Hind *chamcar*, *clauri* and *chauri* from Skt *chamara* and *ch*

Chowrybarder a The servant who carries the chowry Hind Pers

horseback side of him "

often also attached to the horse-trappings of native warriors whilst it formed from remote times the standard of nations and nomad tribes of Central Asia

Chowt or Chout a Mahr clauth 'one fourth part' The black-mail levied by the Mahrattas from the provincial governors as compensation for leaving their districts in immunity from plunder The term is also applied to some other exactions of like ratio (see *Nelson*)

The Yak tails and their uses are mentioned by Achan and by Cosmas (see under Yak) Allusions to the *chamara* as a sign of royalty are

1644 "This king holds in our lands of

omniscient being of infinite wisdom the
Chakkawatti of the doctrine — *The Maha*
wansa p 27

Chadder, s Hind *chadar*, a sheet,
or square piece of cloth of any kind,
the ample sheet commonly worn as a

Mission to the Court of Aia (Major Phayre's),
1838, p 154

Chuckler, s Tamil and Malayal
shakkili, the name of a very
caste, members of which are
ners or cobblers, like the *Char*
(see *Chumar*) of Upper India
whilst the latter are reputed to be a
very dark caste, the *Chucklers* are fair
(see Elliot's *Glos* by *Beames*, i 71 and
Caldwell's Gram 374) Colloquially
in S India ~
native shder

c 1580 ~
those parts, e ~
have many castes which take precedence
one of another The lowest are the *Cha*
quills who make shoes and eat all up
clean flesh — *Primor e Honra*, &c,
f 95

THE NAME WORN CHADDER OCCURS ALSO IN
Bengal piece-goods in *Milburn*, ii 221

152 ~ **Chader** of Cambaya — *Len*
branca, 56

cover the whole body Men usually sleep
rolled up in it — *Herklots Qinoon-c*
Islam xu-xiii

1878 ~ Two or three women, who had
appeared but
their chadders
retired to the
Life in the Mo-

—, **Rampore** A kind of shawl,
of the Tibetan shawl wool of uniform
colour without pattern, made origin-
ally at Rampur on the Sutlej, and
years largely imported into

Chumank s A highly ornamental

ing their marriages — *Sir B Elliot*, in
J Ethn Soc, N S, vol i 102

Chuckrum s An ancient coin
once generally current in the S of

are inconsistent, nor do they con-
firm Wilson's, that it was equal to
one tenth of a pagoda The denomi-
nation survives in Travancore

much prized by Hindus offered at
shrines, and rubbed on the body at
marriages, &c Hind *champak*, Skt
champaka Drury strangely says

that the name is "derived from
an island between Cambogia
hin China where the tree

Champa is not an island,
and certainly derived its Sanskrit
name from India, and did not give a
name to an Indian tree The tree is
found wild in the Himalaya from
Nepal eastward, also in Pegu and
the Ghauts to

1813 *Milburn* under Tanjore gives
the *chuckrum* as a coin equal to 20 Madras,
or 10 *gilli fanams*. 20 Madras fanams
would be $\frac{1}{4}$ of a pagoda

Flowers of the *champak* and *nag-ar*, and
the plantations of pepper and coffee are
equally new and pleasing — *Sir B Jones*
in *Memo* &c, ii 81

0. "Some of these (birds) build in sweet-scented champaka and the like."—*Maria Graham*, 22.

19. The wandering airs they faint
On the dark, the silent stream;
And the chumpak's odours fall
Like sweet thoughts in a dream."
Stethy, Luce from Indian Air.

1821. "Some chumpak flowers proclaim
it yet divine."
Madras Sketches in Hindoostan, 73.

Chunām, *s.* Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and in Hind. In the latter *chūna* is from Skt. *chūrṇa*, 'powder'; in the former it is somewhat uncertain whether the word is or is not an old derivative from Sanskrit. In the first of the following quotations the word used seems taken from the Malayāḷ form *chūnnāmba*.

1510. "And they also eat with the said leaves (which a certain lime made from oyster shells, which they call *cionama*."—*Farther*, 111.

1563. "... so that all the names you meet with that are not Portuguese are Malabar; such as *betre* (betel), *chuna*, which is lime."—*Garcen*, f. 37v.

c. 1610. "... l'en porte son eventail, l'autre la boete d'argent pleine de betel, l'autre une boete ou il y a du *chunan*, qui est de la chaux."—*Perrard de la Val*, ii. 81.

1614. "Having burnt the great idol into *chunah*, he mixed the powdered lime with *pīn* leaves, and gave it to the Rāppats that they might eat the objects of their worship."—*Pirishin*, quoted by *Quatremere*, *Nol. et Ext.*, xiv. 510.

1673. "The Natives chew it (Betel) with *Chinam* (lime of calcined Oyster Shells)."—*Fraser*, 40.

1687. "That stores of Brick, Iron, Stones, and *Chenam* be in readiness to make up any breach."—*Madras Consultation*, in *Wheeler*, i. 168.

1689. "Chinam is Lime made of Cockle-shells, or Lime-stone; and Pawn is the Leaf of a Tree."—*Orington*, 123.

1750-60. "The flooring is generally composed of a kind of loam or stucco, called *chunam*, being a lime made of burnt shells."—*Grose*, i. 52.

1763. "In the *Chuckleh* of Silet for the space of five years . . . my phoadar and the Company's gomastah shall jointly prepare *chunam*, of which each shall defray all expenses, and half the *chunam* so made shall be given to the Company, and the other half shall be for my use."—*Treaty of Mir Jaffir with the Company*, in *Carraccioli's L. of Clive*, i. 64.

1809. "The row of *chunam* pillars which supported each side . . . were of a shining white."—*Id. Valencia*, i. 61.

—, *To*, *v.* To set in mortar; or, more frequently, to plaster over with *chunam*.

1687. "... To get what great jars he can, to put wheat in, and *chenam* them up, and set them round the fort curtain."—*In Wheeler*, i. 168.

1809. "... having one . . . room . . . beautifully *chunammed*."—*Id. Valencia*, i. 385.

Both noun and verb are used also in the Anglo-Chinese settlements.

Chupatty, *s.* Hind. *chapāṭī*, an unleavened cake of bread (generally of coarse wheat meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India.

1615. Parson Terry well describes the thing, but names it not: "The ordinary sort of people eat bread made of a coarse grain, but both toothsome and wholesome and hearty. They make it up in broad cakes, thick like our eaten cakes; and then bake it upon small round iron hearths which they carry with them."—*In Purchas*, i. 148.

1810. "Chow-patties, or bannocks."—*Williamson*, *T. M.*, ii. 348.

1857. "From village to village brought by one messenger and sent onward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which, in their language, are called *chupatties*."—*Kaye's Sepoy War*, i. 570.

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "*chupatties* and *musalchies* were not such bad diet," meaning *chupatties* and *musal* (q.v.).

Chupkun, *s.* Hind. *chapkan*. T long frock (or cassock) which is usual dress in Upper India of nearly all male natives who are not labourers or indigent persons. The word is probably of Turki or Mo origin, and is perhaps identical with *chakman* of the *Ain* (p. 90), a word used in Turkestan. Hence the connexion of *chapkan* with the *chap* as meaning compressing or ing, "a tightly-fitting coat or cap" is a little fanciful (*Comp. G.* 212, 213). Still this idea m

dia, more especially by Mahommedans, and the merits of which are now well known in England. For native culinary recipes, see *Herklets, Canton-Islam*, 2d ed. xlvii.—xlviii.

1813. "The Chatna is sometimes made with cocoa-nut, lime-juice, garlic, and chillies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40."—*Forbes, Orient. Men.*, ii. 50-51.

1820. "Chitnee, Chatnee, some of the hot spices made into a paste, by being bruised with water, the 'kitchen' of an Indian peasant."—*Acc. of Township of Loony*, in *Tr. Lit. Soc. Bombay*, ii. 191.

Chutt, s. Hind. *chhat*. The proper meaning of the vernacular word is 'a roof or platform.' But in modern Anglo-Indian its usual application is to the coarse cotton sheeting, stretched on a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly *chādar-chhat*, 'sheet-ceiling.'

Chuttanuttu, n.p. This was one of the three villages purchased for the East India Company in 1686, when the agents found their position at Hugli intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it *Sutānati*, but the old Anglo-Indian orthography indicates *Chatānati* as probable.

In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "Chuttanutte;" they are dated from "Calcutta;" and from August 20th in the same year from "Fort William" in Calcutta. According to Major Ralph Smyth Chatānati occupied "the site of the present native town," i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpur on the present site of Fort William.

Chuttrum, s. (S. India). Tam. *shattiram*, which is a corruption of Skt. *sattra*, 'abode.' A house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two.

1807. "There are two distinct kinds of

buildings confounded by Europeans under the common name of *Choultry*. The first is that called by the natives *Chaturam*, and built for the accommodation of travellers. These . . . have in general pent roofs . . . built in the form of a square enclosing a court. . . . The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*. . . . Beside the *Chaturam* and the *Mandapam*, there is another kind of building which by Europeans is called *Choultry*; in the Tamil language it is called *Tany Pandai*, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk."—*J. Buchanan, Mysore*, i. 11 and 15. See *Choultry*.

Cinderella's Slipper. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie collection:

"*Sutarnadevi* having dropped her slipper in a reservoir, it was found by a fisherman of *Kusumakeeri*, who sold it to a shopkeeper, by whom it was presented to the King *Ugrakahu*. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner . . ."—*Mackenzie Collection*, by H. H. Wilson, ii. 52.

Cintra Oranges. See Orange and Sungtara.

Circars, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam and a part of Nellore, was long known by the title of "*The Circars*," or "*Northern Circars*" (i.e. Governments), now officially obsolete. The *Circars* of Chicacole (now Vizagapatam Dist.), Rajamandri and Elloro (these two embraced now in Godavari Dist.) with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Gantur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803). C. P. Brown says the expression "*The Circars*" was first used by the French, in the time of Bussy.

1738. "Il est à remarquer qu'après le départ d'Ayder Abad, Salabet Zingue nommé un *Phosdar*, ou Gouverneur, par

les quatre Cerkars — Mémoire, by Bussy, in *Lettres de MM de Bussy, de Lally & autres* Paris, 1766 p 24

traces of the Company's commercial existence

1823 "Although the Sirkars are our

constantly used in Hindustani in the sense of 'liberation,' thus of a magistrate says *Khalas* 't hum go' But it is not clear *last* got its ordinary Indian sense It is also written *khalas* and Vullers has an old Pers word *khalas* for 'a ship's rudder' A learned friend

We know from the preceding quotation what Munro's spelling of the name was

1836 "The district called the Circars,

been
1700

1871

ug Nut s The seed of *potatorum* L a tree of S
it is so called from its property

27th. See also Sirkar

of clearing muddy water if well rubbed on the inside of the vessel which is to be filled

Civilian, s A term which came into use about 1760—70 as a designation of the covenanted European servants of the E I Company, not military employ It is not used Grose, c 1760, who was himself

Clove, s The flower-bud of *Caryo-*

caryophylla,
his spice was
the full old
'clove gillot'
in two like

From an early date in the Company's history up to 1833, the members

a polypus, has formed two different

Madras Presidency." It is curious to find *Napalio*, "the Shore," applied in a similar specific way, in Ptolemy, to the coast near Cape Comorin. It will be seen that the term "*Coast Army*" for "*Madras Army*," occurs quite recently. The Persian rendering of *Coast Army* by *Bandari* below is curious.

1793. "Unseduced by novelty, and uninfluenced by example, the bells of the *Coast* have courage enough to be unfashionable . . . and we still see their charming tresses flow in luxuriant ringlets."—*Hugh Doherty*, 78.

1800. "I have only 1892 *Coast* and 1200 *Bombay* sepoye."—*Wellington*, i. 227.

1802. "From Hyderabad also, Colonel Roberts and Dalrymple, with 4000 of the *Bandari* or *coast sipahies*."—*H. of Reign of Tipu Sultan*, E. T. by Miles, p. 233.

1879. "Is it any wonder, then, that the *Coast Army* has lost its ancient renown, and that it is never employed, as an army should be, in fighting the battles of its country, or its employers?"—*Pollard*, *Sport in Br. Burmah*, &c., i. 25.

Cobang. See **Kobang**.

Cobily Mash, &c. This is the dried bonito (q.v.), which has for ages been a staple of the Maldivian Islands. It is still especially esteemed in Achin and other Malay Countries. The name is explained below by Pyrrard as 'black fish,' and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the *Indian Antiquary* for Oct. 1882, p. 291; see also Mr. Bell's Report on Maldivian Islands, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldivian *Kalu-bili-mās*, 'black-bonito-fish.' The second word corresponds to the Singhalese *balayā*.

c. 1345. "Its flesh is red, and without fat, but it smells like mutton. When caught each fish is cut in four, slightly boiled, and then placed in baskets of palm-leaf, and hung in the smoke. When perfectly dry it is eaten. From this country it is exported to India, China, and Yemen. It is called *Kolb-al-mās*."—*Ibn Batuta* (on Maldives), iv. 312, also 311.

1578. "... They eat it with a sort of dried fish, which comes from the Islands of Maledivia, and resembles jerked beef, and it is called *Comalamassa*."—*Acosta*, 103.

c. 1610. "Ce poisson qui se prend ainsi, s'appelle generalement en leur langue *cobolly masse*, c'est à dire du poisson noir . . . Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayes, en sorte

qu'estant sec il se garde fort long-temps."—*Pyrard de la Val*, i. 138; see also 141.

1727. "The Bonetta is caught with Hook and Line, or with nets . . . they cut the Fish from the Back-bone on each Side, and lay them in a Shade to dry, sprinkling them sometimes with Sea Water. When they are dry enough . . . they wrap them up in Leaves of Cocor-nut Trees, and put them a Foot or two under the Surface of the Sand, and with the Heat of the Sun, they become baked as hard as Stock-fish, and Ships come from Atcheen . . . and purchase them with Gold-dust. I have seen *Comelamash* (for that is their name after they are dried) sold at Atcheen for 8*l.* Sterl. per 1000."—*A. Ham*, i. 347.

1783. "Many Maldivia Loats come yearly to Atcheen, and bring chiefly dried *bonetta* in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the Bazar deal in it only, having large quantities piled up, put in matt bags. It is when properly cured, hard like horn in the middle; when kept long the worm gets to it."—*Forrest*, *T. to Mergui*, 45.

1813. "The fish called *Commel match*, so much esteemed in Malabar, is caught at Minicoy."—*Milburn*, i. 321, also 326.

1841. "The Sultan of the Maldiva Islands sends an agent or minister every year to the government of Ceylon with presents consisting of . . . a considerable quantity of dried fish, consisting of *bonito*, *allicorze*, and a fish called by the inhabitants of the Maldivas the black fish, or *comboli mas*."—*J. R. de. Soc.* vi. 75.

The same article contains a Maldivian vocabulary, in which we have "*Bonito* or *goomulmutch* . . . *kannelimas*" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz., *comboli mas*, *kanneli mas*, and *goomulmutch*, all attempts at the true Maldivian term *kala-bili-mās*, 'black bonito fish.'

Cobra de Capello, or simply **Cobra**, &c. The venous snake *Naja tripudians*. *Cobra* is Port. for 'snake;' *cobra de capello*, 'snake of (the) hood.'

1523. "A few days before, *cobras de capello* had been secretly introduced into the fort, which hit some black people who died thereof, both men and women; and when this news became known it was perceived that they must have been introduced by the hand of some one, for since the fort was made never had the like been heard of."—*Correa*, ii. 776.

1539. "Vimos tãbê aquy grande soma de *cobras de capello*, da grossura da coxa de hũ homẽ, e tão peçonhentas em tanto extremo, que dizião os negros que se chegarão cõ a baba da boca a qualquer cousa viva, logo em proviso cahia morta em terra . . ."—*Pinto*, cap. xiv.

"... Adders that were copped on the crowns of their heads, as big as a

man s
Negro
any li
the r
Cogar
156.

kind
capell
re, jul.

Cobra Lily, s The flower *Arum
campanulatum*, which stands on its
curving stem exactly like a cobra with
reared head

Cochin, n.p. A famous city of
Kochi, which the nasalising,
so usual with the Portuguese, con-
verted into *Cochim* or *Cochin*. We
say "the Portuguese" because we
seem to owe so many nasal termina-
tions of words in Indian use to them.

Mahr, maner, from Skt *man*, 'a
jewel'. There are judicious remarks
in a book lately quoted regarding the
popular names and popular stories of
snakes, which apply, we sus-
the quotations under the
heading

'There are names in plen

fect
et
mur

"And truly he (the K. of Portugal) every good, for in India and especially in Cochim, every fête day ten and even Pagans and Moors are baptised."—*na*, 296.

is a fortaleza sustentar-se
Cananor con pouca força e gente
ereis em Cochim assinalar-se
to hum peito soberbo, e insolente *
e cithara ja mais cantou victoria,
e assi mereça eterno nome e gloria."
Camões, ii. 52.

By Burton:
thou shalt behold the Fortalice hold out
of Cananor with scanty garrison
shalt in Cochim see one approv'd so
stout,
who such an arr'gance of the sword hath
shown,
no harp of mortal sang a similar story,
digne of e'erlasting name, eternal glory."

Cochin-China, n.p. This country was called by the Malays *Kuchi*, and apparently also, to distinguish it from *Kuchi* of India (or Cochim), *Kuchi-China*, a term which the Portuguese adopted as **Cauchi-China**; the Dutch and English from them. *Kuchi* occurs in this sense in the Malay traditions called *Sijara Malayu* (see J. Ind. Archip., v. 729). In its origin this name *Kuchi* is no doubt a foreigner's form of the Annamite *Kuu-chön* (Chin. *Kiu-Ching*, South Chin. *Kau-Chen*), which was the ancient name of the province *Thanh'-hoa*, in which the city of *Huê* has been the capital since 1398.*

1516. And he (Fernão Peres) set sail from Malaca . . . in August of the year 516, and got into the Gulf of *Concam china*, which he entered in the night, escaping by miracle from being lost on the shoals."
"Correa, ii. 474.

c. 1535. "This King of **Cochinchina** keeps always an ambassador at the court of the King of China; not that he does this of his own good will, or has any content therein, but because he is his vassal."—*Sommario de Regni*, in *Ramusio*, i. 336v.

c. 1543. "Now it was not without much labour, pain, and danger, that we passed those two Channels, as also the river of *Ventinan*, by reason of the Pyrats that usually are encountered there, nevertheless we at length arrived at the Town of *Man-*

quilen, which is scituated at the foot of the Mountains of *Chomay* (*Comhay* in orig.), upon the Frontiers of the two Kingdoms of *China*, and **Cauchenchina** (*da China e do Cauchim* in orig.), where the Ambassadors were well received by the Governor thereof."
—*Pinto*, E. T. p. 166 (orig. cap. cxxix.).

c. 1543. "CAPITULO CXXX. Do recebimento que este Rey da **Cauchenchina** fez ao Embaixador da Tartaria na villa de *Fanau-grem*."—*Pinto*, original.

1572.
"Ves, **Cauchichina** esta de oscura fama,
E de *Ainão* vê a incognita enseada."
Camões, x. 129.

By Burton:
"See **Cauchichina** still of note obscure
and of *Ainam yon* undiscovered Bight."
1598. "This land of **Cauchinchina** is divided into two or three Kingdomes, which are vnder the subiection of the King of *China*, it is a fruitfull countrie of all necessarie prouisiouns and Victuals."—*Linschoten*, ch. 22.

1606. "Nel Regno di *Coccincina*, che è alle volte chiamato dal nome di *Anan*, vi sono quattordici Provincie piccole. . . ."—*Viaggi di Carletti*, ii. 138.

1652. "**Cauchin-China** is bounded on the West with the Kingdomes of *Brama*; on the East, with the Great Realm of *China*; on the North extending towards *Tartary*; and on the South, bordering on *Camboia*."—*P. Heylin*, *Cosmographie*, iii. 239.

1727. "**Couchin-china** has a large Sea-coast of about 700 Miles in Extent . . . and it has the Convenience of many good Harbours on it, tho' they are not frequented by Strangers."—*A. Ham*, ii. 208.

Cochin Leg. A name formerly given to elephantiasis, as it prevailed in Malabar.

1757. "We could not but take notice at this place (Cochin) of a great number of the **Cochin**, or Elephant legs."—*Ives*, 193.

1781. ". . . my friend Jack Griskin, enclosed in a buckram Coat of the 1745, with a **Cochin Leg**, hobbling the Allemand . . . "—Letter from an Old Country Captain, in *India Gazette*, Feb. 24.

1813. "**Cochin-leg**, or elephantiasis."—*Forbes*, *Or. Mem.* i. 327.

Cockatoo, s. This word is taken from the Malay *kakātūwa*. According to *Crawford* the word means properly 'a vice,' or 'gripe,' but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool must have been taken from the bird. This would be more in accordance with usual analogy.

* Duarte Pacheco Pereira, whose defence of the Fort at Cochim (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India.

† MS. communication from Prof. Terrien de la Couperie.

of it having been known to the old writers, but are ignorant of any Greek or Latin mention of it before Columbus.

a. 1515. "At that time is that which bears the name of the great Indian Nut."—*Cronica de Indias*, &c., &c., &c.

1519. "The Indian Nuts are as big as apples, and in colour brown, like pomegranates; they have and be like the apple the seed of the date tree."—*Journal de Motte-Croix*, in *ibid.*, p. 213.

c. 1525. "First of the strange statues called Anagi, which trees very much in the way, and are a beautiful fruit like the apple, but the seeds are like the seed of the date tree. And both flowers and fruit are produced at the same time, beginning with the first month, and continuing to the tenth. . . . The fruit is that which have evil nuts of India."—*Journal de Motte-Croix*, &c., &c.

c. 1530. "We should find there are, and have received in these parts, such as the Malay. Now the Nuts is the Indian Nut."—*Journal de Motte-Croix*, &c., &c., p. 252.

1539. "And the seeds were great, round as the apple, and found in them in the best quality of oil and butter; and the powder was called coquos as it is of four parts of certain seeds of palm trees, and there was nothing else but sand for ballast."—*Journal de Motte-Croix*, &c., &c., p. 264.

1540. "Varrone gives an excellent account of the tree; he says only the Malay. . . ."
—*Journal de Motte-Croix*, &c., &c., p. 264.

1546. "These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call *tenia*. . . . We call these fruits coquos."—*Journal de Motte-Croix*, &c., &c., p. 265.

1548. "Cocos (nuts) are the fruits of palm-trees, and as we have bread, wine, oil, and vinegar, so in that country they extract all these things from this one tree."—*Journal de Motte-Croix*, &c., &c., p. 265.

1553. "Our people have given it the name of coco, a word applied by women to anything with which they try to frighten children; and this name has stuck, because nobody knew any other, though the proper name was, as the Malabars call it, *tenia*, or as the Canarians call it, *narle*."—*Barros*, Dec. III. liv. iii. cap. 7.

c. 1561. Correa writes coquos.—I. i. 115.

1563. ". . . We have given it the name of coco, because it looks like the face of a monkey, or of some other animal."—*Garcia*, 65 b.

"That will be call coco, and the Malabars call it *Tenia*."—*Ibid.*, 67 b.

1578. "The Portuguese call it coco (because of the three holes that it has)."—*Ibid.*, 67 b.

1578. "Another that bears the Indian name of Cocos, because they have within them a nut so shell that is like an apple; and on that account they was in Spain to show their children a Cocota when they were hungry, then call it."—*English travel*, of *Barbadoes*, &c., in *Harleian MS.*, ii. 577.

"The word *coco* is in the *De Bry* runs: 'Illes que produisent des cocos, c'est-à-dire des noix de coco, c'est-à-dire des noix de coco, c'est-à-dire des noix de coco.'—*ibid.*, 29.

But as the various forms in different narrations: Cocos (i. 57); Cokers, a form that still exists in its ground among London stallholders and confectioners (i. 161, 162); coquer-nuts (Barry, in *ibid.*, 1459); coco (i. 160); coquo (*Pharmacop.*, 561), &c.

c. 1601. Rumphius, who has *cocos* in Latin, at *cocos* in Dutch, mentions the derivation already given as that of Lincolnton and many others, but proceeds:—

"Mei vanden juden vorder as earlier vocis origo invenienda est, plures enim nationes, quales sibi fructus ex nobis, nunc appellunt. Sic dicunt Arabici *Gauze-Indi* vel *thor-Indi*, h. e. Nux Indica. . . . Turci *Coc-Indi*, eadem significatione, unde sine dubio *Phique*, *Africani*, et omnesque vicini Hispani ad *Portugalli coquo* deflexerunt. Quibus vero ista nomina, originem suam debent Hebraei voci *Eze* quae nucem significat."—*Herb. Arabian*, i. p. 7.

". . . in India Occidentali Kokoroot vocatus. . . ."—*Ibid.*, p. 47.

One would like to know where Rumphius got the term *Coc-Indi*, of which we can find no trace.

1610.

"What if he felt no wind? the air was still.

That was the general will
Of Nature

You rows of rice erect and silent stand,
The shadow of the Cocos's lightest plume
Is steady on the sand."

Curse of Kharina, iv. 4.

1681. "Among the popular French slang words for 'head' we may notice the term 'coco,' given—like our own 'nut'—on account of the similarity in shape between a cocoa-nut and a human skull:—

'Mais de ce franc pignon de table
Qui rend spirituel, aimable,
Sans vous alourdir le coco,
Je m'en fonce à gogo.'—H. VALÈRE."
Sat. Revue, Sept. 10, p. 326.

The *Diet. Hist. d'Argot* of Lorédon Larchey, from which this seems taken, explains *pignon* as 'vin supérieur.'

Coco-de-Mer, or Double Coco-nut,
s. The curious twin fruit so called, the produce of the *Lodoicea Sechellurum*,

* The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their minds they referred it to that "tree of life, which bare twelve manner of fruits, and yielded her fruit every month." (*Apocal.* xii. 3).

some others of the
Great virtues as it
were supposed to
and extravagant
them. The story of
captain," expecting

was produced on a palm grow-
ing below the sea, whose fronds,
according to Malay seamen, were some-
times seen in quiet bights on the
Sumatran coast, especially in the
Lampung Bay. According to one

any Malayo vocabulary. Stumphius
states that a book in *ditto* (*totum opus-
culum*) was published on this nut, at
Amsterdam in 1634, by Augerius
Clutius, M.D.

1522 "They also related to us that be-

the Malay princes coveted them
great
alleg
nut.
of
Isle
Ti
not
of
but
Run
latter
of
sub

meuble. Il la notent *Tournefort*, et il la nomme que cela vi et de quelques arbres qui sont en la mer. . . . quand quelqu'un vient en la mer tout à coup et en peu de temps, on dit communément qu'il a trouvé du *Tournefort* ou de l'ambre. — *Perard de la Vol.* l. 163.

1659. In *Pia's Montserrat*, etc., etc., there is a long dissertation, extending to 23 pp., *De Tournefort et de Nuce Medica Maldivensium*.

1678. U.S.S. Pray remember ye Cogner nut Shells (found these *Coccolithus* Merian's name) (the *Coccolithus* desired for ye Prince). — *Letter from a Dutchman, quid de l'ambre* Chap.

c. 1680. "Histioque *Calappus marinus* non est fructus terrestris qui nasci in mare possit . . . uti dicitur in *Ordo perenniter* *Calappus* est in hoc loco a mari. *Calappus* est, quantum ad hoc, *Calappus* est, et *Calappus* est." — *Barry*, *Ann.* 1807, cap. 8.

1763. "By Dutch chests paid for the following presents to the Nawab, as per Order of Consultation, the 11th October, 1762.

1 Sea cocco nut

Rs. 200 0 0."

In *Dec.* 1763.

1777. "One nut from the Maldives, as they are called the *Zee Calappus*, are said to be annually brought hither to Ceylon by certain merchants, and presented among other things to the Governor. The kernel of the fruit is looked up as here as a very efficacious antidote to a scorpion sting, and against the Fluor, the Epilepsy, and Apoplexy. The island plants of the Maldives call it *Tournefort*. — *Thore's of Charles Peter Thore's, M.D.* (N. T.) iv. 209.

1882. "Two native products obtained by the islanders from the sea require notice. These are *ambeyria* (*M. ambeyria*, *ambeyria*) and the so-called 'sea-cocconut' (*M. cocco*) rated at a high value in the estimation of the Maldivian Sultans as to be obtained as part of their royalties." — *H. C. P. Bell* (Ceylon C. S.), *Report on the Maldivian Islands*, p. 87.

1883. " sailed straight into the coco-de-mer valley, my great object. Fancy a valley as big as old Hastings, quite full of the great yellow stars! It was almost too good to believe. Dr. Hoard had a nut cut down for me. The outside husk is shaped like a mango. It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough of it to fill a soup-tureen—of the purest white, and not bad." — (*Miss North*) in *Pall Mall Gazette*, Jan. 21, 1884.

Codavascam, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as *Ryl*:

• *Kelapa*, or *Klaga*, is the Javaneese word for coco-nut palm, and is that commonly used by the Dutch.

van *Cochin* in the Map of Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some *Wilfordian* notes about it, connecting it with the *Tasmanian* R. of Ptolemy, and with a *Tasmanian* which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahomedan chief, "huan Princeps Moura, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Kholibakh Khan." His territory must have been south of Chittagong, for one of his towns was *Chacra*, still known as *Chakira* on the Chittagong and Arakan Road, in lat. 21° 15'. (See *Burrow*, IV. ii. 8, and IV. ix. 1; and *Cade*, IV. iv. 10, also *Corcoran*, iii. 294-299, and again as below):

1833. "But in the city there was the Band whose (old) had been seized by *Dindia* (Bengal) being a soldier (the officer) of the King, and seeing the present offered by the Portuguese he said: My Lord, these are crafty robbers; they get into a country with their wares, and pretend to buy and sell, and make friendly gifts, while they are spying out the land and the people, and then come with an armed force to seize them, slaying and burning till they become masters of the land. And this Captain-Major is the same that was made prisoner and ill-used by *Codavascam* in Chittagong, and he is come to take vengeance for the ill that was done him." — *Corcoran*, iii. 472.

Coffee, c. Arab. *Kahwa*, a word which appears to have been originally a term for wine.* It is probable, therefore, that a somewhat similar word was twisted into this form by the usual propensity to strive after meaning. Indeed, the derivation of the name has been plausibly traced to *Kaffa*, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (*Coffea arabica*, L.); and if this is correct, then *Coffee* is nearer the original name than *Kahwa*. On the other hand, *Kahwa*, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word *Bunn* is that given to the plant, and *Bunn* is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is

* It is curious that Duncanson has a L. Latin word *caluco*, 'vinum album et debile.'

very fair evidence in Arabic literature | 1598 In a note on the use of tea in

1758 Extrait du Livre intitulé "Les | Inke, which they make with the bark of a

1780 "Tabacum, vel in vasa | 1623. "Turcae habent etiam in usu
Halcydi Turcae, cujus tu iconem nunc | herbae genus quoniam vocant Capha
quoniam dicunt haud parvum praestare illis

restore the decayed radical Moisture of kind hearted Mahomet . . .”—*Sir T. Herbert, Travels*, ed. 1638, p. 241.

c. 1637. “There came in my time to the Coll: (Balliol) one Nathaniel Conopios out of Greece, from Cyrill the Patriarch of Constantinople . . . He was the first I ever saw drink coffee, which custom came not into England till 30 years after.”—*Evelyn's Diary*.

1673. “Every one pays him their congratulations, and after a Dish of Coho or Tea, mounting, accompany him to the Palace.”—*Fryer*, 225.

“Cependant on l'apporta le cavé, le parfum, et le sorbet.”—*Journal d'Antoine Galland*, ii. 124.

1690. “For Tea and Coffee which are judg'd the privileg'd Liquors of all the Mahometans, as well Turks, as those of Persia, India, and other parts of Arabia, are condemn'd by them (the Arabs of Muscatt) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine.”—*Ovington*, 427.

1726. “A certain gentleman, M. Paschius, maintains in his Latin work published at Leipzig in 1700, that the parched corn (1 Sam. xxv. 18) which Abigail presented with other things to David, to appease his wrath, was nought else but Coff-beans.”—*Valentijn*, v. 192.

Coimbatore, n.p. Name of a District and town in the Madras Presidency. *Koyammutûru*.

Coir, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Malayâlam *kāyar*, from v. *kāyaru*, ‘to be twisted,’ means ‘cord’ itself (see the accurate *Al-Birûni* below). The former use among Europeans is very early; and both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms *Kānbar* and *Kānbār*, arising probably from some misreading of the diacritical points (for *Kāiyar*, and *Kāiyār*). The Portuguese adopted the word in the form *coiro*.

The form *coir* seems to have been introduced by the English in the last century. It was less likely to be used by the Portuguese because *coiro* in their language is ‘leather.’ And Barros (where quoted below) says allusively of the rope: “*parece feito de coiro* (leather) encollendo e estendendo a vontade do mar,” contracting and stretching with the movement of the sea.

c. 1030. “The other islands are called *Diva Kānbār* from the word *kānbār* signifying the cord plaited from the fibre of the coco-tree with which they stitch their ships together.”—*Al-Birûni* in *J. As.*, Ser. IV. tom. viii. 266.

c. 1346. “They export . . . cowries and *kānbar*; the latter is the name which they give to the fibrous husk of the coco-nut . . . They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This *kānbar* is better than hemp.”—*Ibn Batuta*, iv. 121.

1510. “The Governor (Albuquerque) . . . in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of coir (*cairo*), of which there was great abundance in Cananor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldivé islands by a contract with the kings of the isles . . . so that this Moor came to be called the Lord of the Maldives, and that all the coir that was used throughout India had to be bought from the hands of this Moor . . . The Governor, learning this, sent for the said Moor and ordered him to abandon this island trade and to recall his factors . . . The Moor, not to lose such a profitable business . . . finally arranged with the Governor that the Isles should not be taken from him, and that he in return would furnish for the king 1000 bahars (*barcs*) of coarse coir, and 1000 more of fine coir, each *bahar* weighing 41 *quintals*; and this every year, and laid down at his own charges in Cananor and Cochym, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Isles at their pleasure).”—*Correa*, ii. 129-130.

1516. “These islands make much cordage of palm-trees, which they call *cayro*.”—*Barbosa*, 161.

c. 1530. “They made ropes of coir, which is a thread which the people of the country make of the husks which the coco-nuts have outside.”—*Correa*, by Stanley, 133.

1553. “They make much use of this coir in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure.”—*De Barros*, Dec. III. liv. iii. cap. 7.

1563. “The first kind is very tough, and from it is made *cairo*, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels.”—*Garcia*, l. 67 r.

1582. “The Dwellers therein are Moors; which trade to Sofala in great Ships that have no Decks, nor nails, but are sewed with *Cayro*.”—*Castañeda* (by N. L.) f. 146.

c. 1610. “This revenue consists in . . . *Cairo*, which is the cord made of the coco-tree.”—*P'grand de la Vél.* i. 172.

1673 "They (the Surat people) have not only the Cair yarn made of the Cocoe for cordage, but good Flax and Hemp"—*Fryer*, 121

■ 1690 "Externus nucus cortex potamen

1727 "Of the Pmd of the Nut they make **Cayar**, which are the fibres of the Cask that environs the Nut spun fit to make Cordage and Cables for Shij pang — *A Hu* 4.1.20

Coja ■ Pers *K'nyah* for *K'nyah* a respectful title applied to classes as in India especi cunuchs, in Persia to wealth chants, in Turkestan to persons of mered families

c 1343 "The chief mosque (at Kaulam) *fu a'm malla* it says? by the mor

that has been explained, has been commonly made into *Kolludim*, "Killing-place". Thus also the two rivers *Pennar* are popularly connected with *minim*, "corpse".

Paolino gives the name as pro- *Colarru*, and as meaning the of Wild Boars. But his ety-

mologies are often as wild as the supposed Boars

1553 De Barros writes *Coloran*, and speaks of it as a place (*lugar*) on the coast, not as a river—Dec. I liv ix cap 1.

c 1760 "the same river being written *Collarum*, by *M. la Croze* and *Collodha n* by *Mr Ziegenbalg*"—*Grose* 1 281

they have sold everything they had even the clothes from their backs, and now have no means to subsist."—*Capt Jacques in Articles of Charge, &c, Burke*, vii 27

1838 "About a century back **Khan Khajsh** a Mohammedan ruler of *Kashghar* and *Yarkand* eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in *Badakhshan*. — *Hood's Oxus*, ed 1872, p 161

Coleroon n p The chief mouth or delta-l ranch, of the *Kaveri* River (see

Larance 168 Life of C. 112 L 20

Collector, s The chief administrative official of an Indian *Zillah* or District. The special duty of the office is, as the name intimates the Collection of Revenue, but in India generally, with the exception of

1553 "Within the limits in which we comprehend the kingdom of Bengala are those kings and set to it

fuss,
Their example ought not to be followed
by us,

1554

Competition-wallah, a hybrid of English and Hindustani

1864 "The stories against the Competition wallahs, which are told and fondly believed by the Haslebury men, are all

was probably the invention of one

1867 "From a deficiency of civil ser-

tion to such an thing. This is demon-
strable fr
Kulud-wal
horse, an
villagener
Mir-Khad
and so f
establishe
Sugh. I

consulted gave this sense among others and

"Campou, compound, vel commun-

"Tahk lagmaw nyi i Sultan
Kampoung and the Prince, the Raja
[Thus said the Prince, the Raja
Sultan,
Whose Kampoung give this law?]

town."
Kare (1875) "Mason also in
ertain qui l'entouré"
Fyapet (1870), "Kampoung-
dich Hordenboek, "Kampoung-
Omband Lrt, Wyk, Buurt, Kamp,"
e, "Ground hedged round, village,
hamlet, camp"
And also, let it be noted, the Java-
nese Dict of P. Jans (Javanese-
Nederlandsch Hordenboek, Samarang,
1876) "Kampoung—Omband et
it"

at Benacolon and elsewhere (and we
know from Marsden that it was so
100 years ago), it does not matter
whether such a use of *kampoung* was
correct or not, compound will have
been a natural English corruption of
it

Chinese, Boungus, &c. Compound
prement un enclos, une enclosure,
now in use does express the idea with-

and West, and in Madagascar

But it may be observed that it is
possible that the word *kampoung* was it-
self originally a corruption of the Port-
uguese, taking the meaning first of
camp, and thence of an enclosed area, or
rather that in some less definable way
the two words acted on each other.
The Chinese quarter at Batavia—
Kampoung Tjina—is commonly called
in Dutch 'het Chinese Kamp' or
'het Kamp der Chinezen', *Kamp* in
this way at least 250 years ago, as the
question from Godinho de Laredo
shows. We have found no Anglo-
Saxon, who later spent some time
in our Malay settlements on his way from China,
tells me that the frequency with which he heard
kampoung all led to the "a" in it, or rather
himself at this juncture, which he had no doubt
greatly—ll.)
"I tried to the *kampoung* (a Merchant."
"I tried to the *kampoung* a strange Sandigar"
p 44, we have these words —
Journal of the first thirty days, vol. 1.
In a May poem given in the
Reverse Dictionary gives: "Kamp,
to collect, to bring together." The
to assemble, come together, *menam-*
[compound the two], to erect a house
with its enclosure. . . *het Kampoung*,
[compound the two] *kampoung*—
[to make] *rumah* [house] *ketu*
city, a collection of buildings. *Men-*
a quarter, district, or suburb of a
village, a place surrounded with a
palisade, a fenced or fortified village,
illustration "Kampoung, an en-
closure, a place surrounded with a
palisade, a fenced or fortified village,
a quarter, district, or suburb of a
city, a collection of buildings. *Men-*
[to make] *rumah* [house] *ketu*
[compound the two] *kampoung*—
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"I tried to the *kampoung* a strange Sandigar"

SEALY — (Commandant) ... oil of MONKAD.

See SURROVE represents Kharach bar
birdar nte of (daily) expenditure.

"in char" About 10 days ago

1810. Having kidnapped our Compend
Chinese he sent out to endeavour to re
partly we — *Men. Col. Mountain*, 161
cover him. We speak chiefly of the educated

masters *stiches*
Chinese SA

1876 Masia Coe fell velly sore

"An gu an scold he compradore"

An *Leland, Pulgan English Sing-
dong*, 2b.

1882 The most important Chinese
factory was the Compradore
within th Chinese employed in any factory,
all Ca his own 'pursers,' or in the
whether of servants cooks or coolies, were
capacity of adores own people' — *The Fun*
the Compr
Kwar, p. 53

lingua, s This word, which
Conba not interpret in a quotation

c 1350 In the *Port ilano Med ceo* in the
Laurentian Library we have *Cocintana*,
and in the Catalan Map of 1375 *Cocinta* in
1533 "An l as from the Ch"

Barros, 1 ix 1

1726 "The kingdom of this Prince is
commonly called Visapoer after its capital
but it is properly called Cunkan. —
Valentyn iv (Sarnite) 243.

c. 1732 Goa in the *Adel Shahi Kekan*.
— *Ala fi Khas* in *Elliot* vii 211

1804 I have received your letter of
the 24th upon the subject of the landing
of 3 French officers in the Konkan, and I
have taken measures to have them arrested

or Cokun

I saw another kind of fruit which of Elephanta, writes *Kekan* — *Tr 7* in

India of Western India between
country its and the sea, extending
the Ghai

Conicopoly, s Laterally "Ac-
p 230

count-Man," from Tam. *kanakka*, 'account' or 'writing,' and *pillai*, 'child' or 'person.' A native clerk or writer (Madras use).

1544. "Duc ed tecum . . . domesticos tuos; pueros et aliquem Conacapulam qui norit scribere, cujus manu exaratas relinquere posses in quovis loco precatones a Pueris et aliis Catechumenis ediscendas."—*Scti. Franc. Xavier. Epist.*, pp. 160-161.

1548. "So you must appoint in each village or station sitting teachers and Canacopoly, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion."—*St. Franc. Xav.*, in *Cole-ridge's Life of him*, ii. 24.

1578. "At Tanor in Malabar I was acquainted with a Nayre Canacopola, a writer in the Camara del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence."—*Acosta, Tractado*, 415.

c. 1580. "One came who worked as a clerk, and said that he was a poor canaquapole, who had nothing to give."—*Primor e Honra, &c.*, f. 94.

1672. "Xaverius set everywhere teachers called Canacappels . . ."—*Baldaeus, Ceylon*, 377.

1718. "Besides this we maintain seven Kanakappel, or Malabarick writers."—*Propagation of the Gospel in the East*, Pt. ii. 55.

1726. "The Conakapules (commonly called Kannekappels) are writers."—*Valentijn, Choro*. 88.

Congee, s. In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. *Conjee* also forms the usual starch of Indian washermen. It is from the Tamil *kañshi*, 'boilings.'

1563. "They give him to drink the water squeezed out of rice with pepper and cummin (which they call canje)."—*Garcia*, f. 76b.

1578. "... Canju, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid . . ."—*Acosta, Tractado*, 56.

1631. "Potus quotidianus itaque sit decoctum oryzae quod Candgie Indi vocant."—*Jac. Bontii, Lib. II. cap. iii.*

1672. "... la cangia, ordinaria colatione degi' Indiani . . . quale colano del riso mal cotto."—*P. Vinc. Maria*, 3rd ed., 379.

1673. "They have . . . a great smooth Stone on which they beat their Cloaths till clean; and if for Family use, starch them with Congee."—*Fryer*, 200.

1680. "Le dejeuner des noirs est ordinairement du Cangé, qui est une eau de ris epaisse."—*Dellon, Inquisition at Goa*, 136.

1796. "Cagni, boiled rice water, which the Europeans call Cangi, is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."—*P. Paulinus, Voyage*, p. 70.

"Can't drink as it is hot, and can't throw away as it is Kanji."—*Ceylon Proverb, Ind. Antiq.* i. 59.

Conjee-House, s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditionary regimen of the inmates.

1835. "All men confined for drunkenness, should, if possible, be confined by themselves in the Conjee-House, till sober."—*G.O.*, quoted in *Mawson's Records of the Indian Command of Sir C. Napier*, 101, note.

Consoo House, n.p. At Canton this was a range of . . . the foreign Factor . . .

'Council Hall' of the Foreign Factories. It was the property of the body of Hong merchants, and was the place of meeting of these merchants among themselves, or with the chiefs of the Foreign houses, when there was need for such conference (see *Fankwaë*, p. 23). The name is probably a corruption of 'Council.'

Consumah, Khansama, s. Pers. *Khānsūmān*; a house-steward. In Anglo-Indian households in the Bengal Presidency, this is the title of the chief table-servant and provider, now always a Mahommedan. The literal meaning of the word is 'Master of the household-gear'; it is not connected with *khwān*, 'a tray,' as Wilson suggests. The analogous word *Mir-sūmān* occurs in *Elliot*, vii. 153. The Anglo-Indian form *Consumer* seems to have been not uncommon in the last century, probably with a spice of intention.

From tables quoted in *Long*, 182, and in *Saton-Karr*, i. 95, 107, we see that the wages of a "Consumah, Christian, Moor, or Gentoo," were at Calcutta in 1759, 5 rupees a month, and in 1785, 8 to 10 rupees.

1712. "They were bought by a great circuit on the River to the Chansamma or Steward (*Dispenser*) of the aforesaid *Mahal*."—*Valentijn*, iv. (*Suratte*) 288.

1759. "DUSTUCK or ORDER, under the Chan Sumaun, or Steward's Seal, for the

Honourable Company's holding the King's
[i.e., the Great Mogul's] fleet"

Bahar country from that of the Deh Rajah,
in sail canoes —Bogle, in *Marikham's*
Tibet, &c., 14 15

all the original
he did not write
Mr M makes

re Bogle
yhar, Iassasu
announcing the
—Bennell (3rd

1810 "The Kansamah may be classed
with the house steward, and butler, both of
which offices appear to unite in this ser-
vant"—Williamson, *V M*, 1 190

1831 "I have taught my khansama to
make very light iced lunch"—Jacquemont,
Letters, L 1, ii 104.

Cooch Behar, n p Koch Bihār, a
native tributary state on the NE of
Bengal, adjoining Bhotan and the
Province of Assam. The first part of
the name is taken from that of a tribe,
the Koch, apparently a forest rice who
founded this state about the 10th cen-
tury, and in the following century
obtained dominion of
tent They still form
the population, but, in
circumstances, give themselves a
Hindu pedigree, under the name of
Rajbansu. The site of the ancient
Monarchy of Kamrup is believed to
have been in Koch Bihār within the
limits of which there
of more than one and
second part of the nar
due to the memory of
Bihāra, or Buddhist Monastery, but
we have not found information on
subject

1885 "I went from Bengala into
country of Couche which hath 23 da, a
lounry Northwards from Tanda."—R
Fish in the 1 30"

simply, n p
Koch Mayo, a Hindu kingdom on the
banks of the Brahmaputra R, to the
E of Koch Bihar, annexed by Jahan-
gir's troops in 1637 See Blochmann
in J A S B xli pt 1 53, and xli
pt 1 235 In Valentijn's map of
Bengal (made c 1660) we have *Cos*
Assam with Azo as capital and T' Ryk
ran Asoe, a good way south, and E of
Silhet

Cooja, s Pers *kuz* An earthen-
ware water-vessel (not long-necked,
like the *surahi*, see *Serai*) It is a
word used at Bombay chiefly

would perch
a water cooja,
—Tribes on my

Cook room, s Kitchen, in Anglo-
Indian establishments always detached
from the house

1878 "I was one day watching an old

Lajusanu, ii 22

Coalmanu s 71

Coolicoy, s A Malay term, properly
lulut-kayu ('ekim-wood') explained in
the quotation

Two leagues beyond Bahar we entered a
thicket . . . frogs, watery insects and
dark air . . . miles farther on we
crossed the river which separates the Kuch

of a dog"), formerly applied to Dutch crowns (*Loisening a lion*). There could not be such coins in Timur's time, other Frank coin bearing may have been so called, Venetian. A Polish coin on it was called by a like *Macarius*, quoted below. Another etymology of *Kopek* (in *Chaudoir, Aperçu des Monnaies Russes*) is from Russ *Kopie*, a pike, many old Russian coins representing the Prince on horseback with a spear. **Kopeks** are mentioned in the reign of Vasil III, about the middle of the 15th century, but only became regularly established in the coinage c. 1636.

1390 (Timur resolved) "to visit the venerated tomb of Sheikh Madhat."

c 1310 "In the northern court of the" 1535 "It was on this that the Grand

fiction

1763. "The Copeck of Russia, a copper name and apparently in value, is one which was current in Tartary the reign of Timur - *see* *recherches* ed 1808, ii 332

1823 "I will only observe that the **Carab Minar** is really the finest tower I have ever seen, and must when its spire was complete, have been still more beautiful" - *Heber*, ed 1844, i 308

persmith, a Popular name of the crimson-breasted barbet (*Xantholaema indica*, Latham). See the quotation from Jerdon

1802 "It has a remarkably loud note,

often mentioned in the histories of Timur and his family. *Kopel* is in Turki = dog and the term is equivalent

1844, i 316, 1879

See *Notes and Queries* 1844,

from . . . admits that
of "Pantaloons" in their
at not at their charge.—

others, as well as in India. Its estab-

—Muburn,

(it shag)
of rupees
purchased
—Walia

Probably
a corruption of *Kalinga* (q.v.). The
name of a seaport in Godavari Dist.
on the northern side of the Delta.

Corle, s. Singh, Kōrle, a district.

Cornac, s. This word is used, by
writers especially, as an
word and as the equivalent
out (q.v.), or driver of the
to. Little defines *Vom g'on*

1617
fortio Ho
twentio
Corge, in
1612-13

and our friend Mr. Hot suggests
Korner-n-lyka (Chief of the Ar-
dine) as a probable origin. This is

adopted these names, with others of his own devising, for the sake of his pack of cards.

There is a Raja *Gagpat*, a chief Zamindar of the country north of Lathum, who is often mentioned in the *Wats* (see *Elliot*, v. 399 and *passim*, vi. 55 &c.) who is of course not to be confounded with the Orissa Prince.

c. 700 (?) "In times when there was no Chakravarti King . . . (Chen-pu *Shan-shan*) was divided among four lords. The southern was the Lord of Elephants (*Gagpat*) &c. . . . " Inferred to *Si-yu-ki* (in *Preliminary*), ii. lxxv.

1553, "(In the other, or western side, Bengal, or *Bengal*) held the Kingdom of *Orissa*, the *Gospat*, whose plains at the time of the rains of the *Orissa* are flooded after the fashion of those of the *Orissa* Nile."—*Barron*, Dec. IV. iv. cap. 1

This and the next passage compared show that *Barron* was not aware that *Copcat* and *Copcat* were the same.

"Of this realm of Bengal, and of other four realms its neighbour, the (four) *Wats* and *Wats* say that God has given to each its peculiar gift to be a gala infantry number; to the Kingdom of *Orissa* elephants; to that of *Bengal* men most skillful in the use of sword and shield; to the Kingdom of *Orissa* multitudes of cities and towns; and to (on a vast number of horses. And so naming them in this order they give them these other names, viz.: *Orissa*, *Gospat*, *Wospat*, and *Wospat*."—*Barron*, ibid.

[These titles appear to be *Wospat*, "Lord of Horses"; *Gagpat*; *Wospat*; "Lord of Elephants"; "Lord of Land"; *Copcat*, "Lord of Cattle."]

c. 1590, "His Majesty (*Wabai*) plays with the following suits of cards, *Wabai*, *Wabai*, the King of *Wabai*, the King whose power lies in the number of his elephants, as the ruler of *Orissa*. . . . 3rd. *Wabai*, a King whose power lies in his infantry, as is the case with the rulers of *Orissa*, etc."—*Alm*, i. 306.

c. 1590, "Orissa contains one hundred and twenty-nine black forts, subject to the command of *Gospat*."—*Alm* (by *Gladwin*), ed. 1800, ii. 11.

Coss, s. "The most usual popular measure of distance in India, but like the mile within the British Islands up to a recent date, varying much in different localities.

The *Sik* word is *Arwa*, which also is a measure of distance, but originally

significant 'a call, hence the distance at which a man's call can be heard.' In the *Pali* vocabulary called *Abhi-dhammapitaka*, which is of the 12th century, the word appears in the form *Kos*; and nearly this, *Kos*, is the ordinary Hindi. *Kos* is a Persian form of the word, which is often found in Al-Buhārī and other authors in early travellers. These latter (English) often write *Kos*. It is a notable circumstance that, according to *Watan*, the *Kos* is a word which, considering the Russian way of writing Turkish and Persian words, must be identical with *Kos*. With them this measure is "indicated by the time necessary to cook a piece of meat." *Kos* is = to about 5 *verses*, or 1½ miles, in fully or nearly country, but on plain ground to 7 *verses*, or 2½ m. The *Kos* is a Turkish people, and their language is Turkish dialect. The suggestion arises whether the form *Kos* may not have come with the Mongols into India, and modified the previous *Kos*? But this is met by the existence of the word *Kos* in *Pali*, as mentioned above.

In ancient Indian measurement, or estimation, *Kos* was used to the *Yojana*. Sir H. M. Elliot deduced from distances in the route of the Chinese pilgrim Fa-hien that the *Yojana* of his age was as nearly as possible 7 miles. Cunningham makes it 7½ or 8, *Watan* son of; but taking Elliot's estimate as a mean, the ancient *Kos* would be 1½ miles.

The *Kos* as laid down in the *Alm* was of 5000 *guz*. The official decision of the British Government has assigned the length of *Kos* as 33 inches, as 33 inches = 2 m. 4 f. 1833 *guz*. Actual measurement of road distance between 3 parts of *Alm*'s *Kos*-measurements, 1

"It is characteristic of this region (central forests of *Ceylon*) that in traversing the forest they calculate their march, not by the eye, or by measures of distance, but by sounds. Thus a 'doe's cry' sometimes more, and 1 'ho' indicates a quarter of a mile. 'cock's crow,' something more, and 1 'ho' indicates the space over which a man can be heard when shouting that particular cry. In the *Alm* also to this day such expressions as 'a horn's blow,' 'a man's call,' are used in the estimation of distances.

† *Le Nord de la Sibirie*, i. 52.

† . . . that Royal Army of *Tiles* printed by the command of *Alm*, and continued by the same order for 150 leagues, with little *Pali*

near Delhi, gave a mean of 2 in 4 f
In the greater part of the Bengal
Presidency the estimate for 1901 about

158 yds
In Bundelkhand again it is
nearly 11 in (Curry), or, according
to Baines, even 4 in. Difference may
be made on this subject to Mr Thomas's

11 194) The latter editor remarks
that in several parts of the country
there are two kinds of *kos*, a small and

11 195) "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got

1200 "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got

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1200 "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got
1200 "A *mal* with 17 leagues see got

being two English miles "—*Travels in Persia*
1623 "The distance by road to the road
city they call seven kos or cord, which

1619 "which two Coss are equiva-
lent to a Dutch mile — *Vin Travels, Gen*
1619 "which two Coss are equiva-

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lent to a Dutch mile — *Vin Travels, Gen*
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1619 "which two Coss are equiva-
lent to a Dutch mile — *Vin Travels, Gen*
1619 "which two Coss are equiva-

at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, *Geonkhali*.

Cow-itch, n. The irritating hairs on the pod of the common Indian climbing herb *Mucuna pruriens*, D. C., N. O. *Leguminosae*, and the plant itself. Both pods and roots are used in native practice. The name is doubtless the Hind. *kenāch* (Skt. *kaphichchhu*) modified in Hobson-Jobson fashion, by the 'striking after meaning.'

Cowle, s. A lease, or grant in writings; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sigismund gave *Cowle* to John Huss—and broke it. The word is Arab. *kāul*, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mohammedan Law.

1688. "The President has by private correspondence procured a *Cowle* for renting the 'Towm and customs of S. Thome.'—*Wheller*, i. 176.

1780. "This *Caoul* was confirmed by another King of Gingy . . . of the Bramin Caste."—*Dunn, New Directory*, 140.

Sir A. Wellesley often uses the word in his Indian letters: Thus:

1800. "One hundred of brinjaries . . . has sent to me for *cowle* . . ."—*Welling-ton Desp.* (ed. 1837), i. 59.

1804. "On my arrival in the neighbourhood of the *pettah* I offered *cowle* to the inhabitants."—*Do.* ii. 193.

Cowry, s. Hind. *kaurī* (*kaurī*), *Maht. kavāṭī*, Sansk. *kāparāda*, and *kupardika*. The small white shell, *Cypræa moneta*, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous "Tribute of Yu" (or *Yu-Kang*); in the *Shu-King* (about the 14th cent. B.C.); and in the "Book of Poetry" (*Shi-King*), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the *cowry* remaining the unit. In 338 B.C., the King of Tsin, the supply of shells failing, suppressed the *cowry* currency, and issued copper coin, already adopted in other states of China. The usurper Wang Mang,

who ruled A.D. 9-23, tried to revive the old systems, and issued rules in substitution, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the *cowry*, which was worth 3 cash.*

The currency of *cowries* in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Masudi (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them *pourcelaines*, the name by which this kind of shell was known in Italy (*porcellane*) and France. When the Mohammedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of *cowries*, and in some remote districts this continued to the beginning of the present century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (*Lives of the Lindsays*, iii. 170). The Sanskrit vocabulary called *Trikāṇḍashū* (iii. 3, 206), makes 20 *kāparāḍika* (or *kauris*) = $\frac{1}{4}$ *pana*; and this value seems to have been pretty constant. The *cowry* table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Aliburn as in Calcutta use at the beginning of this century, and up to 1854 or thereabouts it continued to be the same:

4 *kauris* = 1 *ganda*
20 *gandas* = 1 *pan*
4 *anas* = 1 *gana*
4 *anas* = 1 *kāhan*, or about $\frac{1}{4}$ *rupee*.

This gives about 5120 *cowries* to the *rupee*. We have not met with any denomination of currency in actual use below the *cowry*, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. See a parallel under *Lack*.

* Note communicated by Professor Terrien de la Coquerette.

In

between

1870,

table.

Dr. Hunter's classification:

20 kavies = 1 bore?

12 bores = 1 dugout

1000

Boats, IV 102

negroes in their own land I have seen them sold at 200 and 500 on the river at the rate of 150 for a gold dinar.—16a

value, with 1 added for war-tax. In 1803, 1418 cwt. were sold at the I. I auction, fetching £3,656; but after that few were sold at all. In the height of slave-trade, the great mart for cories was at Amsterdam, where there were spacious warehouses them (see the voyage, &c., 1747)

in Bengal, where they are current as money.—Cory, I. 341. In Bengal are current those little shells that are found in the winds of Stal div, called here cory, and in Portugal Buio—Savelli, in *De Gubernat.*, 203

162. "Corys, like sea-shells, come from Spain, and the Philippine Islands—163 "The Ship Britannia—from the Valdivia Islands arrived before the 2nd

a 1030 "These cories are divided into two classes, according to the nature of their chief produce. The one are called *Dev-Kaudha*, 'the Isles of the Cories,' because of the cories that they collect on the

Fish may putrefy, and then they take them out of the Pit, and barter them for Rice, Butter, and Cloth, which Shipping bring from *Ballasore* in *Oriss* near *Benegal*, in which Countries Cowries pass for Money from 2500 to 3000 for a Rupee, or half a Crown *English*.—*A. Ham.* i. 349.

1747. "Formerly 12,000 weight of these cowries would purchase a cargo of five or six hundred Negroes: but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tons of cowries.

"As payments in this kind of specie are attended with some intricacy, the Negroes, though so simple as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 108 pounds, which is a great dispatch to business.—*A Voyage to the Id. of Ceylon on board a Dutch Indiaman in the year 1747*, &c., &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21-22.

1753. "Our Honble Masters having expressly directed ten tons of cowries to be laden in each of their ships homeward bound, we ordered the Secretary to prepare a protest against Captain Cooke for refusing to take any on board the Admiral Vernon.—*In Long*, 41.

1762. "The trade of the salt and butty wood in the Chucra of Silleet, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 *casous* in *Van Sikkim*, i. 203.

1770. "... millions of millions of lires, pounds, rupees, and cowries.—*H. Walpole's Letters*, v. 421.

1780. "We are informed that a Copper Coinage is now on the Carpet. It will be of the greatest utility to the Public, and will totally abolish the trade of Cowries, which for a long time has formed so extensive a field for deception and fraud. A grievance (sic) the poor has long groaned under."—*Hickys Bengal Gazette*, April 29th.

1786. In a Calcutta Gazette the rates of payment at Pultah Bery are stated in Rupees, Annas, Puns, and *Gandas* (i.e. of Cowries, see above).—*In Selon-Kary*, i. 140.

1803. "I will continue to pay, without demur, to the said Government, as my annual *peskush* or tribute, 12,000 *kahans* of cowries in three instalments, as specified herein below."—*Trivaty Engagement* by the Rajah of Kitira Keonghur, a Tributary subordinate to Cuttack, 16th December, 1803.

1833. "May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine *gaidahs*, one *cowrie*, one *cangy*, and eighteen *tee*, in every sicca rupee, on and after the 1st of June. A curious dividend, * *Kahm*, see above=1250 cowries.

not quite a farthing in the rupee!"—*The Pilgrim* (by Ranny Parkes), i. 273.

c. 1865. "Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for cowries with the sea-gulls, if land-gulls were not to be found"—*Zeld's Rortune*, ch. iv.

1883. "Johnnie found a lovely cowrie two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshy body covering half its shell, like a jacket trimmed with chenille fringe."—*Letter* (of Miss North's) from *Sejchelle Islands* in *Fall Mall Gazette*, Jan'y. 21, 1884.

Cowry, s. Used in S. India for the yoke to carry burdens, the *bhanggi* (q.v.) of Northern India. In Tamil, &c., *kavadi*.

Cowtalls, s. The name formerly in ordinary use for what we now more euphoniously call *ohowries*, q.v.

c. 1664. "These Elephants have then also... certain Cowtalls of the great *Tibet*, white and very dear, hanging at their Ears like great Mustachoes. . ."—*Bernier*, E.T. 84.

1774. "To send one or more pair of the cattle which bear what are called cowtalls."—*Warren Hastings's* Instruction to Bogle, in *Marquand's Tibet*, 8.

"There are plenty of cowtalled cows (!), but the weather is too hot for them to go to Bengal."—*Bogle*, *ibid.* 52.

"Cow-tailed cows" seem analogous to the "dismounted mounted infantry" of whom we have recently heard in the Ssakin campaign.

1784. In a 'List of Imports probable from Tibet,' we find "Cow Tails."—*In Selon-Kary*, i. 4.

"From the northern mountains are imported a number of articles of commerce. . . . The principal . . . are musk, cowtails, honey. . . ."
1800, ii. 17. *Alien Akbery* (ed. 1800).

Gran, s. Pers. *kryn*. A modern Persian silver coin, worth about a franc, being the tenth part of a *toman*. 1880. "A couple of mules came clattering into the court-yard, driven by one mule-tee. Each mule carried 2 heavy sacks. . . which jingled pleasantly as they were placed on the ground. These sacks were afterwards opened in my presence, and contained no less than 35,000 silver *krans*. The one * *Kay* would seem here to be equivalent to a cowry. Wilson, with (?) as to its origin, explains it as "a small division of money of account, less than a *ganda* of *kauris*." *Til* is properly the sesamum seed, applied in Bengal, Wilson says, "in account, to $\frac{1}{16}$ of a *kauri*." The *Talab* would probably thus run: 20 *til* = 1 *kay*, 4 *kay* = 1 *kauri*, and so forth. And 1 rupee = 409,600 *til*!

views of Crangafore
17th century.

... a considerable number of

cranghies, or native carriers, with

drawn by two horses, a

phoenix of hachey

country. — *Hick*, l. 28

1831. "As Lady Wrougton guided her

horse through the crowd to the right, a

krangh, or hachey-coach, suddenly

passed her at full speed. — *The Baboo*, l.

1503. "Nostra autem regio in qua Chris-

tiani commemorantur Malabar et pollatur,

habebatque ex circiter urbem, quatuor tres

celebres sunt et Grange, Carangoly, Pator,

et Colom, et alie illie proxime sunt."

Letter of *Abbotman Bishop* on mission to

India, in *Asiaticum*, m. 104.

more generally Kodungalur; an ancient

according to Dr. Gundert, *Kodungalur*.

Crangafore, n.p. Properly (ac-

crangafore, n.p. Properly (ac-

crangafore, n.p. Properly (ac-

crangafore, n.p. Properly (ac-

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c. 1806. "In like manner the Jews of Kragahit (Cranganore), observing the weakness of the Skani . . . made a great good Company's jokes."—*Hugh Boyd, The Indian Observer*, 42.

1810. "The Cranny, or clerk, may be either a native Armenian, a native Portuguese, or a Bengallee."—*Williamson, V.M.* I, 209.

1834. "Nazi, see bail taken for 2000 rупees. The Crany will write your evidence, Captain Forester."—*The Baboo*, i, 311.

Crane, s. This is no oriental word, though crane comes from China. It is the French *crane*, i.e. *crane*, Lat. *crispus*, meaning frizzled or minutely curled. As the word is given in a 16th century quotation by Lattre, it is probable that the name was first applied to a European texture.

"I own perhaps I might desire

Some shawls of true Cashmere—

Some narrow crapes of China silk,

Like wrinkled skins, or scalded milk,"

O. W. Holmes, "Contentment."

Crease, Cris, &c. A kind of dagger,

which is the characteristic weapon of

the Malay nations; from the Japanese

name of the weapon, adopted in Malay,

viz. *kris, kris, kris*, or *kris* (see *Kris*,

Dict. Javanais-Frangais, 187 b, *Crav-*

furd's Malay Dict. s.v., *Jansz, Jav-*

aansch-Nederl. Woordenboek, 202). The

word has been generalised, and is often

applied to analogous weapons of other

nations, as 'an Arab *crease*,' &c. It

seems probable that the Hind. word

krisch, applied to a straight sword, and

now almost specifically to a sword of

Malay word *kris*. See the form of the

latter word in Barbosa, almost exactly

krisch. Perhaps Turki *krisch* is the

original.

If Reinand is right in his transla-

tion of the Arab *relations* of the 9th

and 10th centuries, in conveying a

reading, otherwise unintelligible, to

kris, we shall have a very early adop-

tion of this word by western travellers.

It occurs, however, in a passage relat-

ing to Ceylon.

c. 910. "Formerly it was common enough

to see in this island a man of the country

walk into the market grasping in his hand

a *kris*, i.e., a dagger peculiar to the

country, of admirable make, and sharpened

to the finest edge. The man would lay

hands on the wealthiest of the merchants

that he found, take him by the throat,

brandish his dagger before his eyes, and

finally drag him outside of the town. . . ."

Arabic text, p. 120, near bottom.

read with this).

Cranny, s. In Bengal commonly

used for a clerk writing English, and

thence vulgarly applied generically to

the East Indians, or half-caste class,

from among whom English copyists

are chiefly recruited. The original is

Hind. *kranu*, which Wilson derives

from Skt. *kranu*, 'a doer,' *Kranu* is

also the name of one of the (so-called)

mixt castes of the Hindus, sprung

from a Sudra mother and Vaisya

father, or (according to others) from a

pure Kshatriya mother by a father of a

degraded Kshatriya origin. The occu-

pation of the members of this mixt

caste is that of writers and accountants.

The word was probably at one time

applied by natives to the junior mem-

bers of the Governated Civil Service—

"Writers" as they were designated.

See the quotations from the "Siv

Mutagherrin" and from Hugh Boyd.

And in our own remembrance the

"Writers' Buildings" in Calcutta,

where those young gentlemen at one

time were quartered (a range of apart-

ments which has now been transfigured

into a splendid series of public offices;

but, myself, has been kept to its old

name), was known to the natives as

Kranu ki Barkh.

c. 1350. "They have the custom that when

a ship arrives from India or elsewhere, the

slaves of the Sultan . . . carry with them

complete suits . . . for the *Kabun* or ship-

per, and for the *Kranu*, who is the ship's

clerk."—*Ibn Batuta*, ii, 198.

"The second day after our ar-

rival at the port of Kalkat, the princess

escorted the *nakhodah* (or skipper), the ki-

ran, or clerk. . . ."—*Id.* iv, 250.

c. 1590. "The *Karant* is a writer who

keeps the accounts of the ship, and serves

out the water to the passengers."—*Atin*

(*Blockmann*), i, 280.

c. 1610. "Le Secrétaire s'appelle *carans*

(*Blockmann*), i, 280.

1793. "But, as Gay has it, example gains

where precept fails. As an encouragement

Carants."—*The Serf Mutagherrin*, ii, 543.

GROUP.

14. *Samuk. Loff.*

...a highly prosper...

...the reading of the word
...in effect, in the
...to the

...they told me...

... In the center of ...

in charge of the revenue

every group is an hundred

under the
according to the Koyan
and thirty KROES of dam
KROES

Elliot, vii, 138.

1757. "In con-
nexion, 189.

c. 1788.
Decr, once the
in confirmation

[illegible]

1879.
Teymout, me

Tropus rufus S. India to give omens.

1893. The crowd, crow-phantasm, [unclear] like to call the miscellaneous business-people a crowd-phantasm and make

its appearance only
resembling for a peacock, but its
feathers borrowed from a black-
bird. (See my Frontier, 1850.)

Cuba, a climbing snail

the Arab. Lababah. It is

of Bengal
him at his
lived in this
medicinal power of the
known to our medicine
occupation

the losses sustained

... Bengal, at 2
usually to two
... 172.

"Thee canst savour,
And sweete ravynge
Thee gillie, quybde
Thee gillie, quybde
Thee gillie, quybde

beyond our brazen
1998. passing wealth, pre

... ..

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Guddalore, n p. A place on the
marine backwater 16 m S of Pondi-

c 1310 "The following are sold by the
ground raw silk, cotton, clove-sticks
and cloves, cubebs, iron scales
—
for sale in China, etc. in 1904

soon after Irobah; the correct name is Kadhur, "Sea-Town."

and maca, cubebs, and cloves whole.—
Recipe in 11 right & Linnæus's *Manuscr.* 320

It is always written *Kyryk* in Kirchensack's *Tr* of Tippecanoe Letters

60198

የጥንት ሃሳብ

1572. "The Indians by means of Cabezas
or ridals for the town of"—*loc. cit.* p. 138.

responder ship. We have not been able to trace any other sightings. It

ԲԱՐՈՋԱՆԵՐԻ ՄԱՍԻՆ ԵՐԱՅԻՆ ԵՐԱՅԻՆ ԵՐԱՅԻՆ
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Dutch and German *Ayahuasca* which has the same significance. This is also

הנהגתו של השר לא תהיה כדור הארץ, אלא כדור הירח, שיש לו צד אחד בלבד, שבו נמצא כל העם היהודי, וצדו השני, שבו נמצא כל העם הנוצרי, יהיה חלקו של השר.

Kojima, Dan Y. Light and Gravity

Cubber But, n p. This was a famous banyan-tree on an island in the Nerbudda, some 12 m. N. E. of Barab, and a favorite resort of the

1. The first part of the document is a list of names and titles, including "The President of the United States", "The Vice President of the United States", "The Speaker of the House of Representatives", "The President of the Senate", "The Chief Justice of the United States", "The Secretary of State", "The Secretary of the Navy", "The Secretary of the Treasury", "The Secretary of the Interior", "The Secretary of the War", "The Secretary of the Agriculture", "The Secretary of the Commerce", "The Secretary of the Education", "The Secretary of the Health", "The Secretary of the Labor", "The Secretary of the Post Office", "The Secretary of the Marine", "The Secretary of the Air Force", "The Secretary of the Army", "The Secretary of the Navy", "The Secretary of the War", "The Secretary of the Agriculture", "The Secretary of the Commerce", "The Secretary of the Education", "The Secretary of the Health", "The Secretary of the Labor", "The Secretary of the Post Office", "The Secretary of the Marine", "The Secretary of the Air Force", "The Secretary of the Army".

ՀԱՅԿԱԳՈՐԾՈՐ ՕՐԱԿԱՆՔ ԵՎ ԴՈՒՍՏԱՆԵՐ

local,

...the end of the road

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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הוא נשאר קרוב לזמן קצת, וזהו הסיבה שיש לו חשיבות רבה.

17-117

LONDON: Printed by J. BARNARD, at the Angel in St. Dunstons Church-yard, 1769.

values of β_1, β_2 in the interval $0 \leq \beta_1, \beta_2 \leq 1$ and $\beta_1 + \beta_2 = 1$ are given by

Arabi, Arabi.

Cunchunee, s. II. *Kanchan*. A dancing-girl. According to Shakespeare, this is the feminine of a caste, *Kanchan*, whose women are dancers. But there is a doubt as to this. *Kanchan* is 'gold'; also a yellow pigment, which the women may have used. See quot. from Bernier.

c: 1660 "But there is one thing that seems to me a little too extravagant . . . the publick Women, I mean not those of the Bazar, but those more retired and con-

see Cranny

Curounda, s. Hind. *Laraunda*. A small plum-like fruit, which makes good jelly and tart, and which the natives pickle. It is borne by *Carissa carandas*, L., a shrub common in many parts of India (N. O. *Apocynaceae*).

Curry, s. In the East the staple food consists of some cereal, either (as in N. India) in the form of flour baked into unleavened cakes, or boiled in the

or Quenchenies, entertain you, if you please"—Orington, 257.

kari, s. e. 'sauce' The Canarese form *kari* was that adopted by the Portu-

See Dancing Girl.

that the latter is made to constitute the bulk of the dish.

Cur-
group
Arabi.

1527.
1st up

accompaniment of *curries*." This is Turnour's translation, the original Pali being *sappa*.

It is possible, however, that the kind of curry used by Europeans and Mohammedans is not of purely Indian origin, but has come down from the spiced cookery of mediæval Europe and Western Asia. The mediæval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta *Indian saffron*, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily
With powder and with spywory,
And with saffron of good colour."

Moreover, there is hardly room for doubt that *capsicum* or red pepper (see Chilly), was introduced into India by the Portuguese (see *Humboldt and Plücker*, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (*caril*) is given, according to Bluteau, in the Portuguese *Arte de Cozinha*, p. 101. This must be of the XVIIIth century.

It should be added that *Lari* was, among the people of S. India, the name of only one form of 'kitchen' for rice, viz. of that in consistency resembling broth, as several of the earlier quotations indicate. Europeans have applied it to all the savoury concoctions of analogous spicy character eaten with rice. These may be divided into three classes—viz. (1), that just noticed; (2), that in the form of a stew of meat, fish, or vegetables; (3), that called by Europeans 'dry curry.' These form the successive courses of a Hindu meal in S. India, and have in the vernaculars several discriminating names.

In Java the Dutch, in their employment of curry, keep much nearer to the original Indian practice. At a breakfast, it is common to hand round with the rice a dish divided into many sectoral spaces, each of which contains a different kind of curry, more or less liquid.

According to the *Fankwa* at Canton, 1882, the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form *kaarle* (p. 62).

1590. "Then the Captain-major commanded them to cut off the hands and ears of all the crews, and put all that into one of the small vessels, into which he ordered them to put the friar, also without ears or nose or hands, which he ordered to be strung round his neck with a palm-leaf for the King, on which he told him to have a curry (*caril*) made to eat of what his friar brought him."—*Correa, Three Voyages*, Hak. Soc. 331.

1593. "They made dishes of fowl and flesh, which they call *caril*."—*Garcia*, f. 68.

c. 1580. "The victual of these (renegade soldiers) is like that of the barbarous people: that of Moors all brings; that of Gentooes rice-*caril*."—*Primer e Honra*, &c., f. 9r.

1593. "Most of their fish is eaten with rice, which they seeth in broth, which they put upon the rice, and is somewhat soure, as if it were sodden in gooseberries, or unripe grapes, but it tasteth well, and is called *Carriel*, which is their daily meat."—*Lincolnschofen*, 88.

This is a good description of the ordinary tamarind curry of S. India.

1609. "Their ordinary food is boiled rice with many varieties of certain soups which they pour upon it, and which in those parts are commonly called *caril*."—*Gouven*, 61b.

1609-1610. "... me disoit qu'il y avoit plus de 10 ans, qu'il estoit esclave, et avoit gagné bon argent à celui qui le possédoit; et tous fois qu'il ne lui donnoit pour tout viure qu'une mesure de riz cru par jour sans autre chose... et quelquefois deux *laverques*, qui sont quelque deux deniers (see Budbrook), pour avoir du *Caril* à mettre avec le riz."—*Moquet, Voyages*, 337.

1623. "In India they give the name of *caril* to certain *me-ses* made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds)... with spiceries of every kind, among the rest cardamom and ginger... with vegetables, fruits, and a thousand other condiments of sorts;... and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs... with all which things they make a kind of broth in the fashion of our *quizzili* (or hotch-potches)... and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial mess."—*P. della Valle*, ii. 709.

1681. "Most sorts of these delicious Fruits they gather before they be ripe, and boyl them to make *Carrees*, to use the

* The "Friar" was a brahman, in the dress of a friar, to whom the odious ruffian Va-co di Gaur had given a safe-conduct!

c 1750-1760 "The currees are infinitely various, being a sort of fricassees to eat with rice, made of any animals or vegetables."—*Grose*, i. 150

of the Vazador (?) or Possessor of the Casaba, which is as much as to say the town or aldeia of Mombaym (Bombay). This town of Mombaym is a small and scattered affair"—*Boncompagni* MS fol. 227.

pour bonson . . . c'est une sorte de contre poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cari"—*Jacquemont*, *Correspondance*, i. 136.

1844. "Now we have seen how Mrs. Sedley had prepared a fine curry for her son."—*Vanity Fair*, ch. iv.

1800 "... Vegetables, and especially farinaceous food, are especially to be commended. The latter is indeed rendered

Cuscuss and Cuss s. Pers.—H. Khaslhas Proper Hindi names are *usir* and *lala*. The roots of a grass which abounds in the drier parts of India, viz., *Andropogon muricatus* (Beauv.), otherwise *Andropogon muricatus* (Retz), used in India during the hot dry winds to make screens, which are kept constantly wet, in the

1874 "The craving of the day is for quasi-intellectual food, not less highly prized than the curries which gratify the laden stomach of a returned nabob."—*Blackwood's Magazine*, Oct. 434.

The Dutch use the word as *Kerrie* or *Karrie*; and *Kari d'Indienne* has a place in French cartes.

Curry-stuff, s. Onions, chillies, &c.; the usual material for preparing curry, otherwise *mussala* (q. v.), represented in England by the preparation called *curry-powder* and *curry-paste*.

1840 "... with pots of cucumbers and

c 1840. "But they (Hindus) were nervous for the want of cold water the miserable heat of their climate. His Majesty provided all the necessary and cold water. He taught them how to cool water by the help of sugar. . . . He ordered water to women of a cold constitution not cold. . . . and when water was cold on the table, the women even a poor man cold as in the house of a . . ."
Down's History, 1840, ii. 124.

1874 "The Kari-Kari . . . is rather for the . . ."
What is the Kari-Kari?—*W. J. L.*

1841 "We have tried . . ."
or! with 'curry' word

of the Kuskos, a peculiar sweet-scented grass . . . —*Heter*, vol. 1844, i. 59.

(It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called *Kusu-Kusu* (see *Wallace*, 2nd ed., ii. 74). But we know not if there is any community of origin in these names).

Cuspadore, s. An obsolete term for a spittoon. Port. *cuspulira*, from *cuspis*, to spit. *Cuspidor* would properly be *qui multum spuit*.

1735. In a list of silver plate we have "5 cuspadores." —*Wheeler*, iii. 139.

1775. "Before each person was placed a large brass salver, a black earthen pot of water, and a brass cuspadore." —*Forster*, I. to N. Guinea, &c. (at Magindanao), 235.

Custard-Apple, s. The name in India of a fruit (*Anona equamora*, L.) originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is *sharifa*, i.e. 'noble'; but it is also called by the Hindus *Sitaphal*, i.e. 'the Fruit of Sita,' whilst another *Anona* ('bullock's-heart,' *A. reticulata*, L., the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband Rāma. And the *Sitaphal* and *Rāmphal* have become the subject of Hindu legends (see *Forbes*, *Oriental Memoirs*, iii. 410). A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Baber (c. A.D. 1530), but the translation of the *Ain* (c. 1590) by Mr. Blochmann contains among the "Sweet Fruits of Hindustan," *Custard-apple* (p. 66). On referring to the original, however, the word is *sadū'hal* (*fructus perennis*) a Hind. term for which Shakespeare gives many applications, not one of them the *anona*. The *bel* is one (*Ægle marmelos*), and seems as probable as any (see *Bael*). The custard-apple is not mentioned by Garcia De Orta (1563), Linschoten (1597), or even by P. della Valle (1624). It is not in Bontius (1631), nor in Piso's commentary on Bontius (1658), but is described as an American product in the West Indian part of Piso's book, under the Brazilian name *Araticu*. Two species are described as common by P. Vincenzo Marin,

whose book was published in 1672. Both the Custard-apple and the Sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name *Anona*, which we find in Oriedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his 'Malay Dictionary' explains *nona* or *buah-* ("fruit") *nona* in its application to the custard-apple as *fructus virginis*, from *nona*, the term applied in the Malay countries (like *missy* in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharhut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies . . . at Ajanta (as pointed out by Dr. Birdwood in 1874,*) there is a fruit represented which is certainly very like a custard-apple (though an abnormally big one), and not very like anything else yet pointed out. General Cunningham is convinced that it is a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals to Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, *ātā* or *āt*, from the Sanskrit *ātripya*.

It seems hard to pronounce about this *ātripya*. A very high authority,† to whom we once referred, doubted whether the word (meaning "delightful") ever existed in real Sanskrit. It was probably an artificial name given to the fruit, and he compared it aptly to the factitious Latin of *aurcum malum* for "orange," though the latter word really comes from the Sanskrit *nāranga*. On the other hand, *ātripya* is quoted by Raja Radhakant Deb, in his Sanskrit dictionary, from a medieval work, the 'Dravyaguna.'

And the question would have to be considered how far the MSS. of such a work are likely to have been subject to modern interpolation. Sanskrit

* See *Athenaeum*, Oct. 26th.

† Prof. Max Muller.

names have certainly been invented for many objects which were unknown till recent centuries. Thus, for example, Williams gives more than one word for *cactus* or roughly near a class of

The cashew (*Anacardium occidentale*), also of American origin and carrying its American name with it to India, not only forms tracts of jungle now

well as a *Thesaurus* by General

tion raised by General is an old one, for it is & Rumphius who ends by doubt. We cannot say we seen any satisfactory of another (Indian) plant

Anacardium, as being a tree which a custard-apple tree the name of which in Mexico was *alate* or *ate*, fructu apud Mexicanos precellenti arbor nobilis" (the expressions are noteworthy, for the most popular Hindustani name of the fruit is *sharafa* = "nobilis"). We find also in a Manila Vocabulary that *ate* or *atte* is the name of this fruit in the Philippines. And from Rheed, we learn that in Malabar the *ate* was sometimes called by a native name meaning "the Manila jack fruit," whilst the *Anona reticulata* or sweet-sop, was called by the

as that represented in the ancient sculpture of Bharhut. But it is well to get rid of fallacious arguments on either side.

In the "*Materia Medica of the Hindus*" by Uday Chund Dutt, with a Glossary by G. King M.B. Calc. 1877, we find the following synonyms given:

Anona squamosa Skt *Gandagatra*, Beng *Ati*, Hind *Sharifi*, and *Sidaphal*.

Anona reticulata Skt *Latali*, Beng *Lond*.

1672 "The plant of the *Ati* in 4 or 5

argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted, and may be corroborated by the following passage from "*Observations on the Nature of the Food of the Jafal*"

Anona eu. eu. — *Anona* Vint 114 340-347

1690 "They (Hindus) feed likewise upon Pine Apples Custard Apples so called because they resemble a Custard in Colour and Taste." — *Orinot* 303

1690 "The plant of the *Ati* in 4 or 5

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1690 "The plant of the *Ati* in 4 or 5

1690 "The plant of the *Ati* in 4 or 5

12
"I
work
not
America, or the W. Indies. If so, it
has taken most kindly to the soil of

Custom, = Used in Malaya as the

Prof. Forchhammer has recently
 given a *Notion Early History of B.
 Bharata*, No. 1) explained the true origin
 of the name. Towns lying near the
 river also had been known by the suc-
 ceptive names of *Asvini-nagara* and
Ukshudwaga. In the 12th century the
 last name disappeared and is replaced by
Trishubha-nagara, or in still form
Trishubha-nagara, signifying '3-111-
 ity'.* The Kalyani inscription we re-
 begin contain both forms, *Trishubha*
Trishubha, in popular utterance be-
 came *Trishubha*, and *Trishubha*, where
 the classical name of the
 first Daga is *Trishubha*, and
 this is still in daily human use.
 When the original meaning of the
 word *Trishubha* had been effaced from
 the memory of the talking, they in-
 vented the fable alluded to above in
 connection with the word *Trishubha*.

1750. "The birth very certain intelligence, that the *Scutellaria* hath been very anxious to fall upon the *Tonina* & *Cosmos* and *Dalea* (qv.), and to gain all about the rivers of *Digon* and *Mexico*, the whole Province of *Acapulco*, even to *Amoy*, that thick, Pombay and Herculap. — K. M. *London*, by H. C. 1753, p. 288.

[illegible]

c. 1755. "About two days' journey from Pagan there is a *Varellia* (see *Varellia*) or *Lagotis*, which is the pilgrimage of the *Vegues*; it is called *Dogomoe*, and is of considerable height, and all girded from the foot to the toppe."—H. *Rich in Hall.* ii. 395.

Dabul, n.p. See Divulind.

Daiseye, s. This word, representing *Desu*, repeatedly occurs in Kirkpatrick's *Letters of Tripoo* (c.p. p. 196) for a local chief of some class. See Dessaye.

[illegible][illegible]

1897. "Although the dragons, in form
varying, and from the circumstance of
the being in some cases independent
of each other, and in others only elements of
mutual structure, yet the character is
universally recognized in that of the
members related to the present system, and
of the system of world objects. — H. C. H. C.

1860 "The *epistola* *hypocritae* and a round the *Dhagobis*, continued on th. Having written the *epistola* to the *deus* to the *deus* in *Lat. 22*.
1858 "At the same time he (Saba) knew that a *dhagoba* would be created in the spot. . . . — *Harar*, *Monatsh. f. Hist. u. Nat.*

1882. "All kinds of worms are to be found . . . the bell-shaped pyramid of the brickwork in all its parts . . . the blunt knob-like dome of the (cylindrical) Dagobas. . . . -Merrill to Liu, 35.

of *Liberty*, in *J. A. S. B. vii.*, pt. i. 507.

Dagon, n.p. A name often given by old European travellers to the place now called Rangoon, from the great Helio-lithic or Dagona there, called *Shue* (Golden) *Dagon*. Some have suggested that it is a corruption of *dagaba*, but this is merely guess-work. In the Pali language *allagan* signifies, 'at the end', and after the usual

tion, a legend had grown up connecting the name with a story of a tree lying, athwart the hill-top, which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see J. A. S. B., xxviii. 177).

various students and officials' -camp
Hall, U.S.

Dakota, e. In S. India the (om-
mader-in-chief of an army (a-
nato and Aligarh *disparag* and
array. In old Canarese, *dhriti* =

camp ret'-darric, *Thesaurus*, I 155

members of Alabar to French Deputies in
Cataluña, sect. of the Har. Albar is 25
1713 78. "The (Alabar) has taken
the King (Viceroy) out of the hands of his
Uncle, the Dalway. -*Urrutia*, in 634.

1801 "As it was very hard to immediately
employ my delegates to keep off the
crail. -*Ed. Pakenham*, I 237.
"The word *dal* and *dal* were in that law.
is a misprint for *dal*.

Dam, e. Hind. *dami*. Originally
an actual corporation, in carrying which
we find the following in the -*Am*:
"1. The *dam* was the 3 *thali*, e. i.
that, 5 *thali*, and 1 *thali*; it is

which is called a *jetal*.
ry division is only used

3 The *Patala* is a quarter of a *dami*.
1. The *dami* is an eighth of a *dami*.
(p 31).
It is curious that Alabar's reviews
were registered in this small currency,
72 in *laks of dams*. We may con-
time, was, in the 14th century a real

26 <i>laks</i>	=	1 <i>dami</i>
1 <i>dami</i>	=	3 <i>dam</i>
1 <i>dam</i>	=	1 <i>an</i>
1 <i>an</i>	=	1 <i>pie</i>

But the Calcutta Glossary says the
be equal to 120 *dams*, and by the
-*Am*, 1 rupee = 10 X 10 *dams* = 100
dam. *Dam* is a common enough
expression for the infinitesimal in
coin, and one has often heard a British
in India say: "No! I won't give
a *dami*!" with but a vague no-
tion what a *dami* meant, as in
"Could we have heard, "I won't
give a *jack*," though certainly the
speaker could not have stated the

perly to be spelt *Dar-ryas-glin* (Tib. *Engl. Dict.* p. 287).

Daroga, s. Pers. and Hind. *darygha*.

This word seems to be originally Mongol (see *Kowalevsky's Dict.* No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their women-clature it was applied to the Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of *darygha* has in later days been bestowed on a variety of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager; but in later times he is especially the head of a police, customs, or excise station." Under the British police system, from 1793 to 1862-63, the *Daroghah* was a local Chief of Police, or Head Constable.

The word occurs in the sense of Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shensi, which is given by Pantlier in his *Mare Pol*, p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian *Chouvolos Dorga* (see *Hannmer, Golden Horde*, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as *Adryas* (ib. 238-9).

c. 1220. "Tuli Khan named as *Darygha* at Alex on called *Barnas*, and himself marched upon *Nishapur*."—*Abulghazi*, by Desmaisons, 135.

1441. "I reached the city of *Kerman*. . . . The *derogah* (governor) the Emir *Haji Mohammed Kasaschirin*, being then absent. . . ."
in the XVII. Cent., p. 5.

c. 1590. "The officers and servants attached to the Imperial Stables. 1. The *derogah*. . . . 2. The *Darogah*. There is one appointed for each stable. . . ."
i. 137.

1621. "The 10th of October, the *darogah*, or Governor of *Isfahan*, *Mir Abdolaziz*, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. . . ."
1673. "The *Droger*, or Mayor of the City, It is his duty to preside with the *Alam* Guard a-nights before the *Palace-Gates*."
Trav., 339.

1673. "The *Droger* being Master of his Science, persists; what comfort can I reap from your Disturbance?"—ib. 389.

1682. "I received a letter from Mr. Hill at *Rajmahal* advising ye *Droga* of ye Mint would not obey a Copy, but required at least a sight of ye Original."—*Hedges*, Dec. 14.

c. 1781. "About this time, however, one day being very angry, the *Darogha*, or master of the mint, presented himself, and asked the Nawab what device he would have struck on his new copper coinage. *Hydur*, in a violent passion, told him to stamp an obscene figure on it."—*Hydur Wali*, tr. by Miles, 488.

1812. "Each division is guarded by a *Darogha*, with an establishment of armed men."—*Fifth Report*, 44.

Datchin, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leysden as a Malay word for 'balance', in his *Comp. Vocab. of Barmu, Malay and Thai*, Serampore, 1810. It is also given by Cratford as *dachin*, a Malay word from the Japanese. There seems to be no doubt that in Peking dialect *ci eng* is 'to weigh', and also 'steelyard'; that in Amoy a small steelyard is called *chin*, and that in Canton dialect the steelyard is called *tokching*. Some of the Dictionaries also give *ta ching*, 'large steelyard', *Datchin* or *datchin* may therefore possibly be a Chinese term; but, considering how seldom traders' words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been borrowed from *Albin* (*d'Albin*); see the first quotation.

1554. At Malacca. "The bar of the great *Dachem* contains 200 cates, each cate weighing two *arratels*, 3 tenths. . . . The Bar of the little *Dachem* contains 200 cates; each cate weighing two *arratels*."—*A. Nunes*, 39.

1696. "For their *Datchin* and *Ballance* they use that of Japan."—*Bowyer's Journal at Cochín-China*, in *Dutypule*, O. R., i. 88.

1711. "Never weigh your Silver by their *Datchins*, for they have usually two *Fat*, one to receive, the other to pay by."
Lockyer, 113.

"In the *Datchin*, an expert *Wegher* will cheat two or three per cent. by placing or shaking the *Weight*, and minding the Motion of the *Pole* only."
ib. 115.

port of
—P—

Make lexicons and their books with

destry

Common fault local advisors

H. idiomus, &c. in Canto I

into the domestic vernacular. The
widely spread *Datura Stramonium*
Thorn-apple, is well known in
Europe, but is not regarded as
genous to India, though it
to be wild in the Himalayas from
the Indian species
from which our current name has
been borrowed, is *Datura alba*,
(*D. fastosa*, L.) Garcia de
mentions the common use of it

" *P. Brown* in Canto
nents derived from
larger in the bo-
this disagree with
to the origin of the

of such crimes

132. " *Mat. Martini* A black woman

if the black woman giving *datura* to my

in India, who at the keys and the jewels

178. " They call this plant in the

Malabar language *matini* or *matini*

(*Mat. Martini*) " *Mat. Martini* "

and possibly it grows with the plant in
the hills where I have cut it in my
I saw it, &c.
133. " *Mat. Martini* A black woman
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(*Mat. Martini*) " *Mat. Martini* "

the army on the other was a great public benefit. — *Zin-uddin Bami*, in *Elliot*, iii. fixed. . . . The following are the rates

“From Calcutta to Benares Sicae Rupees 500.”

— *In Sikon-Kan*, ii. 185.

1809. “He advised me to proceed immediately by *Dawk*. . . . — *Ld. Valentia*, i. 62.

1824. “The *dawk* or post carrier having passed me on the preceding day, I dropped a letter into his leather bag, requesting a friend to send his horse on for me” — *Scilly*, *Wonders of Ellora*, ch. iv.

A letter so sent by the post-runner, in the absence of any receiving office, was said to go “by outside *dawk*.”

1843. “JAM: You have received the money of the British for taking charge of the *dawk*; you have betrayed your trust, and stopped the *dawks*. . . . If you come in and make your salam, and promise fidelity to the British Government, I will restore to you your hands. . . . and the independence of the *dawks*. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory. . . . and if I catch you, I will hang you as a rebel.” — *Sir C. Napier* to the Jam of the Jokees (in *Life of Dr. J. Wilson*, p. 110).

1873. “ . . . the true reason being, Mr. Barton declared, that he was too stung to pay her *dawk*.” — *The Times Reflector*, i. 63

Dawk, s. Name of a tree; see

Dhawak.

Dawk, To lay a, v. To cause re-

lays of bearies, or horses, to be posted on a road. As regards palamkin bearies this used to be done either through the post-office, or through local *chowdries* (q.v.) of bearies. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to “lay a *dawk*.” One of them turned back from the door, saying: “Would you explain, Sir, for you might just as well tell me to lay an egg!”

Dawk Bungalow. See under *Bun-*

galow.

Daye, Dhye, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. *dayi*, from *Deis*, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to “a female couns-

tioner employed to interrogate and

new road from Calcutta to Benares and

re establishment of *Dawk Bungalows* upon the

at in Council has been pleased to order the

1796. “The Honble. the Governor-Gen-

Bengal Gazette, Mar 24.

at the Dock. . . . — Letter in *Hicky's*

People to pass over their Neighbour's Letters

and dangerous Mode, of suffering

1781. “I mean the absurd, unwise, irre-

— Letter in the *Intelligencer* of a *Nabob*, &c., 76.

1771. “I wrote to the Governor for per-

— *A. Ham*, i. 149.

And those Couriers called *Dog Chowkies*”

Men, very swift of Foot, are kept ready. . . .

about ten miles distant from one another,

several, which are built on the High-roads,

mons goes very swift, for at every Calavan-

1727. “The Post in the Mogul's Domi-

214. *dak chakki*. . . . — *Khafi Khani*, in *Elliot*, ii.

(*Dara Shokoh's*) officious meddling had

spread abroad through the provinces by the

1657. “But when the intelligence of his

280-1. *Dak chakki*. . . . — *Enlighten*, by *Briggs*, ii.

and a set of footmen stationed at every five

throughout his dominion, having two horses

c 1612 “He (*Albar*) established posts

the army on the other was a great public

benefit. — *Zin-uddin Bami*, in *Elliot*, iii.

c. 1310. “The foot-post (in India) is thus

equival intervals which are called *Dawab*,

which is as much as to say ‘the third part

of a mile (the mile itself being called in

India *Kowah*). At every third of a mile

there is a village well inhabited, outside of

which are three tents where men are seated

ready to start. . . . — *John Barrow*, iii. 95.

“So he wrote to the Sultan to an-

nounce our arrival, and sent his letter by

the *dawab*, which is the foot post, as we

have told you.” — *Ibid*, 145.

“At every mile (i.e. *Kowah* or *goss*)

from Dehli to Daulatabad there are three

dawab or posts” — *Ibid*, 191-2.

It seems probable that this *dawab* is some

misunderstanding of *dak*.

“There are established, between

the capital and the chief cities of the diffe-

rent territories, posts placed at certain

distances from each other, which are like

the post-roads in Egypt and Syria. . . .

but the distance between them is not more

than four bowshots or even less. . . . At each

of these posts ten swift runners are sta-

tioned. . . . as soon as one of these men

receives a letter he runs off as rapidly as

possible. . . . At each of these post sta-

tions there are messengers, whose duties

are said, and where the traveller can find

shelter, reservoirs full of good water, and

markets. . . . so that there is very little

necessity for carrying water, or food, or

tents.” — *Shahabuddin Dinishki*, in *Elliot*,

iii. 381.

c 1612 “He (*Albar*) established posts

throughout his dominion, having two horses

and a set of footmen stationed at every five

throughout his dominion, having two horses

BEAR NATIVE WOMEN OF CONDITION, WHO
COULD NOT APPEAR TO GIVE EVIDENCE IN A
COURT

CHASTITY. "There is in the Southern
region (dakhin) a town
called Mithilapuri

1808 "If the bear has a strength
what can the Dece (in wife) do?—(suffering
thereby, in *Pravara* & *Pravara* 1808.
1910 "The Dece is more generally an
attendant on native life."—*Pravara* 1808.
P. V. 1. 311

Baroda, 1808

from the Latin *demonia*
dun
from

Baroda.

—*De Baroda*, Dec 11. It is a capital
& difficult to discover what has been
here the usually well informed De

and in more recent times by our

Baroda, 1808. It is a capital

The word is from the Prakrit form
dakshina of *dakshina*, the
south, originally, on the right
hand, compared with *dakshina*, *dakshina*
The term frequently occurs in an-
cient books in the form of *dakshina* &
(*dakshina* in the form of *dakshina* &
form in our literature, and of *dak-*
shina in the form of *dakshina* &
word for 'country') in the form

Baroda, in *Compendia* Bar in India,
Pravara.
In the *Deccan* and in *Cal* in
trees and bushes near *Pravara*, may, from the
now covered with a dense forest.—*Deccan*, 1808.
of *dakshina*, 1808.
Baroda, 1808. It is a capital & difficult to discover what has been
here the usually well informed De

of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516. "The Deccani language, which is the natural language of the country."—Barbosa, 77.

1517. Deccany, Oriss, que a esperanga Tem de sua salvação mas ressonantes Agnus do Gange Camões, vii. 20.

1518. "The Deccanians (call the Betel-leaf) Pan."—Acosta, 139.

1530. "Hence Dak'hins are notorious in Hindustan for stupidity. . . ."—Author quoted by Blochmann, 439.

1861. "Ah, I rode a Deccanee charger, with the saddle-cloth gold laced, And a Persian sword, and a twelve-foot spear, and a pistol at my waist."—A. C. Lyall, *The Old Pindaree*.

Deck, s. A look, a peep. Hind. *dekh-na*, 'to look;'

1854. " . . . these formed the whole assemblage, with the occasional exception of some officers, stopping as he passed by, returning from his morning ride 'just to have a deck at the steamer.' . . ."—Oakfield, by W. Arnold, i. 85.

Deen, s. Ar. Hind. *din*, 'the faith.' The cry of excited Alahommedans, *Din, Din!*

1580. " . . . crying, as is their way, *Din, Din*, Alahmede! so that they filled earth and air with terror and confusion."—*Prior's Honore*, &c., i. 19.

Delhi, n.p. The famous capital of the great Moguls, in the latter years of that family; and the seat under various names of many preceding dynasties, going back into ages of which we have no distinct record. *Delhi* is, according to Cunningham, the old Hindu form of the name.

1205. (Alahammed Ghori marched) "to wards Delhi (may God preserve its prosperity, and perpetuate its splendour!)" which is among the chief (mother) cities of Hind.—*Hussan Nizam*, in *Elliot*, ii. 216.

c. 1321. "Hanc terram (Tana, near Bombay) regunt Sartariceni, nunc subiacentes dal diti. . . . Andien ipse imperator doluit et ordinavit ut ipse Lo-melle penitus caperetur . . ."—*F. Odoric*. See *Cathay*, &c., App., pp. v. and x.

c. 1330. "Dili . . . a certain traveller relates that the brick-built walls of this great city are loftier than the walls of Hamath; it stands in a plain on a soil of mingled stones and sand. At the distance of a parasang runs a great river, not so big, however, as the Nile."—*Strabo*, vi. 3.

1516. "The wall that surrounds Dili has no equal. . . . The city of Dili has 25 gates . . ." etc.—*Ibn Batuta*, iii. 147 seq.

c. 1375. The *Curia Catalana* of the French Library shows *ciutat de Dili* and also *Lo Rey Dili*, with this note below it: "Ac? ceta un solda gran e poderos molt rich. Aquest Solda ha poc orfians e c miltia homes a cavall sob lo seu imperi. Ha encara paons sens nombre . . ."—*Strabo*, vi. 3.

1459. Fra Mauro's great map at Venice shows *Deli citade grandissima*, and the rubric *Quarta citade nobilissima et divina nava tuto el paese del Deli over India Prima*.

1516. "This king of Dely confines with Tatars, and has taken many lands from the King of Cambar; and from the King of Dacian, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings."—*Barbosa*, p. 100.

1533. "And this kingdom to which the Badur proceeded was called the Dely; it was very great, but it was all destroyed by wars and risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty."—*Correa*, iii. 506.

c. 1568. "About sixteen yeeres past, this King (of Cutback), with his Kingdome, were destroyed by the King of Patane, which was also King of the greatest part of Bengala . . . but this tyrant enjoyed his Kingdome but a small time, but was conquered by another tyrant, which was the great Mogol King of Aggra, *Delly*, and of all Cambata."—*Cassini's Frederike in Hind*, ii. 358.

1611. "On the left hand is seen the car-kasse of old Dely, called the mine castles and fiftie-two gates, now inhabited onely by Googers. . . . The city is 2 betweene Gate and Gate, begirt with a strong wall, but much ruinate. . . ."—*W. Finch*, in *Purchas*, i. 430.

Deling, s. This was a kind of ham-mock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. *Mensinski* gives "*deleng*, *adj. pendulus, suspensus*." The thing seems to be the Malayalam *Alunchil*.

See *Muncheel* and also *Dandy*.

1569. "Carried in a closet which they call *Deling*, in the which a man shal be very well accommodated, with cushions under his head."—*Mastor Cassini's Frederike*, in *Halsbury*, ii. 367.

1585. "This Delingo is a strong cotton cloth doubled, . . . as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouch or purse. These irons are attached to

in Hall n 391

Delly, Mount, n p To
A mountain on the

coast which forms a remarkable

a road mountain very
at low land all the
re and the Gentiles
and make their
—Barbours, 149

Tab Soc. 149

Ben Jacob 120

and after erecting

n and selling his wife

writes in to (Hill)

It is said in Tr of Trufut

at New York

(Here and elsewhere in this ill-revised

book Hill's Review is read and imbed

Hebrew Literature)

large —Mordcho 27

three languages much from

Isaiah, which the English company

with a never which has no a) ill-

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In 1911 the word

I in particular for a

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It is in the of
the 11th July

—The Journal, 12 23
c 1111. I was not, however, intended to
arrived at the office at the same time as the
the 11th July, 12 23

The *Deodar* is now regarded by botanists as a variety of *Cedrus Libani*. It is confined to the W. Himalaya from Nepal to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges once more in Algeria, and thence westwards to the Riff Moun- tains in Morocco, under the name of *C. Atlantica*.

The word occurs in Avicenna, who speaks of the *Deidudar* as yielding a kind of turpentine (see below). We may note that an article called *Deodar-wood* *Oil* appears in Dr. Forbes Wat- son's "List of Indian Products" (No. 2941).

Deodar is by no means the universal name of the great Cedar in the Himi- laya. But it is called so (*Deewdar* and *Didar*) in Kashmir, where the *deodar* pillars of the great mosque of Srinagar date from A.D. 1401. The name, in- deed (*deva-daru*, "timber of the gods"), is applied in different parts of India to different trees, and even in the Himalaya to more than one. The list just referred to (which however has not been revised critically) gives this name in different modifications as applied also to the pencil Cedar (*Jun- perus excelsa*), to *Guttaria* (or *Uvaria longifolia*, to *Schinus Indicum*, to *Ery- throxylon arcolatum*, and (on the Bati and Sutlej) to *Cupressus torulosa*.

The *Deodar* first became known to Europeans in the beginning of this century, when specimens were sent to Dr. Roxburgh, who called it a *Pinus*. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Acland in 1822.

c. 1030. "*Deidudar* (or rather *Didudar*) est ex genere abhel (i.e. juniper) quae dicitur pinus India, et *Syri deidudar* (Milk of Deodar) est ejus lac (turpentine)."—Avicenna, Lat. Transl. p. 297.

c. 1220. "He sent for two trees, one of which was a . . . white poplar, and the other a *deodar*, that is a fir. He planted them both on the boundary of Kashmir."—*Chach Nama* in *Elliot*, i. 144.

Derwishagst, adj. This extraor- dinary word is given by C. P. B. (MS.) as a corruption of (P.) *daryu-shikist*, 'destroyed by the river.'

Derwish, s. A member of a Ma- honnaded religious order. The word is hardly used now among Anglo- Indians; *fakir* having taken its place.

Demijohn, s. A large glass bottle holding 20 or 30 quarts, or more. "The word is not Anglo-Indian, nor is the thing, but it is introduced here because it has been supposed to be the corrup- tion of an Oriental word, and suggested to have been taken from the name of *Damagjan* in Persia. This looks plausible (compare the Persian origin of *carboy*, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his Notes on Wedgwood's Dictionary, and by Dozy (*Sup. aux Dict. Arabes*). Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of Lane's *Alod. Egyptians*, 1860, p. 149, there is a re- mark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European lan- guages, viz. the *garr* or *garr*, a water jar, and the *demigjan* or *demjan*, 'jar,' the name-janne; 'The word is un- doubtedly known in modern Arabic. *The Mohit* of B. Bistami, the chief modern native lexicon, explains *Damijana*, as a great glass vessel, big-bellied and narrow-necked, and covered with mucker-work; a Persian word." The vulgar use the forms *damijana* and *damagjana*. *P. Richet*, *Dict. de la Langue Franç.* (1759) with this definition: "*Lagena ampull* [Nom que les matelots donnent à une grande bouteille couverte de cuivre] It is not in the great Castilian Dict. of 1729, but it is in those of this century, e.g. Dict. of the Span. Aca- demy, ed. 1869. "*Damagjana*, f. Provencal de Andalusia) Castreza . . . and *castilla* is explained as a great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor."

Deodar, s. "The *Cedrus deodar*, Loud, of the Himalaya, now known as an ornamental tree in England for some sixty years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple."

1762. "Notre vin étoit dans de grands flacons de verre (Damagjanes) dont chacun tenoit près de 20 bouteilles."—*Atchutry Voyage*, i. 171.

Probably not much stress can be laid on this last statement.

treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings, by equal sharing or discretionary preference, became now a heavy task. . . . At length, in the 2nd or 3rd year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. . . . To carry out this vast design, a Registrar had to be drawn and kept up of every man, woman, and child, entitled to a stipend from the State. . . . The Registrar itself, as well as the office for its maintenance and for pensionary account, was called the *Dewan* or Department of the Exchequer.—"Muslims, &c., pp. 225-229.

As Minister, &c.

1690. "Fearing miscarriage of ye Oriental Minister, we have herewith Sent you a Copy Attested by Hugly Casez, hoping ye Dewan may be Satisfied therewith."—MS. Letter in India Office from Job Charnock and others at Chuttanutte to Mr. Ch. Eyre at Ballasore.

c. 1718. "Even the *Dewan* of the Qahalash Office, who is, properly speaking, the Minister of the finances, or at least the accountant general, was become a mere cypher, or a body without a soul."—*Servant of the Slave*, i. 110.

1766. "There he resided at his Court a *Genoo* named *Allum Chun*, who had been many years *Dewan* to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—*Holwell, Historical Events*, i. 74.

1771. "By our general address you will be informed of the reasons we have to be dissatisfied with the administration of Mahomet Reza Cawn, and will perceive the expediency of our divesting him of the rank and influence he holds as *Nab* *Duan* of the Kingdom of Bengal."—*Court of Directors to IV. Hastings*, in *Clerk*, i. 221.

1783. "The Committee, with the best intentions, best abilities, and steadiest of applications, must after all be a tool in the hands of their *Duan*."—*Tringmouth, Mm.*

1834. "His (Raja of Uwar's) *Dewan*, Balmochun, who chanced to be in the neighbourhood, with 6 *Rissalas* of horse. . . . was further ordered to go out and meet me."

1834. "The *Moslem* were ordered to disembark their goods (at Alexandria), and what remained of their stock of provisions; and on the shore were officers who took them in charge, and carried all that was landed to the *Dewan*. They were called forward one by one; the property of each was brought out, and the *Dewan* was stretched with the crowd. The search was stringent with the crowd. The search

Farrington, Mr. 'a deed of release,' vari-ously corrupted in Indian technical use.

fell on every article, small or great; one thing got mired up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went amissing. At length the passengers were dismissed after a scene of humiliation and great ignominy, for which we pray God to grant an ample recompense. But this, past doubt, is one of the things kept hidden from the great Sultan Salah-ud-din, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice [viz. as regards Mecca pilgrims].—"In Jubail, orig. in Wright's ed., p. 36.

c. 1340. "*Dona* is all the cities of the Sicilians, in Sicily, in Naples, and throughout the Kingdom of Apulia. . . . *Dona* at Venice; *Gublie* throughout Tuscany; . . . *Costuma* throughout the Island of England. . . . All these names mean duties which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places detailed."—"Fiancisco Baldasseri *Pegoli*, see *Cullary*, &c., ii. 285-6.

c. 1348. "They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (*al-diwān*) sit and pass in review whatever one has."

The following medieval passage in one of our note-books remains a fragment without date or source:

(2) "Nihil quogue sacrocentum, qui vel in apothecis suis meribus vendendis prae-ferunt, vel in *Duanis* facies. . . ."

1440. The Handbook of Giovanni da Uzzano, published along with Regolotti by Pagani (1765-66) has for custom-house *Dovana*, which corroborates the identity of *Dogan* with *Divan*.

A Council Hall:

1367. "Hussyn, fearing for his life, came down and hid himself under the tower, but his enemies. . . . surrounded the mosque, and having found him brought him to the (Dywan-Khan) Council Chamber."—*Mm.*

1551. "Uctunque sit, cum mane in *Di-avan* (is conculit ut alias dixi locum est) imprudens omnium. . . ."

The present generation in England can have no conception how closely this description applies to what took place at many an English port before Sir Robert Peel's great changes in the import tariff. The present writer, in landing from a steamer at Portsmouth in 1847, after four or five days' quarantine in the Solent, had to go through five to six hours of such treatment as I can hardly describe, and his feelings were very much the same as the Moor's.—[II. V.]

A pl
to sit up
to sit up
River, El
ting hab
mer, La.
A Co
1722
at Bena
or some
Wol, L. 10.

Dewanny, Dewanny, &c., n.
pulses, such as mung, urd, &c (See
Moong, Gourd)

out of the
of rice or
10L
I do! that
rice is the
together and is very strengthening, the not
very savory — *Orizolus*, 310

— *Ser* *Mutaphem*, II | turn such cream. — *Hindol* *Cole*, 178.

native — *Report* of a (1) in the on *Agave*
Mutaphem, 24

ruined from
— *Adul* as opic
Ben *Adawlat*
The use of
posed to crime
and Indian
count of the Persian administration at
They are used for living *basu* to

no disposition to cultivate habet —
(*Pulast*), and also to ancient *Mog*
or *Harat* as *Pulast* or *Purast*, which
Purast, a man of that name, who

last dish
land by a
The rope
from Sans.

Mahr.

house for wayfarers, corresponding to the S. Indian *choultry* or *chuttrum* (q.v.).

1826. "We alighted at a *durhmsallah* where several horse-men were assembled."—*Paundurang Hari*, 251.

Dhurna, To sit, v. In Hind. *dharnā* *denā* or *baithnā* (comp. Skt. root *dhri*, 'to hold'). A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor's door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if it be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir Henry Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see *M. P.*, 2nd ed., ii. 327, 335).

The practice of *dharnā* is made an offence under the Indian Penal Code.

There is a systematic kind of *dharnā* practised by classes of beggars, e. g. in the Punjab by a class called *tusmi-wālā*, or 'strap-riggers,' who twist a leather strap round the neck, and throw themselves on the ground before a shop, as if strangling themselves, until alms are given (see *Ind. Antiq.* i. 162).

c. 1791. "The practice called *dharna*, which may be translated *caption*, or *arrest*."—*Sir J. Shore in As. Res.*, iv.

1837. "Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . by inducing . . . that person to believe that he . . . will become . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Illustrations.

"(a) A. sits *dhurna* at Z.'s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine

displeasure. A. has committed the offence defined in this section.

"(b) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.'s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section."—*Indian Penal Code*.

1875. "If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Senchus Mer tells you 'to fast upon him.' . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos 'sitting *dharna*.' It consists in sitting at your debtor's door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoo supposes that some supernatural penalty would follow; indeed, he generally gives definiteness to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin's death."—*Maine, Hist. of Early Institutions*, 40. See also 297-301.

A striking story is told in Forbes's *Rās Māla* of a farther proceeding following upon unsuccessful *dharnā*, put in practice by a company of *chārāns*, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jāilā to one of their number. After fasting three days in vain, they proceeded from *dharnā* to the further rite of (q.v.) *trāgā*. Some hacked their own arms; others decapitated three old women of their party, and hung the heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the *chārān* creditor soaked his quilted clothes in oil, and set fire to himself. As he burned to death he cried out, 'I am now dying, but I will become a headless ghost (*Karīs*) in the Palace, and will take the chief's life, and cut off his posterity!' See *Rās Māla*, ii. 393-4.

Diggory, Digri, s. Anglo-Hindustani of law-court jargon for 'decree.'

Dikk, s. Worry, trouble, botheration; what the Italians call *seccatura*. This is the Anglo-Indian use. But the

* This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. B. Macaulay and his colleagues; and in that original form this passage is found as § 283, and in Chap. XV. *Of Offences relating to Religion and Caste*. As enacted the Code forms Act XLV. of 1860, and the passage is § 508, in Chap. XXII., *Criminal Intimidation, Insult, and Annoyance*.

word is more properly adjective, Ar - Pers - II *dik* or *dikk*, 'vexed, worried,' and so *dikk honā*, 'to be irritated.'

1873

"An I Beanfort learned in the law,
An I Atkinson the Sage,
And if his locks are white as sn ow,
'Tis more from *dikk* than age!"
Wulfrid Heeley, A Lay of Modern Dargeling

Dinapore, n p A well-known cantonment on the right bank of the

GOVERNMENT OF WARREN Hastings about 1772, but we have failed to find the exact date

Dinār, n This word is any Indian use. But it is remarkable as a word introduced into Sanskrit at a comparatively early date. The names of the Arabic pieces of money are all taken from the

(corresponding to what has been called since the 16th century the rupee)

A D. (?) "The son of Amuka, having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate, also five temples, an twenty five (thousand) *dīnārs* as an act of grace and benevolence of the great emperor Chandragupta."
—*Inscription on a stupa at Sanchi* (*Prinsep's Essays*, I. 216)

A D. (?) "Quelque temps après, le Patali putra, un autre homme dévoué aux Brahmanes renverra une statue de Bouddha aux

c. 1333 'The *dit* is a sum of 100 000

1879 "Cosmas Indicopleustes remarked that the Roman *denarius* was received all over the world" and how the *dinarus* came to mean in India a gold ornament we

a canoe, i. e., dug out of a single trunk. This word is not merely Anglo-Indian it has become legit-

tion on the eastern gate of the top at Sanchi is probably the instance preserved, though the *d* that is a matter greatly disputed. But in *Amarak śā* (c. A D. 500) we have 'dināre' *śāśā nishkāṇ*, i. e., 'a *nishkāṇ* (or gold coin) is the same as *dināra*.' And in the *Kalpasūtra* of Bhāṭṭarāhu (cf about the same age) § 10 we have 'dināra *malaya*,' 'a necklace of *dinārs*,' mentioned (see

* The passage of *malaya* is peculiar; that where Cosmas relates an adventure of his friend Megasthenes a trader in Taperia or Tapa, at the king's court. A Persian present brings of the power and wealth of his own march. He brings a thing of the king's name. He answers the king's name. He brings the Roman gold denarius (called by Cosmas *malaya*), and the Persian silver *drachma*, both of which were at that time in use.

kind of war-boat used by the Portuguese in the defence of Hugli in 1631 ("Sixty-four large *dingas*," *Elliot*, vii. 35). The word *dingi* is also used for vessels of size in the quotation from Tippo.

Mr. Campbell, in the *Bombay Gazetteer*, says that *dhangī* is a large vessel belonging to the Mekran coast; the word is said to mean "a log" in Bilūchi. In Guzerat the larger vessel seems to be called *danga*; and besides this there is *dhangī*, like a canoe, but built, not dug out.

1705. "... pour aller à terre on est obligé de se servir d'un petit Bateau dont les bords sont très hauts, qu'on appelle *Dingues* ..." —*Luiller*, 39.

1785. "Propose to the merchants of *Muscat* . . . to bring hither, on the *Dingies*, such horses as they may have for sale; which, being sold to us, the owner can carry back the produce in rice." —*Letters of Tippo*, 6.

1810. "On these larger pieces of water there are usually canoes, or *dingies*." —*Williamson*, *V. M.*, ii. 159.

1878. "I observed among a crowd of *dinghies*, one containing a number of native commercial agents." —*Life in the Mofussil*, i. 18.

Dirzee, s. Pers. *darzī*. Hind. *darzī* and vulgarly *darjī*. A Tailor.

c. 1804. "In his place we took other servants, *Dirges* and *Dobes*, and a *Sais* for Mr. Sherwood, who now got a pony." —*Mrs. Sherwood, Autobiog.* 283.

1810. "The *dirdjees*, or *taylors*, in Bombay, are Hindoos of respectable caste." —*Maria Graham*, 30.

Dispatchadore, s. This curious word was apparently a name given by the Portuguese to certain officials in Cochin-China. We know it only in the document quoted:

1696. "The 23 I was sent to the Under-Dispatchadore, who I found with my *Scrutore* before him. I having the *key*, he desired me to open it." —*Bowyear's Journal at Cochin China, in Dalrymple, Or. Rep.* i. 77; also "was made Under-Customer or Dispatchadore" (*ib.* 81); and again: "The Chief Dispatchadore of the Strangers" (84).

Dissave, **Dissava**, &c., s. Singh. *disāva* (Skt. *deśa*, 'a country,' &c.), 'Governor of a province,' under the Candyan Government. *Disave*, as used by the English is the gen. case, adopted from the native expression *disave ma-hatmya*, 'Lord of the Province.' It is now applied by the natives to the

Collector or "Government Agent." See **Desaye**.

1681. "Next under the *Adigars* are the **Dissauva's** who are Governours over provinces and counties of the land." —*Knox*, p. 50.

1685. "... un **Dissava** qui est comme un General Chingulaïs, ou Gouverneur des armées d'une province." —*Ribeyro* (Fr. tr.) 102.

1803. "... the **Dissauvas** . . . are governors of the corles or districts, and are besides the principal military commanders." —*Perceval's Ceylon*, 258.

1860. "... the dissave of Oovah, who had been sent to tranquillize the disturbed districts, placed himself at the head of the insurgents" (in 1817). —*Tennent's Ceylon*, ii. 91.

Ditch; and **Ditcher**. Disparaging sobriquets for Calcutta and its European citizens, for the rationale of which see **Mahratta Ditch**.

Diu, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. *dvīpa*. The Portuguese were allowed to build a fort here by treaty with Bahādur Shāh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successor of Bahādur Shāh. It still belongs to Portugal, but is in great decay.

c. 700. Chinese annals of the T'ang dynasty mention *Tiyu* as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See *De-guignes in Mém. de l'Acad. Inscript.*, xxxii. 367.

1516. "... there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call *Diu* and the Moors of the country call it *Diu*. It has a very good harbour," &c. —*Barbosa*, 59.

1572.

"Succeder-lhe-ha alli Castro, que o estandarte

Portuguez terá sempre levantado,
Conforme successor ao succedido;
Que hum ergue *Dio*, outro o defende er-
guido." *Camões*, x. 67.

By Burton:

"Castro succeeds, who Lusias estandard
shall bear for ever in the front to
wave:

Successor the Succeeded's work who
endeth;
that buildeth *Diu*, this builded *Diu* de-
fendeth."

1648. "At the extremity of this Kingdom, and on a projecting point towards the

south lies t' . . .
 gu se have . . .
 called by . . .
 Dive (the l . . .
 somewhat s . . .
 'Island.' . . .

1727 "D . . .
 one of the . . .
 fied by Nature and Art, that ever I saw in | 1728 "All that country down to the sea
Jad a, and its stately *Buildings of free* | sh re was subdued. *Malik Sindán ud dín*
 a . . . and *Sind*, came and
 sultan."—*Tahaldit*

— *you must try to go*
 to enter *Khur* (the estuary
 —*The Mohit in J. As 64*

|| The name of *Jadál* . . .
 offered me the town of *La*
Sind, but as I did not accept

tached to the delta of the *Indus* | *lower, x. cvi*

880 "There was at *Debal* a lofty
 temple (*stupa*) surmounted by a long pole
 on the pole was fixed a red flag which | e. 1642 "la ville la plus Méridi
 diale est *Dial* On la nomme encore
Dial Sind, et autrefois on la appelle *Dobli*

sited. — *It is fort in Plot, l. 120*
 900 "From *Námasrá* to *Debal* is 8
 days' journey, and from *Debal* to the junc
 tion of the river *Mihrañ* with the sea is 2
 parasangs."—*Ila Akord 1343, l. 2*

"The City of *Debal* is . . .
 of the *Mihrañ*, towards the sea
 large port, and the port notes

Doab, s and n p. *Pers. Hind. deef.*
 "two waters," i.e., *Mesopotamia* 'the
 two confluent rivers. In

Dolly, a Hind, said, a complete offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays; also the daily basket of garden produce was in 1887. The name is a

DATE OF DATE, IN YEAR

1. The first of these is the fact that the
 2.

March 15.

Domé, Dhomé; in S. India commonly Dombaree, a kind of iron. The name of a very low caste, representing some old aboriginal race, spread all over India. In many places the various such officers are called dead bodies, meaning ciron, &c. They are often musicians, in such services, in Chattram provincial offices (see *Office of* the N. H. P.). It is possible, as has been suggested by some one, that the *Gujar* homing in this word.

Donder's Head, n.p. The soul-cris-
is, at
these more than 100,000, which are small
and crowded with the few—*Donder's* L.

distinctive name, several of them compounded of the names of the limiting rivers, e.g. *Atchud Dob*, between Kavi and Chennai, &c. These names are said to have been invented by the Emperor Akbar. The only *Dob* familiarly known by that name in the South of India is the *Kutchar Dob* in the Nizam's country, lying between the Kistna and Tungabhadra.

Doai Dwyel Intery. Property Hind. *dohat* or *dahat*, Gujarati *dawati*, an exclamatory (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a court of justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as I have pointed out 200 years ago, to the old Norman *Iluro!* *Iluro!* *tien a mon aide, mon Prince!* but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did.

Every Englishman in Upper India has often been saluted by the gulls of *'Dohai Akhutaund ki, Dohai Ma-hary, Dohai Kompani Bahadur!* Justice, my Lord! Justice, O King! Justice, O Company!—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere.

Wilson derives the explanation from *do*, 'two' or repeated, and *hai*, 'alas', illustrating this by the phrase '*dohai thai kura*', 'to make exclamation (or invocation of justice) twice and thrice.' This phrase, however, we take to be merely an example of the 'striving after meaning' usual in cases where the real origin of a phrase is forgotten. We cannot doubt that the word is really a form of the Sansk. *droha*, 'injury, wrong.' And this is confirmed by the form in Ibn Batuta, and the *Ma-hary durbai*; 'an exclamation or expression used in prohibiting in the name of the Raja. . . implying an imprecation of his vengeance in case of disobedience' (*Notes*).

* It will be seen that the Indian cry also appears to the Prince of Wales. It was the good fortune of one of the present writers (A. B.) to have witnessed the call of Haro I brought into serious operation at Jersey.

world's Dict.); also Tel. and Canar. *durud*, protest, prohibition, caveat, or veto in arrest of proceedings (Wilson and C. P. B., MS.).

c. 1310. "It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation *Dardad us-Sultan!* "O Enemy of the Sultan!"—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest. The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite."—*Ibn Batuta*, III. 112.

The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Arabian friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609. "He is sovereign enough, but all helpeth not; for his poor Rats or cловес complaining of injustice done them, and cry for justice at the King's hands."—*Macklus, in Parkins, i. 223.*

c. 1666. "Quand on y vent arretter une personne, on crie asselement *Doa padicla*; ceste clameur a nature de force que celle de haro en Normandie: et si on defend a quel-quin de sortir du lieu ou il est, on chante de la sorte du lieu ou il est, on chante *Doa padicla*, il ne peut partir sans se rendre a justice."—*Therrien, v. 61.*

1831. "The servant woman began to make a great outcry, and wanted to leave the ship, and cried *Dohae* to the Company, for she was murdered and kidnapped."—*The Baboo, ii. 212.*

Dobund. s. This word is not in the Hind. dictionaries (nor is it in Wilson), but it appears to be sufficiently elucidated by the quotation:

1787. "That the power of Mr. Fraser to make donations, or new and additional em-bankments in aid of the old ones . . . was a power very much to be suspected, and very improper to be entrusted to a contractor who had already covenanted to keep the old pools in perfect repair." &c.—*Articles against W. Hastings, in Burke, vii. 98.*

1551. The word constantly occurs in this form (toné) in *Correa*, c.g., vol. I., pt. I., 403, 502, &c.
1006. There is a good description of the vessel in *Gouvea*, f. 29.

c'est à dire oiseau, pource qu'il estoit pro-
Viste de volles."—*Etyimol. de la Val*, i. 65.

"La plupart de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tonny, et les Portugais Almedides."—*Ibid*, i. 278.

1644. "They have in this city of Cochín certain boats which they call Tonés, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 15 or 20 cubits in length, and with a broad

turnant of 5 or 6 palms, so that they build above an upper story called *Baylen*, like a little house, thatched with *Ola*, and closed at the sides. This contains many passengers, who go to amuse themselves on the rivers, and there are spent in this way many thousands of cruzados."—*Bocarro*, MS.

1666. "... with 110 parcos, and 100 canoes and 80 tonnes of broad beam, full of people. . . the enemy displayed himself on the water to our caravels."—*Kruwa y Soons*, *Astoria Porting*, i. 66.

1672. "... four fishermen from the town came over to us in a Tonny."—*Baldwin*, *Ceylon* (Dutch ed.), 89.

1660. "Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Ratamandel."—*Tennent's Ceylon*, ii. 103.

Doob, s. H. dub, from Skt. *dubud*. A very nutritious creeping grass (*Cynodon dactylon*, Pers.), spread very generally in India. In the hot weather of Upper India, when its growth is scanty, it is eagerly sought for horses by the 'grass-cutters.' The natives, accordingly to Roxburgh, quoted by Drury, cut the young leaves and make a cooling drink from the roots. The popular etymology from *dub*, 'sunshine,' has no foundation. Its merits, its lovely gesture, its spreading quality, give it a frequent place in native poetry.

1810. "The doob is not to be found everywhere, but in the low countries about Dacca. This grass abounds; attaining to a prodigious luxuriance!"—*Williamson*, *F. M.*, i. 259.

Doocam, s. Ar. *dukkan*, Pers. and H. *dukan*, a shop; *dukandar*, a shop-keeper.

1554. "And when you buy in the dukus (now ducses), they don't give plectas (q.v.), and so the Dukindars (or Ducsmardars) gain . . ."—*A. Nunes*, 22.

1810. "L'estrade élevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement

ce qu'on appelle dukân; mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se peut tenir assis, et que nous traduisons improprement par plate-forme."—*Note by Silvestre de Sacy* in *Relation de l'Egypte*, 304.

1835. "The shop (dookkan) is a square recess, or cell, generally about 4 or 7 feet high. . . Its floor is even with the top of a *mushaba*, or raised seat of stone or brick, built against the front."—*Lane's Mod. Egyptians*, ed. 1836, ii. 9.

Dooputty, s. Hind. *do-puâtâh*, Beng. *dupatta*, &c. A piece of stuff of 'two breadths,' a sheet. "The principal or only garment of women of the lower orders" (in Bengal)—*Wilson*. Applied in S. India by native servants, when speaking their own language, to Euro-pean bed-sheets.

Doorga pooja. Sansk. *Durga-pûja*, 'Worship of Durgâ.' The chief Hindu festival in Bengal, lasting for 10 days in September—October, and forming the principal holiday-time of all the Calcutta offices. See *Dussera*.

c. 1835. "And every Doorga Pooja would good Mr. Simms explore The famous river Hoogly up as high as Barrackpore." *Lines in honour of the late Mr. Simms, Bole Poynt*, 1857, ii. 220.

Doorsumund, n.p. *Dursamund*; a corrupt form of *Dwara-Samundra* (Gate of the Sea), the name of the capital of the Balaïas, a medieval dynasty in S. India, who ruled a county generally corresponding with Mysore. The city itself is identified with the fine ruins at Halabidu, in the Hassan district of Mysore.

c. 1300. "There is another country called Deogir. Its capital is called Dura Samundar."—*Kashidindin*, in *Elliot*, i. 75. (There is confusion in this.)

1309. "The royal army marched from this place towards the country of Dura Samund."—*Wassaf*, in *Elliot*, iii. 49.

1310. "On Sunday, the 23rd . . . he took a select body of cavalry with him, and on the 5th Shawwal reached the fort of Dhar Samund, after a difficult march of 12 days."—*Amir Khusrâw*, ib. 88. See also *Notices of Khrâstis*, xiii. 171.

Dorado, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The *Coryphæna hippurus* of *Day's Fishes* is called by Cuvier and Valenciennes *C. dorado*. See also quotation from Drake. One

or as it is now generally called, the Aryan group, and the remaining five, or *Panch-dravida*, to the Tamil type."—*Sir W. Elliot*, in *J. Ethn. Soc.*, N. S. I. 94.

Drawers, Long, s. An old-fashioned term, probably obsolete except in Madras, equivalent to *pyjamas* (q. v.). 1794. "The contractor shall engage to supply . . . every patient . . . with a clean gown, cap, shirt, and long drawers."—In *Seton-Kary*, II. 115.

Dressing-boy, Dress-boy, s. Madras term for the servant who acts as valet, corresponding to the *Beater* (q. v.) of N. India. 1837. See *Letters from Madras*, 106.

Druggerman, s. Neither this word for an 'interpreter,' nor the Levantine *dragoman*, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab *darjuman*, which is the correct form, a word usual in Hindustani. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic *darjuman*, *metarj-man*, 'an interpreter'; the Jewish *Targum*, or Chaldean paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian *ragman*, 'to speak,' *ragmu*, 'the word.' See *Proc. Soc. Bibl. Arch.*, 1883, p. 73, and *Delitsch* of *the Hebrew Lang. viewed in the Light of Assyrian Research*, p. 50. In old Italian we find a form somewhat nearer to the Arabic (see *Pegolotti*): c. 1270. "After this my address to the dragoman (trusman) of mine."—*Chron. of James of Aragon*, tr. by Rostker, II. 538. Villahardouin, early in the 13th century, uses *drughement*. c. 1309. "Il avoit gens illec qui savoient le Sarrazin et le françois que l'on appelle drughemens, qui entromanoient le Sarrazin- nois au Conte Ferron."—*Journville*, ed. de Wailly, 182. c. 1343. "And at Tana you should furnish yourself with dragomans (turc-manni)."—*Pegolotti's Handbook*, in *Cathay*, &c. II. 291, and App. III. 1404. " . . . el maestro en Theologia dixo por su *Truxman* que dixesse al Senor q aquella carta que su fijo el rey le embiara non la sabia otro leer, salvo el . . ."—*Ciutad*, 446. 1613. "To the *Truxan* Shore, where I landed Feb. 22 with fouteene *English* men more, and a Lev or *Druggerman*."—*J. Cook*, in *Purchas*, II. 1813.

1615. "E dicitur, a cavallo, i dragomani, cioe interpreti della repubblica e con loro tutti i dragomani degli altri ambasciatori ai loro luoghi."—*P. della Valle*, I. 89.

"Till I cried out, you prove yourself so able, Pity! you was not Druggerman at Babel! For had they found a linguist half so good, I make no question that the Tower had stood."—*Pop*, after *Donne*, Sat. iv. 81. Other forms of the word are (from Span. *trugman*) the old French *truchement*, Low Latin *truchmanus*, *turchimannus*, Low Greek *δραγουμανος*, &c.

Drumstick, s. The colloquial name in the Madras Presidency for the long slender pods of the *Aloranga pterygo-sperma*, Gaertner, the *Horse-Radish Tree* (q. v.) of Bengal. **Dub**, s. Telugu *dabba*, a small copper coin, value 20 cash; whence it comes to stand for money in general. It is curious that we have also an English provincial word, '*Dubs* = money, E. Sussex' (*Holloway, Gen. Dict. of Provincialisms*, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see *Slang Dict.*). 1781. In "Table of Prison Expenses and articles of luxury only to be attained by the opulent, after a length of saving" (i.e. in captivity in Mysore), we have— "Eight cheeroots . . . 0 1 0. "The prices are in *tannams*, dubs, and cash. The *tannam* changes for 11 dubs and 4 cash."—In *Lives of the Linnays*, III. **Dubash, Dobash, Debash**, s. Hind. *dubhashika*, *dobashi* (lit. 'man of two languages'). An interpreter; obsolete except at Madras, and perhaps there also now. The *Dubash* was at that Presidency formerly a usual servant in every household; and there is still one attached to each mercantile house, as the broker transacting business with natives, and corresponding to the *Calcutta banyan* (q. v.). According to Drummond the word has a peculiar meaning in Guzerat: "A *Doobashdeo* in Guzerat is viewed as an evil spirit, who by telling lies, sets people by the ears." This illustrates the original meaning of *dubash*, which might be rendered in Bunyan's fashion as Mr. Two-Tongues. 1673. "The *Mooors* are very grave and hanghty in their Demearor, not vouchsafing

Dungaree, n. A kind of coarse and inferior cotton cloth. (Hind *dingril* but it is not in any dictionary that we know)

1613. "We traded with the *Naturalls* for Cloves . . . by bartering and exchanging cotton cloth of *Cambray* and *Coromandel* for Cloves. The sorts requested, and prices that . . .
C Cal . . .
finest . . .
1363

167 . . .
Est pepper — *eryer*, on

1813. "Dungarees (pieces to a ton) 400"
— *Milburn*, II 221.

Durbar, n. A Court or *Lorée* Pers *durbār*. Also the executive Government of a Native State (*Carnegie*)

1633. "This place they call the *Derba*"

c 1750 " . . . Il faut se rappeler ces terribles humiliations où les Français étoient réduits pour la honte de leur commerce, d'aller timidement porter leurs présents et leurs

Dargah, n. Pers *dargāh*. Properly a royal court. But the habitual use of the word in India is for the shrine of a

(Mahommedan) Saint, a place of religious resort and prayer.

1780. "Adjining is a dargaw or burial place, with a view of the river" — *Hodges*, 102

1807. "The durgaw may invariably be seen to occupy the most pre-eminent for comfort and beauty" — *Harrison*, Ori

Durian, Durian, n. *durian* in Malay, *Molucca* form *duriyān*, from *duri*, 'a thorn or prickly,' the great fruit of the tree (*C. O. Bombacaceae*) called by

The . . .
of the . . .
nearest

islands, from which it has been carried to Tenasserim on one side and to Minlanao on the other

The earliest European mention of *Nicola Conti*. The . . .
nd red by *Winter*
Island (*Sumatra*)
green fruit which
of the size of a
opened five fruits
resembling oblong
varies like that of
in the 11th Cent.

things like elongated oranges and resembling thick butter, with a combination of flavors" — *Howe*, C 101

and become passionately fond of it." (*Crossford II of Ind Arch*, i 419)
Our forefathers had not such delicate tastes, as may be gathered from some

[illegible]

edition of the film for *Review of the Day*
"Feb." published (1920) in *Trans. Am. Soc.*
Lit. Society, in 23 vol. (By Mr. John
Malcolm)

J. H. W.

Dustoor, Dustoor, a. 1000 - 1100

אין אונזערע ארבעטן און אונזערע ארבעטן און אונזערע ארבעטן

of some of our citizens, with the matter
concerning the 12th of June.

(The following text is mirrored bleed-through from the reverse side of the page and is therefore illegible.)

for the officials to submit 3 of every man which the Sultan ordered to be sent from the treasury (no L. H. in the 408, 426, etc.).

...the ... of ...

transcribed as follows:

E.

1516. *Calicut*.
 "Das Divyagouras, e pyrgos que ellas valem em
 * * *

Agaila, called *Karazola* (see that word) de
 300 a 400 (*fannas*)
Leñio *aloes* *verdadero*, negro, pesado, e

mucho fino val 1000 (*fannas*). * * *—Bur-
 lowa (Lisbon), 393.

1563. "R. And from those parts of
 which you speak, comes the true lign-aloes?

Is it produced there?
 "O. Not the genuine thing. It is indeed

true that in the parts about C. Comorin and
 in Ceylon there is a wood with a scent

(which we call *agaila* *brava*), as we have
 many another wood with a scent, and at

one time that wood used to be exported to
 Bengal under this name of *agaila* *brava*;

but since then the Bengalias have got more
 knowing, and buy it no longer. . . .—

1613. "A *agaila*, arvore alta e
 grossa, de folhas como a Oliveira."—Go-
 dinho de Ercilia, f. 12v.

1774. "Ximindun . . . *Out el bochor*, et
agaila *oudi*, est le nom habreu, arabe, et turc
 d'un bois nomme par les Anglais *Agaila*.

wood, et par les Indiens de Bombay *Agaila*,
oud *muradit*, cest la meliogue. *Out*
Kalut, est la moidire sorte."—Nichebur,

Des. de l'Arabie, xxxiv.

1834. (In Cachar) "the eagle-wood, a
 tree yielding *agaila* oil, is also much sought
 for its fragrant wood, which is carried to

Silhet, where it is broken up and distilled"

—Hooker, *Himalayan Journals*, ed. 1855, ii.
 318.

The existence of the *agaila* tree (*avallit-*
 i. and in the Silhet hills is mentioned by
 Abu'l Bazi (*Gladius's Ajeen*, ii. 10; orig.

i. 391).

Earth-oil, s. Petroleum, such as
 that exported from Burma . . . The

term is a literal translation of that
 used in nearly all the Indian ver-

naculars. The chief sources are at
Ke-an-gyong on the Irrawadi, lat. c.

20° 22'.

1755. "Rayan-Gung . . . at this Place
 there are about 200 Families, who are chiefly
 employed in getting *Earth-oil* out of *Pite*, in

some five miles in the Country."—Baker, in
Darbyshire's Or. Rep. i. 172.

1810. "Petroleum, called by the natives
earth-oil, . . . which is imported from Pegu,
 Ava, and the Aracan (read Aracan) Coast."

—Williamson, *V. M.*, ii. 21-23.

Eeka, s. A small one-horse carriage
 used by natives. It is Hind. *elika* from

ek, 'one.' But we have seen it written
 of, 'one.'

* This lign *aloes*, "genuine, black, heavy, very
 choice," is presumably the true kind from Champa;
 the *agaila* the inferior product.

Eagle-wood, s. The name of an
 other Indian regions, chiefly trans-

ferred to by Camoes in the quota-

tion under Champa. We have some-

where read an explanation of the name

because this is heeked and mottled,

and so supposed to resemble the

plumage of the eagle; The word is in

fact due to a corrupt form of the Sanskrit

name of the wood, *aguru*. A form,

probably, of this is *ayil*, which Gunder

gives as the Malayalam word. From

this the Portuguese must have taken

their *agaila*, as we find it in Barbosa

(below), or *yuo* (wood) *d'agaila*, made

into *agaila*, whence French bois *d'agile*,
 and Eng. eagle-wood. The Malays

call it *Ayil* (wood)-*gahru*, evidently

the same name, though which way

the etymology flowed it is difficult to

say.

The best quality of this wood, once

much valued in Europe as incense, is

the result of disease in a tree of the N.

O. Leguminosae, the *aloe* *agaila*-
chum, Loureiro, growing in Camboja

and S. Cochim China, whilst an in-

ferior kind, of like aromatic qualities,
 is produced by a tree of an entirely

different order, *Agauria agaila*, which is
 Roxb. (N. O. *Agauria*), which is

found as far north as Silhet.†

Agile-wood is another name for
 aloes-wood, or aloes (q.v.) as it is

termed in the English Bible. It is

curious that *Bluteau*, in his great

Portuguese *Vocabulaire*, under *Pao*

d'agaila, jumbles up this aloes-wood

with Socotrine Aloes. *Agaila* *agaila* was

known to the ancients, and is de-

scribed by Dioscorides (c. A.D. 65). In

Liddell and Scott the word is rendered

"the bitter aloes," which seems to in-

volve the same confusion that is made

by *Bluteau*.

Other trade-names of the article

given by Forbes Watson are *Garrow-*

and *Garrow-wood*, *agila-wood*, *ugger-*

and *ugger-* (!) wood.

* Roy le say "Makurug *agila*," but this is ap-

parently a misprint for *Makurug*.

† We do not find certain information as to

which tree produces the eagle-wood sold in the

Tenasserim bazars.

service. The titles however continue

Letter in Bruce's Annals of the 1. I C.

appear from that official publication
In this the whole body appears with
out any classification, and in that for
the second half of 1812 the year divided
into six classes first class second
class, &c. an arrangement which with
the omission of the sixth class, still con-
tinues.

Possibly the expressions *Factor*
Partey may have been adopted from
the Portuguese *Factor*, *Feitor*. The
formal authority for the classification
of the civilians is quoted under 167.

1701 "With which answer might come
out and there came aboard the Captain

1792 "The Factor and the Captain
having seen these parcels brought in
thence. (the old translation) N. L.

1800 "and Francis
equal Factor
ent, will
111

1810 "Les Portugais de Malacca ont
des commis et facteurs pour toutes les
affaires de trafic. (the old translation) N. L.

1823 "Feitor est un terme Portugais
signifiant un (mail aux Indes" De la
Bulluvedet u. vol. 10. 7 p. 658

1866 "The Viceroy came to Cochin

1877 "The advancement of the

Factor, which is a term used in all the
ten years. And know that a distinct

£10 a year, Junior Factor £10 Writers
£7 10 pence 4 pence a month 1 3d)

1711 Lockyer gives the salaries at Ma-
dras as follows

Attorney General has 20 pagodas per
annum gratuity
Scavenger 100 pagodas

(p. 14)
The writer
of service becoming
a factor

1800 "The Factor and the Captain
having seen these parcels brought in
thence. (the old translation) N. L.

1810 "The Factor and the Captain
having seen these parcels brought in
thence. (the old translation) N. L.

A Senior Merchant £600 sterling per ann
A Junior Merchant £300
Factors and Writers £200
In vol. 8 p. 131

Factory, a trading establish-
ment at a foreign port or court
preceding

And then he went aboard the
ship with the ship's crew
and went to ask the King for
all which the King sent in
great numbers and the merchants and
many carpenters and labourers

large house for the factory (the old translation)

Fac
Fac

1606. "In which time the *Portingall* and Tydoryan Slaves had sacked the towne, setting fire on the factory."—*Middleton's Voyage*, c. (4).

1615. "The King of Acheen desiring that the *Hector* should leave a merchant in his country . . . it has been thought fit to settle a factory at Acheen, and leave Juxon and Nicolls in charge of it."—*Sainsbury*, i. 415.

1802. "The factory-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast."—*Ld. Valentia*, i. 372.

We add a list of the Factories established by the E. I. Company, as complete as we have been able to compile. We have used 'Milburn, Sainsbury, and "Charters of the E. I. Company," 1728," which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz., M. Milburn, S. Sainsbury, C. Charters, B. Burton.

In Arabia, the Gulf, and Persia.

Judda, B. Muscat, B.
Mocha, M. Kishm, B.
Aden, M. Bushire, M.
Shahr, B. Gombroon, C.
Durga (?), B. Bu-sorah, M.
Dofar, B. Shiraz, C.
Maculla, B. Ispahan, C.

In Sind.—Tatta (?).

In Western India.

Cutch, M. Barcelore, M.
Cambay, M. Mangalore, M.
Brodera (Baroda), M. Cananore, M.
Broach, C. Dhurmapatam, M.
Ahmedabad, C. Tellecherry, C.
Surat and Swally, C. Calicut, C.
Bombay, C. Cranganore, M.
Raybag (?), M. Cochim, M.
Rajapore, M. Porca, M.
Carwar, C. Carnoply, M.
Batikala, M. Quilon, M.
Honore, M. Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M. Masulipatam, C., S.
Callimere, B. Madapollam, C.
Porto Novo, C. Verasheran (?), M.
Cuddalore (Ft. St. Ingeram (?), M.
David), C. (qy. Vizagapatam, C.
Sadras?) Bimlipatam, M.
Fort St. George, C.M. Ganjam, M.
Pulicat, M. Manickpatam, B.
Pettipoli, C., S. Arzapore (?), B.

Balasore, C. (and Jo- Malda, C.
Isore?) Berhampore, M.
Calcutta (Ft. Wil- Patna, C.
liam and Chutta- Lucknow, C.
nuttee, C.) Agra, C.
Hoogly, C. Lahore, M.
Cossimbazar, C. Decca, C.
Rajmahal, C. Chittagong?

Indo-Chinese Countries.

Pegu, M. Ligore, M.
Tennasserim (Trina- Siam, M., S. (Judea
core, B.) i.e. Yuthia).
Quedah, M. Camboja, M.
Johore, M. Cochinchina, M.
Pahang, M. Tonquin, C.
Patani, S.

In China.

Macao, M., S. Tywan (in Formosa),
Amoy, M. M.
Hoksiu (i.e. Fu- Chusan, M. (and Ning-
chow), M. po?).

In Japan.—Firando, M.

Archipelago.

In Sumatra.

Acheen, M. Indrapore, C.
Passaman, M. Tryamong, C.
Ticoo, M. (qu. same (B. has also, in Suma-
as Ayer Dickets, tra, Ayer Borma,
B. ?) Eppon, and Ba-
Bencoolen, C. mola, which we
Jambi, M., S. cannot identify.)
Indraghiri, S.

In Java.

Bantam, C. Jacatra (since Bata-
Japara, M., S. via), M.

In Borneo.

Banjarmasin, M. Brunei, M.
Succadana, M.

In Celebes, &c.

Macassar, M., S. Pulo Roan (?), M., S.
Banda, M. Puloway, S.
Lantar, S. Pulo Condore, M.
Neira, S. Magindanao, M.
Rosingyn, S. Machian (?), S.
Selaman, S. Moluccas, S.
Amboyna, M.

Camballo (in Ceram), Hitto, Larica (or Lurica), and Loohe, or Lughu, are mentioned in S. (iii. 303) as sub-factories of Amboyna.

Faghfur, n.p. See SUPPLEMENT.

Failsoof, s. Ar. H. *failsūf*, from *φαιδσοφος*. But its popular sense is a 'crafty schemer,' an 'artful dodger.' *Filosofo*, in Manila, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (*Blumentritt, Vocabu-*
lar.).

Fakeer *n* Hind from Arab *fakir*

the most ordinary Anglo-Indian use

1601 "Fakeers are men of good life, which are only given to *twave* Leo calls them Hermites, others call them *Tullies* and Saints."—*Collection of things of*
Barbarie, in Purchas li 857

1633 "Also they are called Fakeeress, which are ruled us names — *B. Bruton*, in *Hak*, v 56

1653 "Fakir signifie pauvre en Turq et Persan mais en Indien signifie une espèce de Religieux Indu qui se couvrent le nez aux yeux, et ne se habillent que de haillons qu'ils ramassent dans les rues. — *De la Religion de l'Inde*, ed 1677 538.

—*Dermer*, li i 10.

1666 "There stalks a row of Hindu div tees, bedaubed with ashes, their soul matted hair

Down to their heels their clear eyes
f'ready as steel

Beneath their painted brows On this
all struts

A Muscoulman Fakeer who tells his beads
By way of prayer, but cursing all the
while

The heathen."—*The Diamond Tree*

1673 "Faklers or Holy Men abstracted from the World, and resigned to God" *Freer*, 97.

1690 "They are called Faquirs by the Natives but *Ashmen* commonly, because of the ashlances of Ashes with which they powder their Heads."—*Orissam* 20

1722 "Being now settled in Peace he invited his holy Brethren the Fakires, who are very numerous in India, to come to Agra and receive a new Salt of Ch. hea." — *A Ham* li 17.

1770 "Singular expedients have been tried by men jealous of superstitious priests with the aim of the veneration of the

De la Vie des Indes li 23

1788 "Let that a shawl shawl our less perfect as a shawl be the fakir" — *Up. Dist* li, *Le Dist* li 23.

Falaun *n* Ar *falaun*, *falan*, and *n one*, 'a certain done a Life we see arm by which he they used to in li early days, and a

man whom they much respected Sir *Burry Closs*. And gradually by a process of *Hobson-Jobson* this was turned into *Forlorn*

1803 "The General (A. Wellesley) is an excellent man to have a peace to make I had a long talk with him about such a one he said he was a very sensible man." — *Op cit* li 1

1821 "This is the eighth day which we were obliged to retreat with 11 *Forlorn*" — *li 164* See also *li 168 31*, &c.

Fanam *n* The denomination of a small coin long in use in India

— *li 164* See also *li 168 31*, &c.

In

form

ign

virtu

an

cently a gold coin but latterly of silver or sometimes of the gold. It bore various local values but according to the old Madras monetary

Thanna p 15

Fanams are still in t with on the west coast and as late as 1862 were received at the treasuries of Malabar and Calicut As the coins were very small they used to be counted by means of a board or dish, having a large number of holes or pits On this a pile of *fanams* was shaken and then swept off, leaving the holes filled About the time named *P* 5000 worth of gold *fanams* were sold off at those in various

c 1341 "A hundred *fanam* are equal to 64 *l* head *lira*" (in *Ceylon*) *P. Dist* li 171

c 1341 "And these latter (Malabar)

— *li 164* See also *li 168 31*, &c.

— *li 164* See also *li 168 31*, &c.

1862 "In this country they have three kinds of money made of gold silver and copper the value of the last is equal to the tenth part of the last

mentioned coin" (*partib*, vid. *pardao*).—*Alchorrazak*, in *India in the 17th Cent.* p. 26.

1498. "Fifty fanocens, which are equal to 3 cruzados."—*Retorno de V. da Guina*, 107.

1507. "Quivi spendeno ducati d'auru veneziani e monete di auro et argente e me-talle, chiamano una moneta de argento fanone. XX vagliono un ducato. Turc e un altra moneta de metal. XV vagliono un Fanone." Italian Version of Letter from *Dona Manuel of Portugal* (Reprint by A. Burnell, 1881), p. 12.

1510. "He also coins a silver money called *tree*, and others of gold, 20 of which go to a *pardao*, and are called *fanom*. And of these small coins of silver, there go sixteen to a *fanom*."—*Farthema*, Hak. Soc.

1516. "Eight fine rubies of the weight of one *fando* . . . are worth *fanões* 10."—*Barbosa* (*London ed.*), 381.

1553. "In the ceremony of dubbing a knight he is to go with all his kin-folk and friends, in pomp and festal procession, to the House of the King . . . and make him an offering of 60 of those pieces of gold which they call *Fanões*, each of which may be worth 20 *reis* of our money."—*De Barros*, Dec. I. liv. ix. cap. in.

1552. In the English transl. of 'Cassafanda' is a passage identical with the preceding, in which the word is written "Fannon." fol. 36, b.

"In this city of Negapatan afore-said are current certain coins called *fannó*. They are of base gold, and are worth in our money 10 soldi each, and 17 are equal to a *zecchin* of Venetian gold."—*Gasp. Balbi*, f. 81 r.

c. 1610. "Ils nous donnent tous le jour a chacun un *Panan*, qui est une pièce d'or monnoye du Roy qui vaut environ quatre sols et demy."—*Pipard de la Val*, i. 250.

1752. "N.B. 36 *Fanams* to a Pagoda, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42."—*T. Brooks*, p. 8.

1787. "You are desired to lay a silver *fanam*, a piece worth three pence, upon the ground. This, which is the smallest of all the coins, the elephant feels about till he finds."—*Caraccioli*, *Life of Clive*, i. 288.

1803. "The pay I have given the boat-men is one gold *fanam* for every day they do not work, and two gold *fanams* for every day they do."—From *Sir A. Wellesley*, in *Life of Munro*, i. 342.

Fan-palm, s. The usual application of this name is to the *Dorassus flabelliformis*, L. (see **Brab** and **Palmyra**), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the

Talipot (q.v.); and it is exceptions (and surely erroneously) applied Sir L. Pelly (*J. R. G. S.*, xxxv. 232) to the "Traveller's Tree," i.e., the Mad gascar *Avicennia* (*Urania apiculosa*).

Farásh, **Ferásh**, **Frash**, s. Ar. Hind. *farāsh*. A menial servant whose proper business is to spread carpets, pitch tents, &c., and in fact, employed also in Persia to administer the *basimudo*. The word was in more common use in India two centuries ago than now.

c. 1507. "Sa grande richesse apparut en un pavillon que li roys d'Ermenie envoia au roy de France, qui valoit bien cinq cens livres; et li manda li roy de Ermenie que uns ferraiz au Soudane dou Coyne li avoit donnez. Ferraiz est cil qui tient les pavillons au Soudane et qui li nettoie ses mesons."—*Jehan, Seigneur de Joinville*, ed. De Wailly, p. 78.

c. 1513. "And the gentlemen rode . . . upon horses from the king's stable, attended by his servants whom they call *farazes*, who groom and feed them."—*Correa*, *Leitao*, II. i. 361.

(Here it seems to be used for *syce* (q.v.) or groom.)

c. 1590. "Besides, there are employed 1000 *Farrashes*, natives of Iran, Turán, and Hindostán."—*Ain*, i. 47.

1648. "The Frassy for the Tents."—*Tan Trist*, 86.

1673. "Where live the Frasses or Porters also."—*Fryer*, 67.

1824. "Call the *ferashes* . . . and let them beat the rogues on the soles of their feet till they produce the fifty ducats."—*Haji Baba* (ed. 1835), 40.

Fedea, **Fuddea**, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. *p'hadyā* (qu. Ar. *fidya*, ransom). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver *tanga*, 20 to the *pardao*. In Milburn (1813) it is a *pie* or copper coin, of which 50 were = to a rupee.

Ferázee, s. Properly Ar. *farāzī*, from *farāz* (pl. of *farz*) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahābis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahomedanism in Eastern India had fallen, analogous to the former decay of

native Christianity in the south (see Malabar Rites). This rejection was

1553 "And as all the natives of this
I thil paa le much given to sorcery (feiti-
tices) in which stand all their trust and

The *lundu* wraps his dhoti (q v) round his loins without crossing it between his legs, a practice which he regards as heathenish, as a Bedouin would.

Fetish, v. A natural object or animal made an object of worship. From Port *feitiço*, *feitiço* or *feitiço* (old Span *fichio*) apparently from *fictilius*, signifying first artificial and then 'unnatural,' wrought by charms &c. The word is not English in him but

1698. They all determined to slay the Archishop, they resolved to do it by another kind of death which they held to be not less certain than by the sword or other violence and that is by sorcery (feyticos) making them for the places by which he had to pass.—*Journal* f 47

1713. As feiticieiras use musts, they say the evil spirits are also animals, para feitiços e transfigurações.—*Carta do Brasil* v f 34

1777. We saw several the II ly Oly co had been led with the names of Feticeiros or Charmers or in English Wizards.—

travelling
to see them

English. The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte.

Raynouard (*Lex Roman*) has *ficharius*, *fichular* for a sorcerer which he places under *fictum* and cites old Catalan *fichlar* old Sp *halilar*, and then Port *feiticieiro* &c. But he has mixed up the derivatives of two different words *fictum* and *fichium*. Prof Max Müller quotes from Muratori, a work of 1311 which

1778. The word fetishism was never used before the year 1760. In that year appeared an anonymous book called *De la les deux Fetiches* = *Les Fetiches de l'incense* &c. It is known that this book was written by the well known President of Brezila. Why did the Portuguese name the incense at once what they saw among the Negroes of the little coast as feitiços? The answer is clear. Because they themselves were perfectly familiar with a feitiço, an amulet or talisman.—*Max Müller, II Lectures*, p. 27

Latin name *fictum* has in a French passage of 1316—*par lurs sorceries et feticeries*.

1487. I had the (old) Ley (old) man (old) man & sorcerer counsel me para tensar & feticos mas sorcerer man (old) feticos estranhar mas feticos feticos que em suas terras os negros tinham e usavam.—*Carta do Brasil*, ch. 14

1521. I was for some days with a feticos, old man, feytico & a feticos, old man, sorcerer man, &c.—*Carta*, ch. 14

1522. They have many and various feticos, old man, feticos charms (feitiços) and old man, &c.—*Carta*, ch. 14

called in South Indian by names signifying the
Insect.

A curious question has been discussed among entomologists, &c., of late years viz as to the truth of the all-god rhythmical or synchronous flashing of fireflies when visible in great numbers. With this present writers can testify to the fact of a distinct effect of this kind. One of the first men I met in an interior where I was for the first time was aware that and one had it in mind or quitted the fact. It was in descending the (7-1-1) in N. D. D. of the (7-1-1) in the end of May or June.

ning of June, 1813, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it should originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed this phenomenon. In fact it may be said that those suggested explanations only assume that the *soi-disant* observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

1579. "Among these trees, night by night, did show themselves an infinite swarms of fierce seeming worms flying in the air, whose bodies (no bigger than an ordinary fly) did make a show, and give such light as every twig on every tree had become a lighted candle, or as if that place had bene the starry sphere."—*Drake's Voyage*, by F. Fletcher, Hak. Soc., 149.

1761.

"Ere fireflies trimmed their vital lamps,
and ere
Dun Evening trod on rapid Twilight's
heel,
His knell was rung."—*Grainger*, Bk. I.

1824.

"Yet mark! as fade the upper skies,
Each thicket opens ten thousand eyes.
Before, behind us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring."
Heber, ed. 1844, i. 258.

1865. "The bushes literally swarm with fireflies, which flash out their intermittent light almost contemporaneously; the effect being that for an instant the exact outline of all the bushes stands prominently forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—*Cameron, Our Tropical Possessions in Malayan India*, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May, 1865, by the Rev. Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to

say that he had himself witnessed this simultaneous flashing; he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing . . . he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves.—*Proceedings of Entom. Soc. of London*, 1865, pp. 91-95.

Fifteen years later at the same Society:

"Sir Sidney Saunders stated that in the South of Europe (Corfu and Albania) the simultaneous flashing of *Luciola italica*, with intervals of complete darkness for some seconds, was constantly witnessed in the dark summer nights, when swarming myriads were to be seen. . . . He did not concur in the hypothesis propounded by Mr. McLachlan . . . the flashes are certainly intermittent . . . the simultaneous character of the convulsions among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the causes . . . the fact itself was incontestable."—*Ibid.* for 1880, Feby. 4th, p. ii., see also p. vii.

1868. "At Singapore . . . the little luminous beetle commonly known as the firefly (*Lampyrus*, sp. ign.) is common . . . clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—*Collingwood, Rambles of a Naturalist*, p. 255.

1860. "HARBINGERS OF THE MONSOON.—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Maval taluka, that is, at Khandalla and Lanoli, where the trees are filled with myriads of fireflies, which flash their phosphoric light simul-

ont pour toutes les nations de l'Europe."—*Sounerat*, i. 102.

1791. "... il demande à la passer (la nuit) dans un des logemens de la pagoda; mais on lui refusa d'y coucher, à cause qu'il étoit frangui."—*H. de St. Pierre, Chaumière Indienne*, 21.

1791. "Feringee The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—*Mon's Narrative*, 501.

1821. "'Now Hajji,' said the ambassador . . . 'The Franks are composed of many, many nations. As fast as I hear of one hog, another begins to grunt, and then another and another, until I find that there is a whole herd of them.'"—*Haji Baba*, ed. 1837, p. 132.

1827. "Europeans, too, are very little known here, and I heard the children continually calling out to us, as we passed through the villages, 'Feringhee, ne Feringhee' "—*Heber*, ii. 43.

1828. "Mr. Elphinstone adds in a note that in India it is a positive affront to call an Englishman a Feringhee."—*Life of E.*, ii. 207.

c. 1861.
"There goes my lord the Feringhee, who talks so civil and bland.
But raves like a soul in Jehannum if I don't quite understand—
He begins by calling me Sahib, and ends by calling me fool . . ."
A. C. Lyall, The Old Pindarce.

The Tibetans are said to have corrupted Firingy into Pelong (or *Phulin*). But Juerschko disputes this origin of Pelong.

Firmaun, s. Pers. *farman*, 'an order, patent, or passport,' der. from *farman*, 'to order.' Sir T. Roe below calls it *firma*, as if suggestive of the Italian for 'signature.'

1606. "We made our journey having a Firman (*Firma*) of safe conduct from the same Soltan of Shinar."—*Gouvea*, f. 110 b.

1616. "Then I moved him for his favour for an English Factory to be resident in the Towne, which hee willingly granted, and gave present order to the Buxy to draw a Firma . . . for their residence."—*Sir T. Roe, in Purchas*, i. 541.

1648. "The 21st April the Bassa sent me a Firman or Letter of credentials to all his lords and Governors."—*T. Van den Broecke*, 32.

1673. "Our Usage by the Pharmaund (or charters) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them."—*J'ner*, 115.

1683. "They (the English) complain, and not without a Cause; they having a

Phirmaund, and Hodgee Sophee Caun's *Perrannas* thereon, in their hands, which cleared them thereof; and to pay Custome now they will not consent, but will rather withdraw their trading. Wherefore their desire is that for 3,000 rup. *Piccash* (as they paid formerly in Hugly) and 2,000 r. more yearly on account of *Judga*, which they are willing to pay, they may on that condition have a grant to be 'Custome Free' "—*Nabob's Letter to Vizier* (MS.), in *Hodges*, under July 18.

1689. "... by her came Bengal Peons who brought in several letters and a firmaun from the new Nabob of Bengal."—*Wheeler*, i. 213.

c. 1690. "Now we may see the Mogal's Stile in his Phirmaund to be sent to Surat, as it stands translated by the Company's Interpreter."—*A. Ham*, i. 227.

Fiscal, s. Dutch *Fiscaal*; used in Ceylon for 'Sheriff;' a relic of the Dutch rule in the island.

Florican, **Florikin**, s. A name applied in India to two species of small bustard, the 'Bengal Florican' (*Syphotides bengalensis*, Gmelin), and the Lesser Florican (*S. auritus*, Latham), the *likh* of Hind., a word which is not in dictionaries.

The origin of the word is exceedingly obscure; see *Jerdon* below. It looks like Dutch.

Littre has: "Florican . . . Nom. à Ceylon d'un grand échassier que l'on presume être un grue." This is probably mere misapprehension in his authority.

1780. "The floriken, a most delicious bird of the buzzard [sic!] kind."—*Munro's Narrative*, 193.

1785.
"A floriken at eve we saw
And kill'd in yonder glen,
When lo! it came to table raw,
And roused [sic] the rage of Ben."
In Seton-Karr, i. 98.

1807. "The floriken is a species of the bustard . . . The cock is a noble bird, but its flight is very heavy and awkward . . . if only a wing be broken . . . he will run off at such a rate as will baffle most snriels . . . There are several kinds of the floriken . . . the *bastard floriken* is much smaller . . . Both kinds . . . delight in grassy plains, keeping clear of heavy cover."—*Williamson, Oriental Field Sports*, p. 104.

1813. "The florican or curmoor (*Ols houkara*, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—*Forbes, Orient. Mem.*, ii. 275.

1824. "... bringing with him a brace of florikens, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with

brown and black plumage, and evidently of the latter species.—*Ibid.*, 234.

1870. "The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

the same origin as *Floricorn*—*Jerdon's Birds*, 214, 1162.

We doubt if Jerdon has here and re-

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

1873. "In the rains it is always matter of emulation at Pajkot who shall shoot the first porcupine-crossed *Floricorn*."—*Mythos Linnæus*, 358.

Floricorn & *Floricorn*—

"The same bird as the one above."

"The same bird as the one above."

called by the Burmese *gouren* or 'Bird-leaf'. The English term is

"The same bird as the one above."

"The same bird as the one above."

and is or was of about 15 per cent. alloy, the latter containing besides copper, a small proportion of lead which is necessary, according to the Burmese, for the production of the flower or stars (see *Mission to Ava*, 259, 260).

Fly, *v*. The sloping or roof part of the canvas of a tent is so called in India, but we have not traced the origin of the word, nor have we found it in any English dictionary. A tent such as others generally use is two *floes* for better protection from sun and rain. The vertical canvas walls are called *Arat* (see *Carant*).

1813. "The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

1873. "The same bird as the one above."

Flying Fox, *v*. Popular name of the fruit bat, *Pteropus Indicus*.

Geoff. In the daytime these bats roost in large colonies, hanging from the

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

touch the water, but I could not ascertain if they took a sip or merely dipped part of their bodies in. (*Mammals of India*, p. 14). The truth is as Sir George Yule has told us from his own observation, that the bat in its skimming flight dips its breast in the water, and then imbibes the moisture from its own wet fur. Probably this is the first record of a curious fact in natural history.

"The same bird as the one above."

"The same bird as the one above."

"The same bird as the one above."

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"The same bird as the one above."

this name in Milburn (1813, i. 283), as an article of trade.

Fool's Rack. For *Rack* see *Arrack*.

Fool Rack is originally, as will be seen from Garcia and Acosta, the name of the strongest distillation from *toddy* or *sura*, the 'flower' (*p'hul*, in Hind. and Maltratti) of the spirit. But the 'striving after meaning,' caused the English corruption of this name to be applied to a peculiarly abominable and pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with the view of making it more ardent.

1563. "... this *sura* they distil like brandy (*ignis ardente*): and the result is a liquor like brandy; and a rag steeped in this will burn as in the case of brandy; and this fine spirit they call *fula*, which means 'flower'; and the other quality that remains they call *orraca*, mixing with it a small quantity of the first kind"—Garcia, i. 67.

1578. "... la qual (*sura*) en vasos des-pues distilan, para hazer agua ardiente, de la qual una, a que ellos llaman *Fula*, que quiere dezir 'flor,' es mas fina . . . y la segunda, que llaman *Orraca*, no tanto."—Acosta, p. 101.

1598. "This *Sura* being distilled, is called *Fula* or *Nipe* (q.v.), and is as excellent *agua vitae* as any is made in *Port* of their best renish wine, but this is of the finest kinde of distillation."—Linschoten, 101.

1631. "DRAET'S . . . Apparet te etiam a vino adusto, nec Arac (Chinensi, abhorrere? BONTIUS. Usum commendo, abusum abominor . . . at cane pejus et angue vitandum est quod Chineses avarissimi simul et astutissimi bipedum, mixtis Holothuriis in mari fluctuantibus, parant . . . eaque tam exurentis sunt caloris ut solo tactu vesicas in cute excitent. . . ."—Jac. Bontii, *Hist. Nat. et Med. Ind.*, Dial. III.

1673. "Among the worst of these (causes of disease) *Fool Rack* (Brandy made of *Blubber*, or *Carrel*, by the *Portugals*, because it swims always in a *Blubber*, as if nothing else were in it; but touch it, and it stings like *Nettle*; the latter, because sailing on the *Waves* it bears up like a *Portuguese Carrel* (see *Caravel*): It is, being taken, a *Gelly*, and distilled causes those that take it to be *Fools*)"—Fryer, 68-69.

Foosilow, To, v. The imperative *p'hushlao* of the Hind. verb *p'hushlānā*, to flatter or cajole, used, in a common Anglo-Indian fashion (see *bunnow*,

puckarow, *luggow*, &c.) as a verbal infinitive.

Foras Lands. This is a term peculiar to the Island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the *Vellard* (q.v.) at Breacheandy, and other embankments, on which account they are known also as 'Salt Butty (i.e. rice)-grounds.' The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the *Vellard* at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under the circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title *Foras*, from the peculiar tenure, which should perhaps be *Foros*, from *foro*, a quit-rent.

The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a *Foras Land Commission* to settle the whole matter. This work was completed by October, 1853.

The roads from the Fort crossing the "Plats," or *Foras Lands*, between Malabar Hill and Parcell were generally known as "the *Foras Roads*;" but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasis Road, Falkland Road. One name, 'Comattee-poor Forest Road,' perhaps preserves the old generic title under a disguise.

Forasdārs are the holders of *Foras Lands*. See on the whole matter *Bombay Selections*, No. III., New Series, 1854. The following quaint quotation is from a petition of *forasdārs* of Mahim and other places regarding some points in the working of the Commission:

FREGUEZIA.

through Latin *parochia*. We see that this is Capt. Butler's opinion (1791, vol. ii, p. 30).

1831. "The *Leopoldo* (a label) of clothes in Canton contains 20 *farcopola*, and besides these 20 *faropolas* it contains 3 *namula* (i.e. 3 more, which is called *picotian*) (1791, p. 30, N. 10, p. 5).

Freguezia, s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

1750. "The Island . . . still continues divided into three Roman Catholic parishes, or *Freguezias*, as they call them, which are *St. John*, *St. Peter*, and *St. Anthony*." (1750, p. 10).

Fulecta, s. Properly *Pura*, *polita*. A close-match, as of a matchlock, but its usual colloquial Anglo-Indian application is to a cotton clay-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras **Ramosammy**, q.v.

Fulecta-pup, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of 'frutter-pup'?

Furlough, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have first been made the subject of systematic regulation in 1796. The word seems to have come to England from the Dutch *Verlof*, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625.
"Penny-boy, Jun. Where is the deed?
hast thou it with thee?"

Pickle, No.
It is a thing of greater consequence
Than to be borne about in a black box
Like a Low-Country vorloff, or Welsh
brief."

The Staple of News, Act v. sc. 1.

Furnaveese, n.p. This once familiar title of a famous Mahratta Minister (*Nana Furnaveese*) is really the Persian *fard-navis*, 'statement writer' or secretary.

Fusly, adj. Arab. Pers. *fasli*, re-

lating to the *far*, season or crop. This name is applied to certain solar calendars established for use in revenue and other civil transactions, under the Mahomedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these calendars were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves, as far as possible, to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963 = A.D. 1555-56), though the month of commencement varies.

The *Fasli* year of the Deccan again was introduced by Shâh Jahan when settling the revenue system of the Mahratta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these *fasli* years are still in use, as regards revenue matters, viz., the *Fasli* of Upper India, under which the *Fasli* year 1286 began 2nd April, 1878; and that of Madras, under which *Fasli* year 1286 began 1st July, 1877.

G.

Galce, s. II. *gali*, abuse; bad language.

Gallece, s. Domestic Hindustani *galia* for a pair of braces, from the fashioned *galloors*, now obsolete except in Scotland, where the form is "gallores."

Galle; Point de, n.p. A cape, covering a small harbour and town with old fortifications, in the of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place for mail-steampers. The Portuguese the town for crest a cock (*Gallus*) legitimate pun. The serious derivation of the name are various. It says it is *Galla*, 'a Rock,' which is probable. But Chitty says it may be *Pound*, and was so called according to the Malabars (i.e. Tamil people). . . this part of the country

born anciently at a mile by Havana for
the breeding of his cattle" (Ceylon

great tree, it is a descendant of the
great historical and numerous family

cause the wind was contrary, and he tacked
about for 4 days till he made the port of
Galle, which is in the south part of the
island, and entered it with his whole army
drawn, and then our people went ashore
killing cows and plundering whatever they
could find. —Corr. li 543

1553. "In which Island they (the

Cambridge University Gazetteer (xiii p
117) a work that one can hardly men-
tion without a limitation. This writer,
who states that a form of the same
word *galley* is now generally used by
the natives in Bombay waters for large
foreign vessels such as English

1111. "The Galley, a small ship, is a
(The Galley, of course, all fanciful.)

1111. "The Galley, a small ship, is a
Cape di Galil dell' Isola di S. Juan de los
Rios in mare" —Corr. de L. 1111, in L. 1111.

1111. "Die Galil-Punkte-Gale ist im Jahr
1610 vermietet zu den grossen Beegen
durch die Tagelohn des Germanen lanten
Jacob Heisterd in Neiderland zu tell ge
worden" —H. 1111, 1111.

1111. "We passed by Cape de S. Juan
and came to Pantegale" —L. 1111, 1111.

Galleat. The name applied to a

he seems to think as the quotation
from Auer shows. The word also
occurs in Heriatis writers of the
9th century such as the continuator
of Theophanes quoted below and the
Imperial Leo. We shall find below the
occurrence of galley as a oriental word
in the form *galis* which looks like an
arabized adaptation from a Mithra-
nist in to the Turkish too still
has *galis* for a ship of the line,
which is certainly an adaptation from
galene. The origin of galley is a very ob-
scure question. Among other sugges-

and 1111-1111, they carry about 1111
Caval-Guns as 1111-1111 small arms
and 1111. They sail with a 1111-1111

gallery
The word *galery* seems to come

1111-1111, 1111-1111, 1111-1111, 1111-1111
1111-1111, 1111-1111, 1111-1111, 1111-1111
1111-1111, 1111-1111, 1111-1111, 1111-1111
1111-1111, 1111-1111, 1111-1111, 1111-1111

directly from the *galeota* of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form *galion* in Joinville, *infra* (not to be confounded with the *galleons* of a later period, which were larger vessels), and often in the 13th and 14th centuries as *g* It is constantly part of the Portuguese fleets in India. Bluteau defines *galeota* as "a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench."

a. *Gulley*.

c. 865. "And then the incursion of the Russians (ῥῶς) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and 7 galleys (γαλέας), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus."—*Theophanis Continuatio*, Lib. iv. 33-34.

A.D. 877. "Crescebat insuper diebus singulis perversorum numerus: adeo quidem, ut si triginta ex eis millia una die necarentur, alii succedebant numero duplicato. Tunc rex Aelfredus jussit cymbas et galeas, id est longas naves, fabricari per regnum, ut navali proelio hostibus adventantibus obviaret."—*Asser, Annals Rer. Gest. Aelfredi Magni*, ed. West, 1722, p. 20.

c. 1232. "En cele navie de Genevois avoit soissante et dis galeis, mout bien armées; cheuetaine en estoient dui grant home de Gene . . ."—*Guillaume de Tyr*, Texte Français, ed. Paulin Paris, i. 393.

1243. Under this year Matthew Paris puts into the mouth of the Archbishop of York a punning couplet which shows the difference of accent with which *galea* in its two senses was pronounced:

"In terris galeas, in aquis formido galeias:
Inter eas et eas consulo cautus eas."

1249. "Lors s'e'mut notre galie, et alames bien une grant lieue avant que li uns ne parlast à l'autre. . . . Lors vint messires Phelippes de Monfort en un *galion*,* et escria au roy: 'Sires, sires, parles à vostre frere le conte de Poitiers, qui est en cel autre vessel.' Lors escria li roys: 'Alume, alume!'—*Joinville*, ed. De Wailly, i. 212.

1517. "At the Archinale ther (at Venice) we saw in makying iiiijxx (i.e. 80) new *galyes*

and *galye* Bastards, and *galye* Sotyltes, beynd they that be in viage in the haven."—*Torkington's Pilgrimage*, p. 8.

1512. "They said that the Turk had sent orders to certain lords at Alexandria to make him up galleys (galés) in wrought timber, to be sent on camels to Suez; and this they did with great diligence . . . in-somuch that every day a galley was put together at Suez . . . where they were making up 50 galleys, and 12 galeons, and also small rowing-vessels, such as caturis, much swifter than ours."—*Correa*, iv. 237.

b. *Jalia*.

1612. ". . . and coming to Malaca and consulting with the General they made the best arrangements that they could for the enterprise, adding a flotilla . . . sufficient for any need, for it consisted of seven galeots, a calamute (?), a sanguiel, five bantins,* and one jalia."—*Bocarro*, 101.

1615. "You must know that in 1605 there had come from the Reino (i.e. Portugal) one Sebastian Gonçalves Tibau . . . of humble parentage, who betook himself to Bengal and commenced life as a soldier; and afterwards became a factor in cargoes of salt (which forms the chief traffic in those parts), and acquiring some capital in this business, with that he bought a *jalia*, a kind of vessel that is there used for fighting and trading at once."—*Ib.* 431.

1634. "Many others (of the Firingis) who were on board the *ghuribs*, set fire to their vessels, and turned their faces towards hell. Out of the 64 large *dingas*, 37 *ghuribs*, and 200 *jaliyas*, one *ghurib* and two *jaliyas* escaped."—Capture of Hoogly in 1634, *Badsháh Nāma* in *Elliot*, vii. 34.

c. *Jalba*, *Jeloa*, etc.

c. 1330. "We embarked at this town (Jedda) on a vessel called *jalba* which belonged to Rashid-eddin al-nifi al-Yamani, a native of Habsh."—*Im Batuta*, ii. 158.

The Translators comment: "A large boat or gondola made of planks stitched together with coco-nut fibre."

1518. "And Merozem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goa was taken . . . than he gave up all hopes of bringing his mission to a fortunate termination, and obtained permission from the King of Cambaya to go to Judá . . . and from that port set out for Suez in a shallop" (*gelua*).—*Albuquerque*, Hak. Soc. iii. 19.

1538. ". . . before we arrived at the Island of Rocks, we discerned three vessels on the other side, that seemed to us to be *Geloas*, or *Terrulas*, which are the names of the vessels of that country."—*Pinto*, in *Cogan*, p. 7.

1690. "In this is a Creek very convenient for building Grabbs or *Geloas*."—*Orington*, 467.

* *Galeon* is here the galliot of later days. See above.

* "A kind of boat," is all that Crawford tells.—*Malay Dict.* s. v.

d Gallot

In the first quotation we have *galut* in the sense of a pirate

c 1232 "Lien leir d man la de quel terre, il respon lient de plan lies de li l'an le et de l'ave, et ce est li vers que il av ent es gallot et ulans de mer, lient lunt anz, et seient nient et pour penitence venient en pelerinage en le rusalem" — *Gauil de Tor as alone*, p. 117

1337 " . que elles d vent partir pour nire au service du roy le jour J de may lan 337 au plus tard e du n t e n e r l e

q u i l e a p o u r n e

1712 "T r e t e m - - - - -

l e r r y n t u s f i r c a r a v e l s a n d t h e r e s t o u r l s h i p s o f s m a l l s i z e - C o r r e c t i n

1714 " . p e r a g a l l e v a t e m p i o b a d a b l e o a l e i l a d o m a a r - - - P a d h , T o u l e , 220

1712 " . A s s o n a t t h i s n e w r a c e l i t h e s i l l i m e P r i e t e d a n l i a k o f k a t i f w a s c o n c e i t e d t o s e n t M u r u l l e s t o t a k e c o m m a n d o f t h e f l e e t , e n j o i n d i n g h i m t o l e a v e i n t h e p o r t o f R a v a r a n o n e o r t w o s h i p s f i v e g a l l e y s , a n d a g a l l o t - - - l e A l i , p 45

1712 " . T h e y (t h e P o r t u g u e s e) h a d 4

U n f o r t u n a t e l y t h e t r a n s l a t i o n d o e s n o t g i v e t h e o r i g i n a l T u r k i s h w o r d f o r g a l l o t

1710 " . T e g r a n l e s G a l e r e s l i y p e n t d e c e t r i s c e n e l i n m e s d e g u e r r e e t e n d a t r o i s g r a n l e s G a l l o t e s q u i l s m m e n t f r e e t e r l i y e n p e n t c e n t - - - l e o u r d i n 72

1710 " . H e e m b a r k e d a b o u t t h e m i d d l e o f O c t o b e r i n t h e y e a r 1541 i n a g a l l o t , w h c h c a r r i e d t h e n e w C a p t a i n o f t h e m i n - - - S t e p h e n L e f e t V a n e r (i n H o r k s , e d 1711 , x i v 87)

e Gallot

1713 " . A s s o n a t t h i s n e w r a c e l i t h e s i l l i m e P r i e t e d a n l i a k o f k a t i f w a s c o n c e i t e d t o s e n t M u r u l l e s t o t a k e c o m m a n d o f t h e f l e e t , e n j o i n d i n g h i m t o l e a v e i n t h e p o r t o f R a v a r a n o n e o r t w o s h i p s f i v e g a l l e y s , a n d a g a l l o t - - - l e A l i , p 45

1712 " . T h e y (t h e P o r t u g u e s e) h a d 4

1712 " . T h e y (t h e P o r t u g u e s e) h a d 4

c. 1710 " . Of these armed boats called *Gallevats* the Company maintains also a competent number for the service of their marine" — *Corre*, ii 62

1713 " . T h e G a l l e v a t s a r e l a r g e r o w b o a t s , b u t l i k e t h e g r a b b o t o f s m a l l e r d i m e n s i o n s t h e l a r g e s t r a r e l y e x c e e d i n g 70 t o n s t h e y h a v e t w o m a s t s t h e y h a v e 40 o r 50 s t r u t c a r s , a n d m a y b e r o w e d f o u r m i l e s a n h u r - - - O r m e i . 409

1712 " . T r e t e m - - - - -

l e r r y n t u s f i r c a r a v e l s a n d t h e r e s t o u r l s h i p s o f s m a l l s i z e - C o r r e c t i n

1714 " . p e r a g a l l e v a t e m p i o b a d a b l e o a l e i l a d o m a a r - - - P a d h , T o u l e , 220

1712 " . A s s o n a t t h i s n e w r a c e l i t h e s i l l i m e P r i e t e d a n l i a k o f k a t i f w a s c o n c e i t e d t o s e n t M u r u l l e s t o t a k e c o m m a n d o f t h e f l e e t , e n j o i n d i n g h i m t o l e a v e i n t h e p o r t o f R a v a r a n o n e o r t w o s h i p s f i v e g a l l e y s , a n d a g a l l o t - - - l e A l i , p 45

1712 " . T h e y (t h e P o r t u g u e s e) h a d 4

scribes its use in most instances with *batel-nut* but there is no account of the catechu used from it known to the authors of the *Il l i m a c r a p h i*, before 1710 *Crawford* gives the name as *Javanese* but *Hunt* and *luckiger* point out the resemblance to the Tamil name for catechu *kitti Kamtu* (*Il l i m a c r a p h i* i . 234 *app*)

Ganda . This is the Hindi name for *ganda* and *ganda* is a name for *ganda* and *ganda* is a name for *ganda*

in *Barbana* by *luc Huk* editor is a marvel in the way of error

1716 " . T h e k i n g (f o r m e r) s e n t a G a n d a t o t h e k i n g o f P e r n a n d o b e c a u s e t h e y t e l l h i m t h a t h e w o u l d b e p l e a s e d t o s e e l e r - - - l e o u r d i n 72

1713 " . A n d i n r e t u r n f o r m a n y r i c h p e r e n t s w h i c h t h i s D i e g o F e r r a n d e z c a r r i e d t o t h e k i n g a n d l o u s e s o t h e r s w h i c h t h e k i n g s e n t t o A l f o n s o A l l o u q u e r o s H e w a s a n a n i m a l t h e l a r g e s t w h i c h N a t u r e h a s c r e a t e d a f t e r t h e e l e p h a n t , a n d t h e g r e a t e n e m y o f t h e l a t t e r w h i c h t h e n a t i v e s o f t h e l a n d o f C a n l a v a , w h e n c e t h e s e c a m e c a l l G a n d a , a n d t h e G r e e k s a n d L a t i n s c a l l e d G a n d a . A n d A l f o n s o A l l o u q u e r o s s e n t t h i s t o t h e k i n g D i e g o M a n u e l , a n d i t c a m e t o t h i s k i n g d o m , a n d i t w a s a f t e r w a r d s l o s t o n b o a r d s h i p o n i t s w a y t o l e n w h e n t h e k i n g s e n t i t a s a p e r e n t t o t h e k i n g - - - F e r r a , l i c e 11 l i r x c a p i

1712 " . T h e y (t h e P o r t u g u e s e) h a d 4

Ganton . This is the name for *Ganton* and *Ganton* is a name for *Ganton* and *Ganton* is a name for *Ganton*

sumably *gantang*, defined by Crawford as "a dry measure, equal to about a gallon."

1554. "Also a candy of Goa, answers to 140 *gamtas*, equivalent to 15 *paras*, 30 *medidas* at 42 *medidas* to the *para*."—*A. Nunes*, 39.

1615. "I sent to borrow 4 or 5 *gantas* of oyle of Yasemon Dono. . . . But he returned answer he had non, when I know, to the contrary, he bought a parcell out of my handes the other day."—*Cocks*, i. 6.

Ganza, s. The name given by old travellers to the metal which in former days constituted the inferior currency in Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazars of Burma for small purchases (see *Mission to Ava*, 239).

The word is evidently Skt. *kaṇṣa*, 'bell-metal,' whence Malay *gangsa*, (the same), which last is probably the word which travellers picked up.

1554. "In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like *frosyleyra* (?), broken in pieces; and this is called *gamça* . . ."—*A. Nunes*, 38.

" . . . vn altra statua così fatta di Ganza; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—*Cesare Federici*, *Ram.* iii. 394v.

c. 1567. "The current money that is in this Cite, and throughout all this kingdom, is called *Gansa* or *Ganza*, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will . . ."—*Cæsar Frederick*, E.T., in *Purchas*, iii. 1717-18.

1726. "Rough Peguan Gans (a brass mixt with lead) . . ."—*Valentijn*, *Chor.* 34.

1727. "Plenty of *Ganse* or Lead, which passeth all over the Pegu Dominions, for Money."—*A. Ham*, ii. 41.

Garce, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (*infra*) treats it as a weight. The word is Telugu, *gārīsa*.

1752. "Grain Measures.
1 Measure weighs about 26 lb. 1 oz. avd.
8 Do. is 1 *Mercal* 21 " "
3200 Do. is 400 do., or
1 *Garce* 8400 " "
Brooks, Weights and Measures, &c., p. 6.

1759. " . . . n *garce* of rice . . ."—In *Dalrymple, Or. Repert.* i. 120.

1784. "The day that advice was re-

ceived . . . (of peace with Tippoo) at Madras, the price of rice fell there from 115 to 80 pagodas the *garce*."—In *Seton-Karr*, i. 13.

1807. "The proper native weights used in the Company's Jaghire are as follows: 10 *Vara hun* (Pagodas)=1 *Polam*, 40 *Polams*=1 *Visay*, 8 *Visay* (Vees)=1 *Manungu*, 20 *Manungus* (Maunds)=1 *Baruays*, 20 *Baruays* (Candies)=1 *Gursay*, called by the English *Garce*. The *Varahun* or *Star Pagoda* weighs 52½ grains, therefore the *Visay* is nearly three pounds avoirdupois (see *Viss*); and the *Garce* is nearly 1265 lbs."—*F. Buchanan*, *Mysore*, &c., i. 6.

By the calculation, the *Garce* should be 9600 lbs. instead of 1265 as printed.

Gardee, s. A name sometimes given, in last century, to nativesoldiers disciplined in European fashion, i.e. *sepoys* (q.v.). The "Indian Vocabulary" (1788) gives: "GARDEE—a tribe inhabiting the provinces of Bijapore, &c., esteemed good foot soldiers." The word may be only a corruption of 'guard,' but probably the origin assigned in the second quotation may be well founded; "Guard" may have shaped the corruption of *Gharbi*. The old Bengal *sepoys* were commonly known in the N.W. as *Purbias* or *Easterns*.

1762. "A coffre who commanded the Telingas and *Gardees* . . . asked the horseman whom the horse belonged to?"—*Native Letter in Van Sittart*, i. 141.

1786. " . . . originally they. (*Sipahis*) were commanded by Arabians, or those of their descendants born in the *Canara* and *Concan* or Western parts of India, where those foreigners style themselves *Gharbies* or *Western*. Moreover these corps were composed mostly of Arabs, Negroes, and *Habissinians*, all which bear upon that coast the same name of *Gharbi* In time the word *Gharbi* was corrupted by both the French and Indians into that of *Gardi*, which is now the general name of *Sipahies* all over India save Bengal . . . where they are stiled *Talingas*."—Note by Transl. of *Scir Mutaqherin*, ii. 93.

Gardens, and Garden-house, s. In the last century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1683. "Early in the morning I was met by Mr. Littleton and most of the Factory, near Hugly, and about 9 or 10 o'clock by Mr. Vincent near the Dutch Garden, who came attended by several Boats and Budge-rows guarded by 35 Firelocks, and about 50 Rashpoots and Peons well armed."—*Hedges, Journall*, July 24.

the part be immediately cut out, or cauterized. This is no doubt a fable. "Nob. tratis ipsum animal appposito vocabulo gecco vocant; quippe non secus ac *Coccyx* apud nos suum cantum iterat, etiam *gecko* assiduo sonat, prius edito stridore qualem *Picus* emittit."—Lib. V. cap. 5, p. 57.

1711. "Chaccos, as Cuckoos receive their Names from the Noise they make. . . . They are much like Lizards but larger. 'Tis said their Dung is so venomous," &c.—*Lockyer*, 84.

1727. "They have one dangerous little Animal called a Jackoa, in shape almost like a Lizard. It is very malicious. . . . and wherever the Liquor lights on an Animal Body, it presently cankears the Flesh."—*A. Ham*, ii. 131.

This is still a common belief. See in *Suppt. Biscobra*.

1833. "This was one of those little house lizards called *geckos*, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck."—*Tribes on My Frontier*, 38.

Gentoo, s. and adj. This word is a corruption of the Portuguese *Gentio*, 'a gentile' or heathen, which they applied to the Hindoos in contradistinction from the *Moros* or 'Moors,' i.e. Mahomedans. Both terms are now obsolete among English people, except perhaps that *Gentoo* still lingers at Madras in the sense b.

For the terms *Gentio* and *Gentoo* were applied in two senses:

a. To the Hindūs generally,

b. To the Telugu-speaking Hindūs of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara (*Bijanagar*, *Bisnagar* or *Narsinga*, qq.v.) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of Hindūs, were *par excellence* the *Gentiles*, and their language the *Gentile* language. Besides these two specific senses *Gentio* was sometimes used for *heathen* in general. Thus in F. M. Pinto:

"A very famous Corsair who was called *Hininilau*, a Chinese by nation, and who from a *Gentio* as he was, had a little time since turned Moor. . . ."—*Ch. L.*

a.—

1548. The *Religiosos* of this territory spend so largely, and give such great alms at the cost of your Highness's administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real zeal and sincerity. . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the *Gentios* (*gentios*) to such a degree that it drives the population away."—*Simao Botelho*, *Cartas*, 35.

1563. " . . . Among the *Gentiles* (*Gentios*) *Rão* is as much as to say 'King.'"—*Garcia*, f. 35 b.

"This ambeigris is not so highly valued among the Moors, but it is very highly prized among the *Gentiles*."—*Id.*, f. 14.

1582. "A gentile . . . whose name was Canaca."—*Castañeda*, trans. by N. L., f. 31.

1588. In a letter of this year to the Viceroy, the King (Philip II.) says he "understands the *Gentios* are much the best persons to whom to farm the *alfandegas* (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned."—In *Arch. Port. Orient.*, fasc. 3, 135.

c. 1610. "Ils (les Portugais) exercent ordinairement de semblables cruautés lorsqu'ils sortent en troupe le long des côtes, bruslant et saccageant ces pauvres *Gentils* qui ne desirant que leur bonne grace, et leur amitié, mais ils n'en ont pas plus de pitié pour cela."—*Mocquet*, 349.

1630. " . . . which *Gentiles* are of two sorts . . . first the purer *Gentiles* . . . or else the impure or unclean *Gentiles* . . . such are the husbandmen or inferior sort of people, called the *Coulees*."—*H. Lord*, *Display*, &c., 85.

1673. "The finest Dames of the *Gentues* disdained not to carry Water on their Heads."—*Fryer*, 117.

"*Gentues*, the Portuguese idiom for *Gentiles*, are the Aborigines."—*Id.* 27.

1683. "This morning a *Gentoo* sent by Bulchund, Governour of Hugly and Cassumbazar, made complaint to me that Mr. Charnock did shamefully—to y^e great scandal of our Nation—keep a *Gentoo* woman of his kindred, which he has had these 19 years."—*Hedges*, Dec. 1.

"The ceremony used by these *Gentus* in their sicknesses is very strange; they bring y^e sick person . . . to y^e brink of y^e River Ganges, on a *Cott* . . ."—*Hedges*, May 10.

In Stevens's Trans. of *Faria y Sousa* (1695) the Hindūs are still called *Gentiles*. And it would seem that the English form *Gentoo* did not come into general use till late in the 17th century.

nations of the Pontic from a Persian branch, and is from the original written in the Sanskrit language. — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

an exceedingly complicated system of accounts which exist in the universe. — *Dr. A. N. S. J. J.*

1781. "They (Syrian Christians) acknowledge the Gentoo as their lord, but they were governed even in temporal concerns by the high priest of Anahana." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1781. "Captain Francis Swain Warr of the Madras Establishment, who accompanied me and drew up the Gentoo Architecture, are well known." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1782. "If in this large concourse of people were gathered together a Gentoo man (a Hindu) with his husband." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

"The original inhabitants of India are called Gentooes." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1783. "I have seen a Hindu in an account of the Gentooes. I have seen a Hindu in an account of the Gentooes. I have seen a Hindu in an account of the Gentooes." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1784. "I was not prepared for the entire nature of the Gentoo inhabitants." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

b. — 1785. "The Heathen who inhabit the Kingdom of the Gentooes are called Gentives." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1786. "Their Language is called Gentive." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

1787. "A Grammar of the Gentoo Language, as it is understood and spoken by the Gentoo People." — *Journal of the Asiatic Society of Bengal*, 1834, p. 100.

Ghaut. A Hind ghāt

a. A linking-place, a path of descent to a river, the place of a ferry &c. Also a quay or wharf like

b. A path of descent from a mountain, a mountain pass, and hence

c. n. The mountain ranges parallel to the western and eastern coasts of the Peninsula through which the ghāts or passes lead from the hills to the plains, down to the coast and lowlands. It is probable that foreigners leaving those tracts spoken of respectively as the country above and the country below the Ghāts (see Balaghaut) were led to regard the word Ghāts as a proper name of the mountain range itself, or (like De Harrow below) as a word signifying range. And this is in analogy with many other cases of mountain nomenclature, where the name of a pass has been transferred to the mountain chain, or where the word for a pass has been mistaken for a word for a mountain range. The proper use of the word is well illustrated in the A. Wall's A. Wall's

R. —

1787. "The descent there took to the

paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut."—*Ld. Volantia*, i. 185.

1821. "It is really a very large place, and rises from the river in an amphitheatrical form . . . with many very fine ghâts descending to the water's edge."—*Heber*, i. 167.

b.—

c. 1315. "In 17 more days they arrived at Gurganw. During these 17 days the Ghâts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—*Amir Khusrû*, in *Elliot*, iii. 86.

This passage illustrates how the transition from b to c occurred. The Ghâts here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Sâtpara hills.

Compare the two following, in which 'down the ghâts' and 'down the passes' mean exactly the same thing, though to many people the former expression will suggest 'down through a range of mountains called the Ghâts.'

1803. "The enemy are down the ghâts in great consternation."—*Wellington*, ii. 332.

"The enemy have fled northward, and are getting down the passes as fast as they can."—*M. Elphinstone*, in *Life* by *Colebrooke*, i. 71.

1826. "Though it was still raining, I walked up the Bohr Ghât, four miles and a half, to Candaulah."—*Heber*, ii. 136, ed. 1844.

That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghâts."

c.—

1553. "The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gato, which is as much as to say Serra."—*De Barros*, Dec. 1. liv. iv. cap. vii.

1561. "This Serra is called Gate."—*Correa*, *Lendas*, ii. 2, 36.

1563. "The Cuncam, which is the land skirting the sea, up to a lofty range which they call Guato."—*Garcia*, f. 34 b.

1572.

"Da terra os Naturaes lhe chamam Gate, Do pe do qual pequena quantidade Se estende hũa fralda estreita, que com-bate

Do mar a natural ferocidade . . ."

Camões, vii. 22.

Englished by Burton:

The country-people call this range the Ghaut,

and from its foot-hills scanty breadth there be,
whose seaward-sloping coast-plain long hath fought
'gainst Ocean's natural ferocity . . ."

1623. "We commenced then to ascend the mountain-(range) which the people of the country call Gat, and which traverses in the middle the whole length of that part of India which projects into the sea, bathed on the east side by the Gulf of Bengal, and on the west by the Ocean, or Sea of Goa."—*P. della Valle*, ii. 32.

1673. "The Mountains here are one continued ridge . . . and are all along called Gaot."—*Fryer*, 187.

1685. "On les appelle, *montagnes de Gatte*, c'est comme qui diroit *montagnes de montagnes*, *Gatte* en langue du pays ne signifie autre chose que *montagne*" (quite wrong).—*Ribeiro*, *Cepha* (Fr. Transl.), p. 4.

1727. "The great Rains and Dewes that fall from the Mountains of Gatti, which ly 25 or 30 leagues up in the Country."—*A. Ham*, i. 282.

1762. "All the South part of India save the Mountains of Gate (a string of Hills in ye country) is level Land the Mould scarce so deep as in England. . . As you make use of every expedient to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—*MS. Letter of James Rennell*, March 21st.

1826. "The mountains are nearly the same height . . . with the average of Welsh mountains . . . In one respect, and only one, the Ghâts have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—*Heber*, ii. 136, ed. 1844.

Ghee, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more. The word is *ghî*, from Sansk. *ghrita*. A short but explicit account of the mode of preparation will be found in the *English Cyclopædia* (Arts and Sciences), s.v.

c. 1590. "Most of them (Akbar's elephants) got 5 s.(ers) of sugar, 4 s. of ghî, and half a man of rice mixed with chillies, cloves, &c."—*Ain-i-Akbari*, i. 130.

1673. "They will drink milk, and boil'd Butter, which they call Ghe."—*Fryer*, 33.

1783. "In most of the prisons [of Hyder 'Ali] it was the custom to celebrate particular days, when the funds admitted, with the luxury of plantain fritters, a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad, 'My wife has ta'en the gee,' was admirably sung, and loudly encored . . . It was reported to the Kelledar (see Killadar) that the prisoners said and sung throughout the night

of nothing but ghee . . . The Kell-dar,

All the accounts of the Ghilzais . . .

thenceforth placed within the reach of
their farther purchases."—*Halla, Hist*
Sketches, p. 151

1817 "The great luxury of the Hindis
is butter, prepared in a manner peculiar to
himself, and called by him ghee"—*Halla,*
Hist., p. 151

Ghilzai, n.p. One of the most
famous of the tribes of Afghanistan
and probably the strongest, occupying
the high plain north of Kandahar
and extending (roundly speaking)
eastward to the Sulaiman mountains,
and north to the Kabul River. They
were supreme in Afghanistan at the
beginning of last century, and for a
time possessed the throne of Ispahan.
The following paragraph occurs in the
article *AFGHANISTAN*, in the 6th ed. of
the *Encyc. Britan.* 1874 (p. 233),
written by one of the authors of this
book

but it does not seem to have been gone
into.

Nor has the writer since ever
been able to go into it. But whilst
he has never regarded the suggestion

Turk-like aspect

A belief in this identity was, as we
have recently noticed, entertained by
the traveller Charles Masson, as is
shown in a passage extracted below.
And it has also been maintained by
Burton-Majr & Hallw. in his *Five*
of Afghanistan (1880).

imitation of a Turk tribe in the course
of centuries to the Afghans who sur-
round them and the consequent
a quasi-Afghan gene-
not find that Mr. H-
contains explicit reference

two of the notes to his *History* (oth-
ed., p. 322 and 381) seem to indicate
that it was in his mind. In the
latter of these he says: "The Khiljis
though Turks by descent . . .
had been so long settled among the
Afghans that they had almost become
identified with that people, but they
probably mixed more with other nations,
or at least with their Turki brethren,
and would be more civilized than the
generality of Afghan mountaineers."
The learned and eminently judicious
William Leakin was also inclined to ac-
cept the identity of the two tribes, de-
claring (but perhaps not wholly) whether
the Khiljis had been really of Turk
race. We have not been able to rectify
with any translated author who men-

inicate that by his time the Ghilzais
were regarded as an Afghan clan

e 91) Hajjaj had delegated Abul-
rahman bin Mahammad bin al-Ash'ari to
Djizila, Bost, and Lakh (Arachania) to
the Turk tribes dislodged in
and who are known as Ghil-
—*Masson*, v. 372

he Khilaj is a Turk tribe,
at times migrated into the
lies between India and the
in beyond the Indus. They
people and resemble the Turke-
of character, dress, their dress
and their language"—*Leakin*, *Five* (p. 211)

e. 1001 "The Afghans and Khiljis
having submitted to him (Mahammad), he
admitted thousands of them . . . into the
ranks of his armies"—*Masson*, in *Encyc.*
ii. 74.

e 1174 "The Khiljis (read Khiljis) are
people of Turk race, who from an early

date invaded this country (Dāwar—on the banks of the Helmand), and whose dwellings are spread abroad to the north of India and on the borders of Ghaur and of Western Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil.”—*Edrisi*, i. 457.

1289. “At the same time Jalālu-d dīn (Khilji), who was *‘Ariz-i mamālik* (Master-master-general), had gone to Bahārpūr, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends. . . . The people high and low . . . were all troubled by the ambition of the Khiljis, and were strongly opposed to Jalālu-d dīn’s obtaining the crown Sultān Jalālu-d dīn Fīroz Khilji ascended the throne in the . . . year 688 H. . . . The people of the city (of Delhi) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljis . . . they were struck with admiration and amazement at seeing the Khiljis occupying the throne of the Turks, and wondered how the throne had passed from the one to the other.” . . . —*Zuḥr-d-dīn Barnī*, in *Elliot*, iii. 134-136.

14th cent. The continuator of Rashiduddīn enumerates among the tribes occupying the country which we now call Afghanistan, *Ghūris Herawīs, Nigudarīs, Sejis, Khiljī, Balūch* and Afghāns. See *Notices et Extraits*, xiv. 494.

c. 1507. “I set out from Kābul for the purpose of plundering and beating up the quarters of the Ghiljis . . . a good farsang from the Ghilji camp, we observed a blackness, which was either owing to the Ghiljis being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed; I followed them for two kos, shooting arrows at their horses, and at length checked their speed. When five or six thousand men set out on a pillaging party, it is extremely difficult to maintain discipline. . . . A minaret of skulls was erected of the heads of these Afghans.”—*Baber*, pp. 220, 221; see also p. 225.

1842. “The Ghilji tribes occupy the principal portion of the country between Kāndahār and Ghazni. They are, moreover, the most numerous of the Afghān tribes, and if united under a capable chief might . . . become the most powerful . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljis are so violent in their intercourse with strangers that they can scarcely be considered in the light of human beings, while no language can describe the terror of a transit through their country, or the indignities which have to be endured

“The Ghiljis, although considered, and calling themselves, Afghāns, and moreover employing the Pashto, or Afghān dialect, are undoubtedly a mixed race.

“The name is evidently a modification or corruption of Khālji or Khilāji, that of a great Turki tribe mentioned by Sherifudīn in his history of Taimūr. . . .”—*Ch. Masson, Narr. of various Journeys*, &c. ii. 204, 206, 207.

1854. “The Ghūri was succeeded by the Khilji dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghān race; and it may be doubted if they are not of the Ghilji Afghāns.”—*Erskine, Biber and Humayun*, i. 404.

1880. “As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

“Several of the Ghilji or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the northern States of Central Asia, and have been so for many centuries.”—*Races of Afghanistan*, by Bellw, p. 103.

Ghoul, s. Ar. *ghūl*, P. *qhāl*. A goblin, *εμπουσα*, or man-devouring demon, especially haunting wildernesses.

c. 70. “In the deserts of Affricke yee shall meet oftentimes with fairies,* appearing in the shape of men and women; but they vanish soone away, like fantastical illusions.”—*Pliny*, by Ph. Holland, vii. 2.

c. 940. “The Arabs relate many strange stories about the Ghūl and their transformations. . . . The Arabs allege that the two feet of the Ghūl are ass’s feet These Ghūl appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghūl led them astray, and caused them to lose their way.”—*Mas’ūdī*, iii. 314 *sqq.*

(There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

c. 1420. “In exitu deserti . . . rem mirandam dicit contingere. Nam cum circiter mediam noctem quiescentes magno mur-

* There is no justification for this word in the Latin.

date invaded this country (Dāwar—on the banks of the Helmand), and whose dwellings are spread abroad to the north of India and on the borders of Ghaur and of Western Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil.”—*Edrisi*, i. 457.

1289. “At the same time Jalālu-d dīn (Khilji), who was *‘Ariz-i mamalik* (Master-master-general), had gone to Bahārpūr, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends. . . . The people high and low . . . were all troubled by the ambition of the Khiljis, and were strongly opposed to Jalālu-d dīn’s obtaining the crown . . . Sultān Jalālu-d dīn Fīroz Khilji ascended the throne in the . . . year 688 H. . . . The people of the city (of Dehli) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljis . . . they were struck with admiration and amazement at seeing the Khiljis occupying the throne of the Turks, and wondered how the throne had passed from the one to the other.” . . . —*Zīdu-d-dīn Burni*, in *Elliot*, iii. 134-136.

14th cent. The continuator of Rashiduddīn enumerates among the tribes occupying the country which we now call Afghanistan, *Ghūris*, *Hernweis*, *Nigudarīs*, *Sezis*, *Khilij*, *Baluch* and *Afghāns*. See *Notices et Extraits*, xiv. 494.

c. 1507. “I set out from Kābul for the purpose of plundering and beating up the quarters of the Ghiljis . . . a good farsang from the Ghilji camp, we observed a blackness, which was either owing to the Ghiljis being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed; I followed them for two kos, shooting arrows at their horses, and at length checked their speed. When five or six thousand men set out on a pillaging party, it is extremely difficult to maintain discipline. . . . A minaret of skulls was erected of the heads of these Afghans.”—*Baber*, pp. 220, 221; see also p. 225.

1842. “The Ghilji tribes occupy the principal portion of the country between Kāndahār and Ghaznī. They are, moreover, the most numerous of the Afghān tribes, and if united under a capable chief might . . . become the most powerful . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljis are so violent in their intercourse with strangers that they can scarcely be considered in the light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured . . .

“The Ghiljis, although considered, and calling themselves, Afghāns, and moreover employing the Pashto, or Afghān dialect, are undoubtedly a mixed race.

“The name is evidently a modification or corruption of *Khalji* or *Khilaji*, that of a great Turk tribe mentioned by Sherifuddin in his history of Taimūr. . . .”—*Ch. Masson, Narr. of various Journeys*, &c. ii. 204, 206, 207.

1854. “The Ghūri was succeeded by the Khilji dynasty; also said to be of Turk extraction, but which seems rather to have been of Afghān race; and it may be doubted if they are not of the Ghilji Afghāns.”—*Erskine, Bāber and Humayun*, i. 404.

1880. “As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

“Several of the Ghilji or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the northern States of Central Asia, and have been so for many centuries.”—*Races of Afghanistan*, by *Bellew*, p. 103.

Ghoul, s. Ar. *ghūl*, P. *ghōl*. A goblin, *ἔμποισα*, or man-devouring demon, especially haunting wildernesses.

c. 70. “In the deserts of Affricke yee shall meet oftentimes with fairies,* appearing in the shape of men and women; but they vanish soone away, like fantastical illusions.”—*Pliny*, by *Ph. Holland*, vii. 2.

c. 940. “The Arabs relate many strange stories about the Ghūl and their transformations . . . The Arabs allege that the two feet of the Ghūl are ass’s feet . . . These Ghūl appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghūl led them astray, and caused them to lose their way.”—*Mas’ūdī*, iii. 314 *seqq.*

(There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

c. 1420. “In exitu deserti . . . rem mirandam dicit contigisse. Nam cum circiter mediam noctem quiescentes magno mur-

* There is no justification for this word in the Latin.

1814 "The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lovely demon, whom they call the

to a vessel resembling a coffee-pot without a handle, used to drink from. But in the Bombay dialect of Hind. usage *gindi* means of tinned copper, in use there (see

1891.

Ghurry, Gurree, & Hur

so that it may and may time; also the gong on time so indicated is struck. This latter is properly *gharind*. Hence also a clock or watch; also the both part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a *ghar*. But in Anglo-Indian usage, the word is employed for an hour.

(Ancient) "The magistrate, having em

1633 "First they take a great Pot of Water . . . and putting therein a little Pot (thus) . . . having a small hole in the bottom of it, the water runs into it having filled it then they strike in a great plate of brass, or very fine metal, which struck maketh a very great sound, this

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1701 "Or un gardest une de leurs heures,

Gindy, & The original of this

1814 "The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lovely demon, whom they call the

1814 " . . . *gindis* of gold . . . *Correa, Len las, II i 218.*

1817 "At the English tables two servants attend after dinner with a *gindey* and ewer, of silver or white copper" *Notes, Or Memoirs, II 347*

1851 " . . . a tinned basin, called a *gendee* . . . *Start a wind & the Un Aqpa Valley, I 6*

Gingali, Jinjall, & *Janjāl*, a swivel or wall piece, a word of uncertain origin. It is in use with Europeans in China also.

1814 "There is but one gun in the fort, but there is much and good sniping from matchlocks and *gingals* and I saw Europeans have been wounded" *Fyziah ne, Life, II, 31*

1829 "The moment the packet heard them, they fired their *ling*, *gingalls* which kill a mile off" *Ships Memoirs, in 40*

Gingeli, Gingelly, &c. The common trade name for the seed and oil *Sesimum indicum*, & *orientale*. Here is a Hind and Mahr form *gingāl*, but most probably this also is a trade name introduced by the Portuguese.

The word appears to be *al-juljulan* which was known in Spain *al-junglin*, whence *al-jundi*, Italian *giungolino*, Portug *gingelim*, *zingulin*, &c. in the *al-jundi*. The pro-

1810 "Much grain grows here (at Zeila) . . . in great quantity, made of from olives, but from serrallino." *Portug, II, 66.*

1814 "The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lovely demon, whom they call the

1552. "There is a great amount of *gergelim*."—*Castanheda*, 24.

1599. "... Oyle of *Zezelino*, which they make of a Seed, and it is very good to cate, or to fry fish withal."—*C. Fredericke*, ii. 358.

1606. "They performed certain anointings of the whole body, when they baptized, with oil of coco-nut, or of *gergelim*."—*Gouven*, f. 39.

c. 1610. "L'achetay de ce poisson frit en l'huile de *gerelin* (petite semence comme navete dont ils font huile) qui est de tres-mauvais goust."—*Mocquet*, 232.

c. 1661. "La gente più bassa adopra un'altro olio di certo seme detto *Tolselin*, che è una specie del di setama, ed è alquanto amarognolo."—*Viag. del P. Gio. Gruber*, in *Theracot, Voyages Divers*.

1673. "Dragmes de Soussamo ou graine de *Georgeline*."—*App. to Journal d'Ant. Galtland*, ii. 206.

1675. "Also much Oil of *Sesamos* or *Jujoline* is there expressed, and exported thence."—*T. Heiden, Verwaerlyke Schipbreuk*, 81.

1726. "From Orixia are imported hither (Pulecat), with much profit, Paddy, also . . . *Gingeli*-seed Oil . . ."—*Valentijn, Chor.* 14.

"An evil people, gold, a drum, a wild horse, an ill conditioned woman, sugar-cane, *Gergelim*, a Bellale (or cultivator) without foresight—all these must be wrought sorely to make them of any good."—*Native Apophthegms translated in Valentijn, v. (Ceylon)* 390.

1727. "The Men are bedaubed all over with red Earth, or Vermilion, and are continually squirting *gingerly* Oyl at one another."—*A. Ham.* i. 128.

1807. "The oil chiefly used here, both for food and unguent, is that of *Sesamum*, by the English called *Gingeli*, or sweet oil."—*F. Buchanan, Mysore*, &c. i. 8.

1874. "We know not the origin of the word *Gingeli*, which Roxburgh remarks was (as it is now) in common use among Europeans."—*Hanbury & Flückiger*, 426.

1875. "Oils, *Jinjili* or *Til* . . ."—*Table of Customs Duties, imposed on Imports into B. India*, up to 1875.

1876. "There is good reason for believing that a considerable portion of the olive oil of . . . or the ground-nut . . . large exports of . . . several thousand tons of the sesamum seed, and ground-nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as olive oil."—*Suppl. Report on Supply of Drugs to India*, by Dr. Paul, India Office, March, 1876.

Ginger, *s.* The root of *Zingiber officinale*, Roxb. We get this word from the Arabic *zānjabūl*, *Sp. agengibre* (*al-*

zānjabūl), Port. *gingibre*, Latin *zingiber* Ital. *zenzero*, *gengivoro*, and many other old forms.

The Sanskrit name is *śringavera*, professedly connected with *śringa*, 'a horn,' from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himālaya to the extreme south,* the best is grown in Malabar, and in the language of that province (Malayālam) green ginger is called *inchi* and *inchi-ver*, from *inchi*, 'root.' *Inchi* was probably in an earlier form of the language *sīnchi* or *chīnchi*, as we find it in Canaresse still *sīnti*, which is perhaps the true origin of the Hind. south for 'dry ginger.'

It would appear that the Arabs, misled by the form of the name, attributed *zanjabīl* or *zījabīl*, or ginger, to the coast of *Zinj* or *Zanzibar*; for it would seem to be ginger which some Arabic writers speak of as 'the plant of *Zinj*.' Thus a poet quoted by Kazwini enumerates among the products of India the *shajr al-Zūnj* or *Arbor Zingitana*, along with shisham-wood, pepper, steel, &c. (see *Gilde-meister*, 218). And Abulfeda says also: "At Melinda is found the plant of *Zinj*" (*Geog.* by Reinaud, i. 257). In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting *Zinziber* with *Zinj*. We do not indeed find ginger spoken of as a product of eastern continental Africa, though Barbosa says a large quantity was produced in Madagascar, and Vart Thema says the like of the Comoro Islands.

c. A.D. 65. "Ginger (*Zingiberis*) is a special kind of plant, produced for the most part in Troglodytic Arabia, where they use the green plant in many ways, as we do rue (*ryjavori*), boiling it and mixing it with drinks and stews. The roots are small, like those of *cyperus*, whitish, and peppery to the taste and smell . . ."—*Dioscorides*, ii. cap. 189.

c. A.D. 70. "This pepper of all kinds is most biting and sharpe . . . The blacke is more kindly and pleasant . . . Many have taken Ginger (which some call *Zimbiperi* and others *Zingiberi*) for the root of that tree; but it is not so, although in tast it somewhat resembleth pepper . . . A

* "Rheede says: 'Etiam in sylvis et desertis reperitur' (*Hort. Mal.* xi. 10). But I am not aware of any botanist having found it wild. I suspect that no one has looked for it."—*Sir J. D. Hooker*.

found of Ginger is commonly well at I see
for 6 lems re . . . — *Illegible* by I. H. Hanl
xii 7

c 620-630 . . . And then in sha'll they be
given to drink of a cup of wine mixed with
the water of Zenzibell . . . — *The A. rem.*
ch lxxxi (13 84)

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12th . . . (Gingibre) (gingibre) also grows
here (at Calicut, see Quilon) and is known
by the same name of . . . after the
country — *Illegible* . . .

c 1313 . . . Giengiove . . . di . . . maniere
e . . . belled . . . e . . . e . . . e . . .
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Gingerly. . . . A coin mentioned as
passing in Arabian ports by *Illegible*
18701. We cannot trace its country
or origin.

Gingham. . . . A kind of stuff de-
scribed in the *Deeper's Dictionary* as
made from cotton yarn dyed before
being woven. The Indian gingham
was apparently sometimes of cotton
mixed with some wool or material. The
origin of the word is obscure, and has
been the subject of many suggestions.
The idea of its being passed into the
English language, it is said, was
first printed in that the chintz and

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called the term was once originating in
the Indian trade.

We find it hardly possible to accept
the derivation given by *Illegible* from
"Gingam" ville de l'Inde . . . only
a des fabriques de tissu . . . This is
also alleged, in fact in the *Lange*

b'ch . . . which states
name of Gungamp that
a that town manufactures of

gingams to which the town gives its
name. We may observe that the pro-
ductions of Gungamp are of the
du-Nord generally are of linen, a
manufacture dating from the 16th cen-
tury. If it could be shown that gin-
gam was there originally applied to

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the variegated striped and cross
have suggested the name

a correspondent of A . . .
assigns the word to an

gingha . . . a stuff which
alleges to be in use rather by Hindu

women and a name which he con-
stantly found when in judicial em-
ployment in Upper India to be used in

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"Guingham. So in some parts of the Kingdom (Portugal) they call the excrement of the Silkworm, *Bombicis excrementum*. **Guingão**. A certain stuff which is made in the territories of the Mogol. *Beirames, guingoens, Canguis, &c.* (Godinho, *Viagem da India*, 44)." Wilson gives *kindan* as the Tamil equivalent of *gingham*, and perhaps intends to suggest that it is the original of this word. The Tamil Diet. gives "*kindan*, a kind of coarse cotton cloth, striped or chequered."

c. 1567. Cesaro Federici says there were at Tana many weavers who made "*ormeani e gingani di lana e di bombazo*"—ginghams of wool and cotton.—*Ramusio*, iii. 387r.

1602. "With these toils they got to Arakan, and took possession of two islets which stood at the entrance, where they immediately found on the beach two sacks of mouldy biscuit, and a box with some *ginghams* (*guingans*) in it."—*De Conto*, Dec. IV. liv. iv. cap. 10.

1615. "Captain Cock is of opinion that the *ginghams*, both white and browne, which yow sent will prove a good commodity in the Kingdome of Shalimahis cuntry, who is a Kinge of certaine of the most westernmost ilandes of Japon . . . and hath conquered the ilandes called The Leagues."—*Letter appd. to Cock's Diary*, ii. 272.

1726. In a list of cloths at Pulicat: "*Gekeperdi Ginggangs* (Twilledginghams) Ditto *Chialones* (shaloons?)"—*Valentin, Chor.* 14.

Also

"Bore (?) *Ginggenes* driedraad."—v. 128.

1770. "Une centaine de balles de mouchoirs, de pagnes, et de *gingans*, d'un très beau rouge, que les Malabares fabriquent à Gaffanapatam, où ils sont établis depuis très longtemps."—*Raynal, Hist. Philos.* ii. 15, quoted by *Littre*.

1781. "The trade of Fort St. David's consists in longcloths of different colours, sallamporees, moores, dimities, *ginghams*, and saccatoons."—*Carraccioli's L. of Olive*, i. 5.

"*Sadras* est renommé par ses *guingans*, ses toiles peintes; et *Pulacate* par ses mouchoirs."—*Sonnerat*, i. 41.

1793. "Even the *gingham* waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger *kerseymere* (q.v.)."—*Hugh Boyd, Indian Observer*, 77.

1796. "*Guingani* are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—*Fra Paolino, Viaggio*, p. 35.

Ginseng, s. A medical root which has an extraordinary reputation in China as a restorative, and sells there

at prices ranging from six to 400 dollars an ounce. The plant is *Aralia Ginseng*, Benth. (N. O. *Araliaceae*). The second word represents the Chinese name *Jên-Shên*. In the literary style the drug—is called simply *Shên*. And possibly *Jên* (or 'Man') has been prefixed on account of the forked rudish, man-like aspect of the root. European practitioners do not recognize its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of *Panax quinquefolium*, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya, *A. Pseudo-Ginseng*, Benth. *Ginseng* is first mentioned by Alv. Semedo (Madrid, 1642).

Giraffe, s. English, not Anglo-Indian. Fr. *girafe*, It. *giraffa*, Sp. and Port. *girafa*, old Sp. *azorafa*, and these from Ar. *al-zarāfa*, a camelopard. The Pers. *surāpā*, *zurnāpā* seems to be a form curiously divergent, of the same word, perhaps nearer the original. The older Italians sometimes make *giraffa* into *seraph*. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word *zāmār*, rendered in the English Bible '*chamois*,' is translated *καμηλοπαρδάλεις*; and so also in the Vulgate *camelopardalis*. We quote some other ancient notices of the animal, before the introduction of the word before us:

c. B.C. 20. "The animals called *camelopards* (*καμηλοπαρδάλεις*) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers."—*Diodorus*, ii. 51.

c. A.D. 20. "*Camelopardals* (*καμηλοπαρδάλεις*) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump . . . It is not, however, a wild animal, beast; for it is position."—*Strabo*, DK. A. V. I. IV. § 10. D. I. by *Hamilton and Falconer*.

c. A.D. 210 Athenaeus, in the description

1271 "In the month of Jumada II a

c. A.D. 220

"L'orient nous a apporté, sous le nom de Giraffe, un animal qui se ressemble à un chameau, mais qui est plus grand et plus robuste. Il a le cou très long et la tête basse. Il est d'un gris brun et a des taches brunes sur le cou et sur le corps."

1272 "L'orient nous a apporté, sous le nom de Giraffe, un animal qui se ressemble à un chameau, mais qui est plus grand et plus robuste. Il a le cou très long et la tête basse. Il est d'un gris brun et a des taches brunes sur le cou et sur le corps."

c. 330 "These also presented among which besides other things a species of animal, of nature both ordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower like spots. Its hinder parts and the flanks were low, and like

1274 "Mais il n'est pas si grand que le chameau, et il a le cou plus long. Il est d'un gris brun et a des taches brunes sur le cou et sur le corps."

1275 "Vili in Kades (Cairo) animal giraffan nomine, in anteri et parte multum elevatum, longissimum collum habens. Ita ut de tecto domus communis altitudine comedere possit. Lætero ita denotum est

1276 "L'orient nous a apporté, sous le nom de Giraffe, un animal qui se ressemble à un chameau, mais qui est plus grand et plus robuste. Il a le cou très long et la tête basse. Il est d'un gris brun et a des taches brunes sur le cou et sur le corps."

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from the most prominent feature of its body, the long necked name of camelopardalis."—Hist. nat. Aeth. p. 27.

c. 910 "The most common animal in those countries is the giraffe (sarafa) some consider its origin to be a variety of the camel; others say it is owing to a union of the camel with the panther, others in short that it is a particular and distinct species, like the horse, the ass, or the ox.

low that it is with short legs," &c. &c.—Mans. l. 1. 3.

c. 123 "L'orient nous a apporté, sous le nom de Giraffe, un animal qui se ressemble à un chameau, mais qui est plus grand et plus robuste. Il a le cou très long et la tête basse. Il est d'un gris brun et a des taches brunes sur le cou et sur le corps."

Christian church, commonly used on the Bengal side of India from Port. church, itself an corruption of church. Khin (c. 1750) speaking of the Portuguese at Hongky, says they called their place of worship Khin (c. 1750, vii. 211). No doubt Khin as well as

igreja, is a form of *ecclesia*, but the superficial resemblance is small, so it may be suspected that the Musulman writer was speaking from book-knowledge only.

Goa, n.p. Properly *Gowa*, and (Mahr.) *Goven*. The famous capital of the Portuguese dominion in India since its capture by Albuquerque in 1510. In earlier Eastern history and geography the place appears under the name of **Sandābūr** (Sundāpūr?), q.v.

Gowā or *Kura* was an ancient name of the southern Konkani (see in *H. H. Wilson's Works, Vishnu Purana*, ii. 161, note 20). We find the place called by the Turkish Admiral Sidi 'Ali **Gowai-Sandābūr**, which may mean "Sandābūr of Gowa."

1391. In a copper grant of this date (S. 1313) we have mention of a chief city of Konkani (see *Concan*) called **Gowa** and **Gowāpūra**. See the grant as published by Major Legrand Jacob in *J. Bo. Br. R. As. Soc.* iv. 107. The translation is too loose to make it worth while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from *Turushkas*, i.e.,

We know settlers at Hunāwar had taken the place about 1344.

1510 (but referring to some years earlier). "I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called **Goga**. . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called **Savain**, who has 400 mamelukes, he himself being also a mameluke."—*Varthema*, 115-116.

c. 1520. "In the Island of *Tissoury*, in which is situated the city of **Goa**, there are 31 aldeas, and these are as follows. . . ."—*In Archiv. Port. Orient.*, fascic. 5.

c. 1531. "At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Malediction! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Padshāh, you shall be driven not only from Hormuz, but from **Diu** and **Gowa** too!'—*Sidi 'Ali Kapudān*, in *J. Asiat.*, Ser. I., tom ix. 70.

1602. "This island of **Goa** is so old a place that one finds nothing in the writings of the Canarās (to whom it always belonged) about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: 'Let us go and take our ease among the cool shades of **Goa mont**,' which in the old language of the country means 'the cool fertile land.'—*Couto*, IV. x., cap. 4.

1648. "All those that have seen *Europe* and *Asia* agree with me that the Port of **Goa**,

the Port of *Constantinople*, and the Port of *Toulon*, are three of the fairest Ports of all our vast continent."—*Tavernier*, E.T., ii. 74.

Goa Plum. The fruit of *Parinarium excelsum*, introduced at Goa from Mozambique, called by the Portuguese **Matomba**. "The fruit is almost pure brown sugar in a paste" (*Birdwood*, MS.).

Goa Potato. *Dioscorea aculeata* (*Birdwood*, MS.).

Goa Powder. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smarters like the cutting of a knife. It is obtained from *Andira Araroba* (N. O. *Leguminosae*), a native (we believe) of S. America. The active principle is Chrysophanic acid (*Comm.* from Sir G. Birdwood).

Goa Stone. A factitious article which was in great repute for medical virtues in the 17th century. See quotation below from Mr. King. Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1673. "The *Paulistines* enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothecary's Shop well furnished with Medicines, where *Gasper Antonio*, a Florentine, a Lay-Brother of the Order, the Author of the **Goa-Stones**, brings them in 50,000 *Yrephins*, by that invention Annually; he is an Old Man, and almost Blind."—*Fryer*, 149-150.

1711. "**Goa Stones** or *Pedra de Gasper Antonio*, are made by the Jesuits here: They are from ½ to 8 Ounces each; but the Size makes no Difference in the Price: We bought 11 Ounces for 20 *Ruppes*. They are often counterfeited, but 'tis an easy Matter for one who has seen the right Sort, to discover it . . . *Manoock's Stones*, at Port St. George come the nearest to them . . . both Sorts are deservedly cried up for their Virtues."—*Lockyer*, 298.

1867. "The **Goa-Stone** was in the 16th (2) and 17th centuries as much in repute as the *Bezzar*, and for similar virtues; . . . It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning . . . So precious was it esteemed that the great-nationally carried it about with them in a casket of gold filigree."—*Nat. Hist. of Gems*, by C. W. King, M.A., p. 255.

Godavery, n.p. Skt. *Godārīrī*, 'giving knowledge.' Whether this name

quasi debaixo do chão" ("almost under ground"), but this is seldom the case.

1552. "... and ordered them to plunder many godowns (*godoes*) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal."—*Castanheda*, iii. 276-7.

1561. "... Godowns (*Godões*), which are strong houses of stone, having the lower part built with lime."—*Correa*, II. i. 236.

(These two quotations both refer to events in 1511.)

1570. "... but the merchants have all one house or *Magazon*, which house they call *Godon*, which is made of bricks."—*Cæsar Frederike*, in *Hak*.

1585. "In the Palace of the King (at Pegu) are many magazines both of gold and of silver. . . . Sandalwood, and lign-aloes, and all such things, have their *gottons* (*gottoni*), which is as much as to say separate chambers."—*Gasparo Balbi*, f. 111.

1613. "As fortalezas e fortificações da Malaya ordinariamente erão aedifícios de matte entayado, de quo havia muytas casas e armenyas ou *godoes* que são aedifícios sobterraneos, em quo os mercadores recolhem as roupas de Choromandel per il perigo do fogo."—*Godinho de Eredia*, 22.

1615. "We paid Jno. Dono 70 *taies* or plate of bars in full payment of the fee symple of the *gadonge* over the way, to westward of English howse, whereof 100 *taies* was paid before."—*Cocks*, i. 39.

1634.

"Virão das ruas as secretas minas

Das abrazadas casas as ruínas,
E das riquezas os *guddes* desertos."

Malacca Conquistada, x. 61.

1680. "Rent Rowle of Dwelling Houses, Goedowns, etc., within the Garrison in Christian Town."—In *Wheeler*, i. 253-4.

1683. "I went to ye Bankshall to mark out and appoint a Plat of ground to build a Godown for ye Honble. Company's Salt Petre."—*Hedges (MS.)*, March 5.

1696. "Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a godown within the walls:—it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals."—*Official Memorandum in Wheeler*, i. 303.

1809. "The Black Hole is now part of a godown or warehouse: it was filled with goods, and I could not see it."—*Ld. Valentia*, i. 237.

1880. "These 'Godowns' . . . are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable."—*Miss Bird's Japan*, i. 264.

Goglet, Guglet, s. A water-bottle; usually earthenware, of globular body with a long neck, the same as what is called in Bongal more commonly a *Sur-āhi* (see *Serai*, b). This is the usual form now; the article described by *Linschoten* and *Pyrard*, with a sort of culender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. *gorgoleta*, the name of such a vessel. The French have also in this sense *gargoulette*, and a word *gargouille*, our mediæval *gurgoyle*; all derivations from *gorga*, *garga*, *gorge*, 'the throat,' found in all the Romance tongues.

Tom Cringle shows that the word is used in the W. Indies.

1598. "These cruses are called *Gorgoleta*."—*Linschoten*, 60.

1599. In *Dubry*, vii. 28, the word is written *Gorgolane*.

c. 1610. "Il y a une pièce de terre fort delicate, et toute percée de petits trous faconnez, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela *gargoulette*: l'eau n'en sorte que peu à la fois."—*Pyrard de la Val*, ii. 43.

1618. "They all drink out of *Gorgelanes*, that is out of a Pot with a Spout, without setting the Mouth thereto."—*T. Van Spilbergen's Voyage*, 37.

c. 1670. "Quand on est à la maison on a des *Gourgoulettes* ou aiguïères d'une certaine pierre poreuse."—*Bernier* (ed. Amst.) ii. 214.

1688. "L'on donne à chacun de ceux que leur malheur conduit dans ces saintes prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle *Gurguleta*, aussi plein d'eau pour boire."—*Dillon, Rel. de l'Inquisition de Goa*, 135.

c. 1690. "The Siamese, Malays, and Macassar people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and those other receptacles for water to drink called *Gorgelette*, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldive cocos."—*Rumphius*, I. iii.

1698. "The same way they have of cooling their Liquors, by a wet cloth wrapped about their *Gurgulets* and *Jars*, which are vessels made of a porous Kind of Earth."—*Fryer*, 47.

1726. "However, they were much astonished that the water in the *Gorgolets* in that tremendous heat, especially out of doors, was found quite cold."—*Valentijn*, *Choro*. 59.

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Das alvaradas e das as minas,
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Disappellente la Gouldrins."—*Pyramid de Lal.* ii. 3.

Googul, s. Hind. *gugul* (Sansk. *guggula* and *guggulu*). The aromatic gum-resin of the *Balsamodendron Mukul*, Hooker (*Amprisa agallocha*, Roxb.), the *mukl* of the Arabs, and generally supposed to be the *bellium* of the ancients. It is imported from the Beyla territory, west of Sind (see Bo. Govt. Selections (N.S.), No. xvii., p. 326). See **Bdellium**.

1525. (Prices at Cambay). "Gugall d'orumuz (the maund), 16 *fidcas*."—*Lem-brança*, 43.

1813. "Gogul is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships."—*Milburn*, i. 137.

Goojur, n.p. II. *Gūjar* (Skt. *Gurjara*). The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Delhi territory and the Doab they were formerly notorious for thieving propensities; and they are never such steady and industrious cultivators as the *Jats*, among whose villages they are so largely interspersed. In the Punjab they are Mahomedans. Their extensive diffusion is illustrated by their having given name to Gujarāt (see **Goozerat**) as well as to *Gujrāt* and *Gujānālā* in the Punjab. And during the last century a great part of Sahārunpūr District in the Northern Doab was also called *Gujrāl* (see *Elliot's Races*, by Beames, i. 99, *seqq.*).

Goolail, s. A pellet-bow; P. Hind. *ghuliel*.

In Shakspeare we have Sir Toby exclaiming: "O for a stone-bow to hit him in the eye!" and in Beaumont and Fletcher:

1611.

"Children will shortly take him for a wall,
And set their stone-bows in his forehead."
A King and No King, V . .

Goolmaul, and sometimes **Goolmool**, s. A muddle, confusion. Hind. *gul-māl karnā*, to make a mixture or mess.

Goont, s. Hind. *gūnth* and *gūth*. A kind of pony of the N. Himālayas, strong but clumsy.

c. 1590. "In the northern mountainous districts of Hindustan, a kind of small but strong horses is bred, which is called *gut*;

and in the confines of Bengal, near Kūch, another kind of horses occurs, which rank between the *gut* and Turkish horses, and are called *Tanghan* (see *Tangan*); they are strong and powerful."—*Āin*, i. 183.

1609. "On the further side of *Ganges* lyeth a very mighty Prince, called *Raiaw Rodorow*, holding a mountainous Countrey . . . thence cometh much Muske, and heere is the great breed of a small kind of Horse, called *Gunts*, a true travelling scale-cliffe beast."—*W. Finch in Purchas*, i. 438.

1831. "In Cashmere I shall buy, without regard to price, the best ghounte in Tibet."—*Jacquemont's Letters*, L. T., ii. 12.

Gooroo, s. Hind. *gurū*, from Sansk. *guru*; a spiritual teacher, a (Hindu) priest.

(Ancient.) "That brahman is called *guru* who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—*Manu*, ii. 112.

c. 1550. "You should do as you are told by your parents and your *Guru*."—*Rāmāyana* of Tulsi Dās, by Growse (1878), 43

1626 "There was a famous Prophet of the Ethniks, named *Goru*."—*Purchas, Pilgrimage*, 320.

1700. ". . . je suis fort surpris de voir à la porte . . . le Pénitent au collier qui demandoit à parler au Gourou."—*Lettres Edif.*, x. 95.

1810. "Persons of this class often keep little schools . . . and then are designated *gooroo*s; a term implying that kind of respect we entertain for pastors in general."—*Williamson*, V. M., ii. 317.

1822. "The Adventures of the *Gooroo Paramartan*: a tale in the Tamul Language" (translated by B. Babington from the original of Padie Beschi, written about 1720-1730), London.

1867. "Except the *guru* of Bombay, no priest on earth has so large a power of acting on every weakness of the female heart as a Mormon bishop at Salt Lake."—*Dixon's New America*, 330.

Goorul, s. II. *gural*; the Himalayan chamois; *Nemorhoedus Goral* of Jerdon.

Goozerat, **Guzerat**, n.p. The name of a famous province in Western India, Skt. *Gurjara* गुर्जरा, Prakrit forms *gūjara* or *gūjara*, taking its name from the *Gūjar* tribe (see **Goojur**). The name covers the British districts of Surat, Broach, Kaira, Panch Mahals, and Ahmedābād, besides the territories of the Gaekwar of Baroda (see **Guicowar**) and a multitude of native States. It is

1826. "I found a lonely cottage with a light in the window, and being attired in the habit of a *gossain*, I did not hesitate to request a lodging for the night."—*Panduranghari*, 399.

Gosbeck, Cosbeague, s. Besides what the quotations indicate we can say nothing. The word suggests some form like *Chāzi-Beg*; but we cannot trace it. It is spoken of in Persia (at Gombroon and elsewhere).

c. 1630. "The *Abassee* is in our money sixteen pence; *Larree* ten pence; *Mamoo-dee* eight pence; *Shahce* four pence; *Mamoo* two pence; *Bistee* two pence; *Siddce* beg one penny; single *Cozbog* one half-penny; *Fluces* are ten to a *Cozbog*."—*Sir T. Herbert*, ed. 1638, p. 231.

1673. "A Banyan that seemingly is not worth a *Gosbeck* (the lowest coin they have).—*Fryer*, 113. See also, pp. 313, 407.

"10 *Cosbeagues* is 1 *Shahce*; 4 *Shahces* is one *Abassee* or *Idr*."—*Id.* 211.

1711. "10 *Coz* or *Pice*, a Copper Coin, are 1 *Shahce*."—*Lockyer*, 241.

1727. "1 *Shahce* is... 10 *Ganz* or *Cosbogs*."—*A. Ham.*, ii. 311.

1752. "10 *cozbaugues* or *Pico* (a Copper Coin) are 1 *Shatree* (read *Shahce*).—*Brooks*, p. 37.

See also in *Hanway*, vol. i. p. 292, *Kazbegie*.

1823. "A *tomani* contains 100 *mamoodies*; a new *abassee*, 2 *mamoodies* or 4 *shakees*;... a *shakee*, 10 *coz* or *cozbaugues*, a small copper coin."—*Milburn*, 2nd ed., p. 93.

Gosha, adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman is secluded, and cannot appear in public. It is short for *gosha-nishin* (Pers.), 'sitting in a corner;' and is much the same as *parda-nishin* (v. *purdani-sheen*).

a. Gour, s. Hind. *gaur* and *gauri* *gāi* (but not in the dictionaries). The great wild ox *Gavæus Gaurus*, Jerd., the same as *Bison* (q. v.).

1806. "They erect strong fences, but the buffaloes generally break them down. They are far larger than common buffaloes. There is an account of a similar and called the *Gore*; one distinction between it and the buffalo is the length of the horn."—*Elphinstone in Life*, i. 156.

b. Gour, s. Properly *Can. gaud, gaur, gauda*. The head man of a village and the Canarese-speaking country; or as corresponding to *patel* (see *il*) or to the *Zemindar* of Bengal.

c. 1800. "Every *Tehsildar* is out in villages to the *Gours* of farmers."—*In Munro's Life*, iii. 92.

c. Gour, n.p. *Gaur*, the name of the medieval capital of Bengal, which is immediately south of the modern station of Malda, and the traces of which, with occasional *Mahommedan* buildings, extend over an immense area chiefly covered with jungle. Its name is a form of the ancient *Gau* meaning (it is believed) 'the count of sugar,' a name applied to a large part of Bengal, and specifically to the portion where these remains lie. It was the residence of a Hindu dynasty, the *Senas*, at the time of the early *Mahommedan* invasions, and was popularly known as *Lakṣnāoti*; but the reigning king had transferred his seat to *Nadiya* (70 m. above Calcutta) before the actual conquest of Bengal in the last years of the 12th century. *Gaur* was afterwards the residence of several *Mussalman* dynasties.

1536. "But *Xercanor** after his success advanced along the river till he came before the city of *Gouro* to besiege it, and ordered a lodgment to be made in front of certain *varandas* of the King's Palace which looked upon the river; and as he was making his trenches certain *Rumis* who were resident in the city, desiring that the King should prize them highly (*d'elles ficesse cabedal*) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them."—*Correa*, iii. 720.

1553. "The chief city of the Kingdom (of Bengal) is called *Gouro*. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height... the streets are so thronged with the concourse and traffic of people... that they cannot force their way past... a great part of the houses of this city are stately and well-wrought buildings."—*Barros*, IV. ix. cap. 1.

1586. "From *Patanav* I went to *Tanda* which is in the land of the *Gouren*. It hath in times past been a kingdom. It is now subdued by *Zelabdin Echebar*. . . ."
R. Fitch in *Hakluyt*, ii. 359.

1633. "I went to see ye famous Ruins of a great City and Pallace called *GOWRE*. . . we spent 3½ hours in seeing ye ruines especially of the Pallace which has been . . . in my judgment considerably bigger and more beautifull than the Grand Seigneur's *Seraglio* [at Constantinople or any other

* i.e. *Sher Khān Sur*, afterwards King of *Hindostan* as *Sher Shāh*.

Palace that I have seen in
Helfa, May 10.

Governor's Straits, n p
the name applied by the

1611. "The Governor sailed from Manila
in March of this year with 10 galleons and
2 galleys. . . . Arriving at the Straits of
Singapore . . . and passing by a new
strait which since has taken the name of

Tarajong being on the Continent, is the
entrance of the Straights of Singapore
by which the sea runs into the Straights
of Governadores, the largest and easiest
Passage into the China Sea."—*A. Hall*
II. 122.

1611. "Singapore Strait, called Governor
Strait, or New Strait, by the French and
Portuguese"—*H. Burgh*, 5th ed., II. 261.

Gow, Gaou, n. Dakh. H. *gou*. An
ancient measure of distance measured
in S. India and Cey
Island, where the
the measure is a mea
English miles. It is Pali *gauti*, one
quarter of a *yojana*, and that again is
the Sansk. *gauti* with the same mean-

1676. "They measure the distance of
places in India by Gos and Cotes. A Gos
is about 4 of our common leagues, and a
Cote is one league. —*Tavernier*, L. T.,
II. 30.

1676. "The distance between the two
islands is about 400 miles, but on the whole the average may
be taken under four miles."—*Tavernier*
Ceylon, 4th ed., I. 467.

Grab. n. This name, now almost

of etymology which works from inner
consciousness would probably say
"This term has always been a puzzle
to the English in India. The fact is
that it was a kind of vessel much used
in all
" But

The Rev Howard Malcolm, in a
glossary attached to his *Treatise*, defines
it as "a square-headed Arab vessel."

tion, but the explanation is probably
modern and incorrect. The *gauti*
with which the *gou* is correlated,
appears etymologically to be a joking

the word seems, beyond question, to
have been an Arab name for a vessel.
The proper word is Arab *ghaut*, a
vessel, though adopted into Malatti

1181. "A vessel of our merchants . . . making sail for the city of Tripoli (which God protect) was driven by the winds on the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a gharāb from Tripoli . . . which took and plundered the crew, and seized all the goods on board the vessel."—*Arabic letter from Ubaldo, Archbishop and other authorities of Pisa, to the Almohad Caliph Abu Yak'ub Yusuf in Amari, Diplomi Arabi*, p. 8.

The Latin contemporary version runs thus:

"Cum quidam nostri cari cives de Sicilia cum carico frumenti ad Tripolim venirent, ad portum dictum Macri deventerunt; ibique aqua deficiente, et cum pro ea auriendā irent, Barbarosi non permiserunt eos . . . nisi prius eis de frumento venderent. Cumque inviti eis de frumento venderent galca vestra de Tripoli armata," &c.—(*Ibid.*, p. 269.)

c. 1200. Ghurāb, Cornix, Corvus, galea. Galea, Ghurāb, Gharbān. — *Vocabulista Arabico* (from Riccardian Library), publ. Florence, 1871, pp. 148, 404.

1343. "Jalansi . . . sent us off in company with his son, on board a vessel called al-'Ukairi, which is like a ghorāb, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot."—*Ibn Batuta*, iv. 59.

1554. In the narrative of Sidi 'Ali Kapudān, in describing an action that he fought with the Portuguese near the Persian Gulf, he says the enemy's fleet consisted of 4 barques as big as carracks (q. v.), 3 great gharābs, 6 Karīwals (see Caravel) and 12 smaller gharābs or galliots (see Gallevat) with oars.—*In J. Asiat.*, Ser. I., tom. ix., 67-68.

1660. "Jani Beg might attack us from the hills, the ghrābs from the river, and the men of Sihwān from the rear, so that we should be in a critical position."—*Mohammed Masum*, in *Elliot*, i. 250. The word occurs in many pages of the same history.

1690. "Galera . . . ab Arabibus tam Asiaticis quam Africanis vocatur. . . . Ghorāb, i.e. Corvus, quasi piceā nigredine, rostro extenso, et velis remisque sicut alis volans galera: unde et Vlachō Graece dicitur Mēaava."—*Hyde, Note on Peritsol*, in *Synt. Dissert.* i. 97.

1763. "Our Factors, having concerns in the cargo of the ships in this Road, loaded two Grobs and departed."—*Fryer*, 153.

1727. "The Muskat War . . . obliges five or six Ships, besides small Frigates and Grabs of War."—*A. Ham.*, i. 250.

* From Amari's Italian version.

1750-52. "The ships which they use of against their enemies are goerabbs by the Dutch, and grabbs English, have 2 or 3 masts, and are like our ships, with the same sort of rig only their prows are low and sharp galleys, that they may not only place cannons in them, but likewise in case of emergency for a couple of oars, to push grabb on in a calm."—*Olof Toreen, Voy.* 205.

c. 1754. "Our E. I. Company had had (Bombay) one ship of 40 guns, one of one Grab of 18 guns, and several other vessels."—*Ives*, 43.

Ives explains "Ketches, which they call grabbs." This shows the meaning already changed, as no galley could carry 18 guns.

c. 1760. "When the Derby, Captain Ansell, was so scandalously taken by a few of Angria's grabbs."—*Grose*, i. 81.

1763. "The grabbs have rarely more than two masts, though some have three; those of three are about 300 tons burthen; but the others are not more than 150: they are broad in proportion to their length, narrow where instead of bows they have a prow, projecting like that of a Mediterranean galley."—*Orme* (reprint), i. 408-9.

1810. "Here a fine English East India-man, there a grab, or a dow from Arabia."—*Maria Graham*, 142.

"This Grab (*sic*) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave."—*Elphinstone*, in *Life*, i. 232.

1872. "Moored in its centre you saw some 20 or 30 gharābs (grabbs) from Maskat, Baghlahs from the Persian Gulf, Kotiyahs from Kach'h, and Pattimars or Batelas from the Konkan and Bombay."—*Burton, Sind Revisited*, i. 83.

Gram, s. This word is properly the Portuguese grão, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (*Cicer arietinum*, L.) which is the most general grain—(rather pulse-) food of horses all over India, called in Hind. chana. It is the Ital. cece, Fr. pois chiche, Eng. chick-pea or Egypt. pea, much used in France and S. Europe. This specific application of grão is also Portuguese, as appears from Bluteau. The word gram is in some parts of India applied to other kinds of pulse, and then this application of it is recognized by qualifying it as Bengal gram. See remarks under Calavance. The plant exudes oxalate of potash, and to walk through a gram-shoe-leather. The natives collect the acid.

1702. ". . . he confesses . . .

from Grasse which they call
(in Orissa),—*R. Fitch*, in *Hall*

Their manufactories (about Bala-
Silk, and Silk and
and of Herba (a Sort
they make *Ginghams*,
Other Goods for Export

Narrative, 83

1793. "gram, which it is not cus-
tomary to give to bullocks in the Carnatic."
—*Dirom's Narrative*, 97

ation —*A Hall*, 397

1813 Malburn, in his List of Bengal
Piece Goods has Herba *Tafatias* (u 221)

11 " " " "

1843 "By an old Indian I mean a
man full of curry and of bad Hindustani,
with a fat liver and no brains, but with a
self-sufficient idea that no one can know
India except through long experience of

Hindustani, but *ghasiyara* by those
aspiring to purer language. The
former term appears in *Williams's*
V V (1810) as *gaushet* (186) the
latter in *Jacquemont's Correspondence* 74

anheda (1802) "gave him a
horse and a boy to attend to it and a
female slave to see to its fodder"—
M 38

Grandonic V Grunthum and
Sanskrit.

1789 "an Horsekeeper and Grass-
cutter at two pagodas"—*Munro's Narr* 23

c 1567
which is a
among the
man —*Cat*

1585 "Great store of the cloth which are at their duties in the plains

We do not know the origin of the phrase. In the *Slang Dictionary* it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use.

Since the preceding sentences were written we have seen in *Notes and Queries*, ser. vi., vol. viii., Nov. 24th, 1883, several communications on this phrase. We learn from these that in *Moor's Suffolk Words and Phrases*, *Grace-Widow* occurs with the meaning of an unmarried mother. Corresponding to this also it is stated, is the N. S. (?) or Low German *gras-wedewe*. The Swedish *Gränsinka* or *-enka* also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haecke-wedewe*, from *haecken*, 'to feel strong desire' (to 'hanker'). And so it is suggested *gränsenka* is contracted from *grädesenka*, from *gradij*, 'esuriens' (greedy in fact). In Danish Dict. *græsenka* is interpreted as a woman whose betrothed lover is dead. But the German *Stroh-Wittwe*, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that grass-widow is a corruption of the kind suggested. A friend mentions that the masc. *Stroh-Wittwer* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows.

1878. "In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a Grass-widower, his wife being at home) had taken between them."—*Life in the Alfussil*, ii. 99-100.

1879. The Indian newspaper's "typical official rises to a late breakfast—probably on herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a grass-widow, with whom he has a tête-à-tête tiffin, where 'pegs' alternate with champagne."—*Sinla Letter in Times*, Aug. 16th.

1880. "The Grass-widow in Nephelococcygia."—*Sir Ali Babi*, 189.

"Pleasant times have these Indian grass-widows!"—*The World*, Jan. 21st, 13.

Grassia, s. *Grās* (said to mean 'a mouthful') is stated by Mr. Forbes in the *Rās Mālā* to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given

for subsistence to cadets of chieftains' families. Afterwards the term *grās* was also used for the black-mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of *grassia*, originally an honourable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber" (*Op. cit.*, Bk. iv., ch. 3).

c. 1665. "Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme Gratiates, sont presque tous Voleurs."—*Therrenot*, v. 42.

1808. "The *Grasias* have been shewn to be of different Sects, Casts, or families, viz., 1st, Colees and their Collaterals; 2nd, Rajpoots; 3rd, Syed Mussulmans; 4th, Mole-Islams or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called *Grassias*."—*Drummond, Illustrations*.

1813. "I confess I cannot now contemplate my extraordinary deliverance from the *Gracia* machinations without feelings more appropriate to solemn silence, than expression."—*Forbes, Or. Mem.* iii. 393.

1819. "*Grassia*, from *Grass*, a word signifying 'a mouthful.' This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor."—*Macmurdo, in Tr. Lit. Soc. Bo.*, i. 270.

Grave-digger. See *Beejoo*.

Green Pigeon. A variety of species belonging to the sub-fam. *Treroninae*, and to genera *Treron*, *Circopus*, *Osmotreron*, and *Sphenocercus*, bear this name.

The three first following quotations show that these birds had attracted the attention of the ancients.

c. 180. "Daimachus, in his History of India, says that pigeons of an apple-green colour are found in India."—*Athenæus*, ix. 51.

c. A.D. 250. "They bring also greenish (ὀχράς) pigeons which they say can never be tamed or domesticated."—*Adrian, De Nat. Anim.*, xv. 14.

"There are produced among the Indians . . . pigeons of a pale green colour (χλωρόπτεροι); any one seeing them for the first time, and not having a knowledge of ornithology, would say the bird was a parrot and not a pigeon. They have legs and bill in colour like the partridges of the Greeks."—*Ibid.*, xvi. 2.

176

1823. "I saw a great number of pea-fowl,

days was called by a peculiar name.
See Reinol

Gribble, s. A graphin or grapnel
Lascar's language (Roebuck)

Gruff, adj. Applied to bulky goods.
Probably the Dutch *grof*, 'coarse'

1779 "Which by causing a great export
of rice enhances the price of labour, and
consequently of all other gruff, i.e. goods
and raw silk. — In *Louj*, 171

1765 "also *foulesu jar*, lump *ja jar*,

to us There was an Admiral Griffin
who commanded in the Indian seas
from Nov 1746 to June 1749 and

42

Grunth, s. Panjābi *Granth* from
Sansk *grantha*, 'a book' 'The Book,'

Scripture of the Sikhs, con-
taining the hymns composed or com-

posed by their leaders from Nannak
(1469—1539) onwards. The *Granth*

has been translated by Dr. Trumpp,
and published, at the expense of the
Indian Government

at Madras (see *Boyd*, below)

Two references below indicate the
parallel terms formerly used by the
Portuguese at Goa, and by the Dutch
in the Archipelago

1794. "As I am little
unfledged Griffin, according
to the phrase here" (Madras, 177

1817 "The fame of Nannak's book was
diffused. He gave it a new name, *Kirtan*."
—*Mull's Hist*, ii. 377.

1807 "It seems really strange to a
Griffin—the cant word for a European

1836 "I often tire myself, rather
than wait for their dawdling" but Mr
Staunton laughs at
'Griffin,' and says I
patience and save my
front *Madras*, 38.

granth (vide *Grunth*) A sort of native
chaplain attached to Sikh regiments.

and
than
—*Ibi*
185

ous Euro-
during the
The term
aracter in
were written.

1600. "In these verses is written, in a particular language, called *Gerodam*. their Philosophy and . . . Bramens study and r . . . over India."—*Lucena, Vida do Padre F. Xavier*, 95.

1646. "Cette langue correspond à la nostre Latine, parceque les seules Lettres l'apprennent; il se nomment *Guirindana*."—*Barretto, Rel. de la Prov. de Malabar*, 257.

1727. ". . . their four law-books, *Soma Vedam, Urukku Vedam, Edirvarna Vedam*, and *Adir Vedam*, which are all written in the *Guirindams*, and are held in high esteem by the Bramins."—*Valentijn, v. (Ceylon)*, 399.

"*Girandam* (by others called *Kerendum*, and also *Sanskrits*) is the language of the Bramins and the learned."—*Ibid.*, 386.

Guana, s. Or Iguana. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling genera in the new Indies, to the old. The great lizards, sometimes called *guanas* in India, are apparently monitors. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name *guana* is often applied in India is really called in Hindi *goh* (Skt. *godhā*), Singhalese *goyā*. The true *iguana* of America is described by Oviedo in the first quotation under the name of *iuana*.

c. 1535. "There is in this island an animal called *Iuana*, which is here held to be amphibious (*neutrale*), i.e. doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well . . . It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length . . . And the animal, formed as I have described, is much better to eat than to look at," etc.—*Oviedo, in Ramusio*, iii. f. 156v, 157.

c. 1550. "We also used to catch some four-footed animals called *iguane*, resembling our lizards in shape . . . the females are most delicate food."—*Girolami Benconi*, p. 140.

1634. "De *Lacertae* quādam specie, *Incolis Liguana*. Est . . . genus venenosissimum," etc.—*Jac. Bontii, Lib. v. cap. 5*, p. 57. (See *Gecko*.)

1673. "*Guiana*, a Creature like a Crocodile, which Robbers use to lay hold on by their Tails, when they clamber Houses."—*Fryer*, 116.

1681. Knox, in his *Ceylon*, speaks of two creatures resembling the Alligator—one

called *Koöbera guion*, 5 or 6 feet long, and not eatable; the other, called *tollaguion*, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose is the same with that which in the W. Indies is called the *guiana*" (pp. 30, 31). The names are possibly Portuguese, and *Koöberaguion* may be *Cobra-guana*.

1701. "The *Guano* is a sort of Creature, some of which are found on the land, some in the water . . . stewed with a little Spice itake make good Broth."—*Funnel in Dampier*, iv. 51.

1711. "Here are Monkeys, *Gaunas*, *Lissards*, large Snakes, and Alligators."—*Lockyer*, 47.

1780. "They have here an amphibious animal called the *guana*, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—*Munro's Narrative*, 36.

c. 1830. "Had I known that I was dining upon a *guana*, or large wood-lizard, I scarcely think I would have made so hearty a meal."—*Tom Cringle* (ed. 1863), 178.

1879. "Captain Shaw asked the Imaum of one of the mosques of Malacca about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those which came up the river became *iguanas*."—*Bird, Golden Chersonese*, 200.

1881. "The chief of *Mudhol State* belongs to the *Bhonslá* family . . . The name, however, has been entirely superseded by the second designation of *Ghorpade*, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a *ghorpad* or *iguana*."—*Imperial Gazetteer*, vi. 437.

1883. "Who can look on that anachronism, an *iguana* (I mean the large monitor which Europeans in India generally call an *iguana*, sometimes a *guano*!) basking, four feet long, on a sunny bank . . ."—*Tribes on My Frontier*, 36.

Guardafui, Cape, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so-called by them as meaning 'Take you heed!' (*Gardez-vous*, in fact). But this is etymology of the species that so confidently derives 'Bombay' from *Boa Bahia*. Bruce again (see below) gives dogmatically an interpretation which is equally unfounded.

We must look to history, and not to the 'moral consciousness' of any body. The country adjoining this horn of Africa, the *Regio Aromatum* of the

atched
land of
er, and
ardafu,
Africa

is end of
W & W,
eighth,

(or according to the Egyptian pronun-
ciation (*ard-Hafu*) i.e. Guardafui

from thence true west to Kardafun. —
Sidi Ali Kapuddin, *The Mohit*, in *J. A. Soc.*
Den., v. 464

"You find such whirlpools on the
coasts of Kardafun. — The same, in
his narrative, *Jour. As*, Ser. I. tom. ix
p. 77

af'a, 'pleasant odours.' It would then
be the equivalent of the ancient *Regi-*
monitum. This is tempting, but very
questionable. We should have men-
tioned that Guardafui is the site of the
mart and Promontory of the Spices
described by the author of the *Periplus*
as the furthest point and abrupt ter-
mination of the continent of *Barbarice*
(or Eastern Africa), towards the Orient
(τὸ τῶν Ἀρωμάτων ἐμπορίον καὶ ἀκρωτήριον
τελευταῖον τῆς βαρβαρικῆς ἡπείρου πρὸς ἀνα-
τολὴν ἀντικεῖται).

According to C. Muller our *Guar-*
dafui is called by the natives *Ras*
Aser; their *Ras Jardaſūn* being a point
some 12 m. to the south which on
some charts is called *Ras Shenarſ*,
and which is also the Tuba of the
Periplus (

1772
"O Cabo de St. Antonio chamado,
Praça Guardafu, dos maravilhas,
Onde começa a boca do assanado
Mar Roxo, que do fundo toma as cores"

Camara, x. 97

Published by Burton
"The Cape which Antients Aromatic
celebs
belong, & slept by Moderns Guardafui,
where opens the Red Sea mouth, so wide
and deep,
the Sea whose ruddy bed lends blushing
hue"

1603 "Litor da Silveira set out, and
without any mishap arrived at the Cape of
Gardafui. — *Couto*, IV. i. 4

1727 "And now having travelled along
the Shore of the Continent, from the Cape
of Good Hope to Cape Guardafui, I'll sur-
vey the Islands that lie in the Ethiopian
Sea. — *J. A. Soc.*, i. 15.

1770 "The Port of the ... Functionary

vessel or *Zaino* (i.e. is found in the Cape of Guardafui) it shall be taken as
good prize of war. — *Treaty between Lopo*
Soares and the K. of Calicut in Botelho
Turris, 33

Guava, s. This fruit (*Psidium*
Guajava, L., Ord. *Myrtaceae*, Span. *guay-*
aya, Fr. *guayaver*) *Guayabo pomifera*
L. f. ca of Caspar Bauhin, *Guayava* of
Bauhin, strangely appears by
o in Lilhot's translation from
r Khosrū, who flourished in the

c. 1530 "This province, called of late

13th century

appears to be the *guaiabo* of Oviedo in his *History of the Indies* (we use the Italian version in *Ramusio*, iii. f. 141v).

There is no mention of the *guava* in either De Orta or Acosta. *Amrūd*, which is the commonest Hindustani (Pers.) name for the *guava*, means properly 'a pear;' but the fruit is often called *safurī am*, 'journey mango' (respecting which see under *Ananas*). And this last term is sometimes vulgarly corrupted into *supārī am* (areca-mango!). In the Deccan the fruit is called (according to Moodeen Sheriff) *jām*, which is in Bengal the name of the *Syzgium jambolanum* (see *Jamoon*), and in Guzerāti *jāmūd*, which seems to be a factitious word in imitation of *amrūd*.

The *guava*, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is, *nobis judicibus*, an utter impostor),* must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the *Āin* (p. 65) as served at Akbar's table; though when the *guava* is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, *amrūd*, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See *Davidson*, below.

c. 1550. "The *guaiava* is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured."—*Girol. Benzoni*, p. 88.

1658. There is a good cut of the *guava*, as *guaiaba*, in *Piso*, pp. 152-3.

1673. ". . . Flourish pleasant Tops of Plantains, Coccoes, *Guiavas*, a kind of Pear."—*Fryer*, 40.

1676. "The N.W. part is full of *Guaver* Fruit the greatest variety, and their with."—*Dampier*, ii. 107.

1685. "The *Guava* . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear."—*Dampier*, i. 222.

c. 1750-60. "Our guides too made us distinguish a number of *goyava*, and especially plumb-trees."—*Grose*, i. 20.

1764. "A wholesome fruit the ripened *guava* yields, boast of the housewife."

1764. "On some of these extensive plains" *Grainger*, Bk. i.

1764. "On some of these extensive plains" *Grainger*, Bk. i.

1764. "On some of these extensive plains" *Grainger*, Bk. i.

(on the Mohur R. in Oudh) we found orchards of the wild *Guava* . . . straggling in their rough appearance against trees in the hedges of Worcestershire.—*Col. C. J. Davidson*, *Diary of Travels* 271.

Gubber, s. This is some kind of gold ducat or sequin; Milburn says 'Dutch ducat.' It may have adopted this special meaning, but could hardly have held it at the date of our first quotation. The name is probably *gabr* (*dīnār-i-gabr*), implying its being of *infidel* origin.

c. 1590. "Mirza Jani Beg Sultan made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 *gabars*, every one of them worth 12 *miris* . . . of which 72 went to one tanka."—*Tārīkh-i-Tāhīrī* in *Elliot*, i. 287.

1711. "Rupees are the most current Coin; they have Venetians, *Gubbers*, *Muggerbees*, and *Pagodas*."—*Lockyer*, 201.

"When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of *Chequeens* at Surat, but when they are separated, one sort is called *Venetians*, and all the others *Gubbers* indifferently."—*Id.* 242.

1752. "Gold and Silver Weights:

100 Venetian Ducats	...	oz.	dwt.	grs.
10 (100 ?) <i>Gubbers</i>	...	11	0	5
<i>Brooks</i> , <i>Weights and Measures</i>.	...	10	17	12

Gubbrow, v. To bully, to dumbfound, and perturb a person. Made from *ghabrāo*, the imperative of *ghabrānā*. The latter, though sometimes used transitively, is more usually noutor, 'to be dumbfounded and perturbed.'

Gudda, s. A donkey, literal and metaphorical. *H. gadhā*. The coincidence of the Scotch *cuddy* has been attributed to a loan from Hindi through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname *Cuddy* (for Cuthbert), like the English *Neddy*, similarly applied. A Punjab proverbial phrase is *gadōn khurkī*, "Donkeys' rubbing" their sides together, a sort of 'claw me and I'll claw thee.'

Guddy, Guddee, s. Hind. *gaddī*, Mahr. *gādī*. 'The Throne.' Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, "a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the

great man reclines" (Wilson) "To be placed on the gudgee" is to succeed to the kingdom. The word is also used for the pad placed on an elephant's back.

Gudgee

gay, 2
abouts

sure of

hath, or

yard.

In the

goods has been much decreased in Europe and from the abolition of the slave trade, the demand for the African market has been much reduced * * * Guinea stuffs, 44 yards each (per ton) 1200 (pieces) — Mulbura, 1 2s9

of Akbar was intended to supersede

surveys were undertaken about 1824

on

vessel was a sure fortune and large fees were paid to the captain with others embarked. Ad- his sailor's Hand- nes. The younger Indaman.

Guinea worm, s. A parasitic worm (*incensis*) inhabiting the cellular tissue of man, the leg, varying from 6 2 feet in length and the Pers Gulf in Upper

Egypt, Guinea, &c

in 18 14 Dec. 180, n. 56.

f

burning pains"—In Dülner's ed of *Plu* larch

1726 We find in a list of cloths purchased

(

cause such fevers, which are very hard to

y

i

o 2

about the bigness of a needle, for fear of breaking them."—*Bernier*, E. T. 114.

1676. "Guinea Worms are very frequent in some Places of the West Indies . . . I rather judge that they are generated by drinking bad water."—*Dampier*, ii. 89, 90.

1768. "The less dangerous diseases which attack Europeans in Guinea are, the dry belly-ache, and a worm which breeds in the flesh . . . Dr. Rouppe observes that the disease of the Guinea-worm is infectious."—*Lind on Diseases of Hot Climates*, pp. 53, 54.

Gujputty, n.p. See Cospetir.

Gum-gum, s. We had supposed this word to be an invention of the late Charles Dickens, but it seems to be a real Indian, or Anglo-Indian word. The nearest approximation in Shakespear's Diet. is *gamak*, 'sound of the kettledrum.' But the word is perhaps a Malay plural of *gong* originally; see the quotation from *Osbeck*.

c. 1750-60. "A music far from delightful, consisting of little drums they call Gum-gums, cymbals, and a sort of fife."—*Grose*, i. 139.

1771. "At night we heard a sort of music, partly made by insects, and partly by the noise of the Gungung."—*Osbeck*, i. 185.

1836. "'Did you ever hear a tom-tom, Sir?' sternly enquired the Captain . . . 'A what?' asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Nor a gum-gum?'

'Never!'

'What is a gum-gum?' eagerly enquired several young ladies."—*Sketches by Boz, The Steam Excursion*.

Gunja, s. Hind. *gānjhā*. The flowering or fruiting shoots of the female plant of Indian hemp (*Cannabis sativa*, L., formerly distinguished as *C. indica*), used as an intoxicant. See Bhang.

1874. "In odour and the absence of taste, ganja resembles bhang. It is said that after the leaves which constitute bhang have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called ganja."—*Hanbury & Flückiger*, 493.

Gunny, Gunny-bag, s. From Sansk. *goni*, 'a sack'; Hind. and Mahr. *goni*, 'a sack, sacking.' The popular and trading name of the coarse sacking and sacks made from the fibre of jute (q.v.), much used in all Indian trade. *Tāt* is a common Hindi name for the stuff.

c. 1590. "Sircar Ghoraghat p. raw silk, gunneys, and plenty of *Ta* horses."—*Gladwin's Ayeen* (ed. 1800). But here, in the original, the text is *pārchai-i-tātband*.

1693. "Besides the aforementioned *Goeny*-sacks are collected at *Palico* *Havart* (3), 14.

1711. "When Sugar is pack'd in do *Goneys*, the outer Bag is always value Contract at 1 or 1½ *Shahce*."—*Lock*, 244.

1726. In a list of goods procurable *Datzerom*:

"*Goeni-zakken* (Gunny bags)."—*V. lentijn*, *Chor*. 40.

1727. "Shildon . . . put on board some rotten long Pepper, that he could dispose of no other Way, and some damaged *Gunnies*, which are much used in Persia for embalming Goods, when they are good in their kind."—*A. Ham*. ii. 15.

1764. "Baskets, Gunny bags, and *dubbers* . . . Rs. 24."—*In Long*, 384.

1785. "We enclose two *parwanehs* . . . directing them each to despatch 1000 *goonies* of grain to that person of mighty degree,"—*Tippoo's Letters*, 171.

Gup, s. Idle gossip. Pers. Hind. *gap*, 'prattle, tattle.' The word is perhaps an importation from *Türan*. *Vámbéry* gives Orient. Turki *gep*, *gel*, 'word, saying, talk'; which, however, *Pavet de Courteille* suggests to be a corruption from the Pers. *gufan*, 'to say'; of which, indeed, there is a form *guptan*. See quotation from *Schuyler* showing the use in *Turkes-tan*. The word is perhaps best known in England through an unamiable account of society in S. India, published under the name of "Gup," in 1868.

1800-10. "They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the 'gup-gup,' or gossip of the place."—*Mrs. Sherwood's Autobiog.* 357.

1876. "The first day of mourning goes by the name of *gup*, i.e. commemorative talk."—*Schuyler's Turkestan*, i. 151.

Gureebpurwur, and Gurreebnu-wauz, ss. Arabo-Pers. *Gharibparwar* and *Gharibnawāz*, used in H. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726. "Those who are of equal condition bend the body somewhat towards each other, and some lay hold of each other by the beard, saying *Grab-anemoas*, i.e. I wish you the prayers of the poor."—*Valentijn*, *Choro*. 109.

1824. "I was appealed to loudly by

from
nown
ticle,

and see *Monks' Retreats*, I. 200. Also see p 273

Gurjaut, n p The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind *garh*, 'a fort' Persianised into a plural *garhjats*, in ignorance of which we have seen in quasi official documents, the use of further English plural, *Gurjauts* or *garhjats*, which = like fortresses

This manner of denominating such tracts from the isolated occupation by fortified posts appears to be very ancient in that part of India

Guzzy, = Pers and Hind *gass*, perhaps from its having been woven of a *gass* in breadth (see *Gudge*) A very poor kind of cotton cloth

1701 In a price list for Persia we find 'Gazjes Bengals' — *Valentyn* v 303

—In *Scion-Aart* 14

Gyaul (properly *Gayal*) = A large animal (*Gavæus fr utalis* Jacq) of the

in Assam it is called

mark several uncommon
Among them the *Ghyal*

garah = 100 forts

Gurry.

a A little fort, Hind *garh* Also
Gurr, i.e. *garh*, 'a fort'

b See *Ghurry*

2.—

1003 " many of his Heathen Nobles only such as were befriended by strong
Gurra, (r Fastnesses upon the Mountains
—*Freyer*, 165

1786 " The Lemondars in 4 per
minsha are as refractory as to have 1 r

Gyelong, s A Buddhist priest in Tibet Tib *lGe sL n* i.e. beggar of virtue' i.e. a *blashu* or mendicant friar (see under *Buxee*) but latterly a priest who has received the highest orders See *Jueschke* p 86

1784 He was dressed in the festival habit of a *gyelong* or priest being covered with a scarlet satin cloak, in a gilded mitre on his head — *Bygle*, in Markham's Tibet 20

Gym-Khana = This word is quite

to a meeting for such sports; and in this sense it has travelled already as far as Malta.

1877. "Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a gymkhana Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure."—*Pioneer Mail*, Nov. 3.

1879. "Mr. A—F— can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the Gymkhana at Rangoon as a sort of *établissement* [sic] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F— tells us is flavoured with naughtiness, people may do strange things, but they do not dine at Gymkhanas."—*Do., Do.*, July 2nd.

1881. "R. E. Gymkhana at Malta, for Polo and other Ponies, 20th June, 1881."—*Heading in Royal Engineer Journal*, Aug. 1st, p. 159.

1883. "I am not speaking of Bombay people with their clubs and gymkhanas and other devices for oiling the wheels of existence. . . ."—*Tribes on My Frontier*, 9.

Gyne, s. II. *Gainī*. A very diminutive kind of ox bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian :

c. 250. "There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly."—*De Nat. Anim.*, xv. 24.

c. 1590. "There is also a species of oxen called *gainī*, small like *gūt* horses (see *Goont*), but very beautiful."—*Āin*, i. 149.

H.

Hackery, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages drawn by bullocks) for personal transport.

Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The

word seems to have originated on the west side of India, where we find our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in kind of literature.

Wilson suggests a probable Portuguese origin, e.g. from *acarretar*, 'to convey in a cart.' And the word may have been shaped by the existence of the Hind. words *hākānā*, 'to drive (oxen),' &c. But these are mere suggestions, for we have found no evidence.*

In Broughton's *Letters from a Mah-ratta Camp* (p. 156) the word *hackery* is used for what is in Upper India commonly called an *Ekka* (q.v.) or light native pony-carriage; but this is an exceptional application.

1673. "The Coach wherein I was breaking, we were forced to mount the Indian Hackery, a Two-wheeled Chariot, drawn by swift little Oxen."—*Fryer*, 83.

1690. "Their Hackeries likewise, which are a Kind of Coach, with two Wheels, are all drawn by Oxen."—*Ovington*, 254.

1711. "The Streets (at Surat) are wide and commodious; otherwise the Hackeries, which are very common, would be an Inconvenience. These are a sort of Coaches drawn by a Pair of Oxen."—*Lockyer*, 259.

1742. "The bridges are much worn, and out of repair, by the number of Hackeries and other carriages which are continually passing over them."—*In Wheeler*, iii. 262.

1756. "The 11th of July the Nawab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a hackery."—*Holwell*, in *Wheeler's Early Records*, 249.

c. 1760. The hackrees are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve. . . . they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—*Grose*, i. 155-156.

1780. "A hackery is a small covered carriage upon two wheels, drawn by bullocks, and used generally for the female part of the family."—*Hodges, Travels*, 5.

1798. "At half-past six o'clock we each

* It is possible that the mere Portuguese article and noun "a carreta" might have produced the Anglo-Indian *hackery*. Thus in Correa, under 1613, we have a description of the Surat hackeries: "and the carriages (as *carretas*) in which he and the Portuguese travelled were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (as *carretas*) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground."—ii. 369.

† For these swift oxen see also *Forbes* below, and Aelian *de N.A.* quoted under *gynee*.

got into a hackery — *Statistius*, tr by
Hillocks, iii 293.

1811 Solvyns draws and describes the
Hackery in the modern Bengal sense

1813 'Travelling in a light hackaree
at the rate of five miles an hour — *Fishes*

lawful applied euphemistically to a
person of very low caste a sweeper or
scavenger, perhaps as implying 'to
whom all is lawful food' Generally
used as synonymous with bungy, q v

Mountain 2nd ed, 83

1840 'Native gentl
trotting oxen in litt
hastened home from it
ii 140

Hadgee s Ar J

Mecca, from *hag* th

visit to a venerated sp

and Hyl used colloquially in Persian

219

man, cure is viande defendue — *L'heriot*,
v 10

at Mecca) — *Holwell*, *Hist Events*, &c,
i 59

Hakim, s Hind from Ar *hakim*,
a judge a ruler, or master, 'the
authority'

anything! — *Fryer* 23

1690 The Halachors are another
Sort of Indians at *Suratt* the most con-
temptible but extremely necessary to be
there — *Oulton* 38⁹

1783 That a Halachore D h

Hakim (as here)

Hakim (see Huckleem)

Hukm (see Hookum)

Hil n n a H a b n

— *Mahratta Ilocution* at Baroch in
Forbes Or Mem iv 232

1786 When all my schoolfellows and
youthful compeers (those misguided few

I boiled the seed

A C Ljall, *The Old Pindarce*

Halalcure, s Laterally Arab Pers.
halal-hor, 'one who cuts what is

1788 The *Indian Vocabulary* also gives
Halachore

1810 'For the meaner offices we have
a Halalcure or Chandela (one of the most
wretched Pariahs) — *Mar a Graham* 31

Halal

1883. "The diving powers of the poor duck are exhausted. . . . I have only . . . to seize my booty, which has just enough of life left to allow Peer Khan to make it halal, by cutting its throat in the name of Allah, and dividing the webs of its feet."—*Tribes on My Frontier*, 167.

Half-caste, s. A person of mixt European and Indian blood.

1789. "Mulattoes, or as they are called in the East Indies, half-casts."—*Munro's Narrative*, 51.

1793. "They (the Mahratta Infantry) are commanded by half-cast people of Portuguese and French extraction, who draw off the attention of the spectators from the bad clothing of their men, by the profusion of antiquated lace bestowed on their own."—*Dirom, Narrative*, 11.

1809. "The Padre, who is a half-cast Portuguese, informed me that he had three districts under him."—*Ld. Valentia*, i. 329.

1828. "An invalid sergeant . . . came, attended by his wife, a very pretty young half-caste."—*Heber*, i. 298.

1875. "Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a half-caste."—*G. H. Leves, On Actors and the Art of Acting*.

Hanger, s. The word in this form is not in Anglo-Indian use, but (with the Scotch *whinger*, old Eng. *whinyard*, Fr. *cangiar*, &c., other forms of the same) may be noted here as a corruption of the Arab. *khanjar*, 'a dagger or short falcion.' This (vulg. *cunjur*) is the Indian form. The *khanjar* in India is a large double-edged dagger with a very broad base and a slight curve.

1574. "Patrick Spreull . . . being per-sewit be Johne Boill Chepman . . . in invading of him, and stryking him with aue quhinger . . . through the quhilk the said Johnes neis wes woundit to the effusioun of his blude."—*Exts. from Records of the Burgh of Glasgow* (1876), p. 2.

1601. "The other day I happened to enter into some discourse of a hanger, which I assure you, both for fashion and workmanship was most peremptory beautiful and gentlemanlike. . . ."—*B. Jonson, Every Man in his Humour*, i. 4.

1672. ". . . il s'estoit emporté contre elle jusqu'à un tel excès qu'il lay avoit porté quelques coups de Cangiar dans les mamelles. . . ."—*Journal d'Ant. Galland*, i. 177.

1673. ". . . handjar de diamants. . . ."—*App. to do. ii.* 189.

1676.

"His pistol next he cock'd anew
And out his nutbrown whinyard drew."
Hudibras, Canto iii.

1781. "I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust hanger with a little pistol in the hilt, to hang by my side."—*Lord Minto, in Life*, i. 56.

"Lost out of a buggy on the Road between Barnagar and Calcutta, a steel mounted Hanger with a single guard."—*Hickey's Bengal Gazette*, June 30.

1883. ". . . by *farrashas*, the carpet-spreader class, a large canjar, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office."—*Wills, Modern Persia*, 326.

Hansil, s. A hawzer, from the English (*Roebuck*).

Hanspeek, Uspuck, &c., s. Sea Hind. *Aspak*. A handspike, from the English.

Harakiri, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as "happy despatch," but what the origin of this curious error is we do not know. The real meaning is realistic in the extreme, viz., *hara* = 'belly,' *kiri* = 'cut.'

1616. "Here we had news how Galsa Same was to passe this way to morrow to goe to a church near Miaco, called Coye; som say to cut his bellie, others say to be shaved a prist and to remeane theare the rest of his daies."—*Cooks's Diary*, i. 164.

1617. "The King demanded 800 *tais* from Shosque Dono, or else to cut his belly, whoe, not having it to pay, did it."—*Ibid.* 337, see also ii. 202.

Haramzada, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Arabo-Persian *harām-zāda*, 'son of the unlawful.' *Harām* is from a root signifying *sacer* (see under *harem*), and which appears as Hebrew in the sense of devoting to destruction, and of 'a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place *Hormah*."

Harem, s. Ar. *haram* and *harīm*, i.e. *sacer*, applied especially to women of the family and their apartment. This word is not now commonly used in India; *zenana* (q.v.) being the

common word for 'the women of a family' or their apartments

1703. " car maintes homes emorurent e mantes dames en furent veves e mantes autres dames ne furent à toz jorz mes en flores et en lermes ce furent les mures et les araines de homes qe hi morurent — *Marco Polo*, in *Old Test of Doc de G. Gray* 11, 231

era sopra in m. astuta. ricuso — *P della Valle*, ii. 525

1650. " This Duke here and in other serails (or Harems as the Europeans term them) has above 300 concubines." — *Hortert* 139

1726
fortree
peror o
u men

employed to carry water. The thud is doubtful. A female servant of this description is not now known among English families in Bengal

c. 1753 Among the expenses of the Mayor's Court at Calcutta we find 'A harry Rs 1' — *Log*, 43

c. 1754 " A Harry or water wench (at Madras) — *Iles*, 10

1781 " 2 Harries or Sweepers 6 Rs

Hatty, s. H *lath*, the common word for an elephant. In the Sansk. *hasta*, 'the *lath*, 'the elephant's e

and to Tennyson

Unbidden, and the brutes of mountain back
That carry kings in castles, bow'd black
Of hamae, ringing with their serpent
hands
To make her smile, her golden ankle bells ' *Merrill and Lewis*

— *Daber* 315 " This notice of Daber shows how remarkably times have changed. No elephants now exist anywhere near the region indicated

chul scilicet
for art:
roducing,
is corrup-
Oriental word thus carried
Last in mangled form See

Haut, s

lath (the hand or forearm,
3) 'a cubit from the elbow
of the middle finger a
18 inches, and sometimes

b Hind *hath*, a market held on certain days

Havildar, s. Hind *havildar*. A sepoy non-commissioned officer corresponding to a sergeant and wearing the chevrons of a sergeant. This,

f a fort was so styled whilst in
modern Bengal the term was used

Hazree, s. This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. It is properly *haziri*, 'muster,' from the Ar. *hazir*, 'ready' or 'present.' See Chota hazry.

Hendry Kendry, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to the harbour, and

Hendry Kendry, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolaba District. The names, according to Ph. Anderson, are *Humeri* and *Khaneri*; in the Admy. chart they are *Oonari*, and *Khundari*. They are also variously written (the one) *Hundry*, *Oudera*, *Humarey*, *Henery*, and (the other) *Kundra*, *Cundry*, *Cunarey*, *Kenery*. The real names are given in the Bombay Gazetteer as *Underi* and *Khanderi*. Both islands were piratically occupied as late as the beginning of this century. *Khanderi* passed to us in 1818 as part of the Peshwa's territory; *Underi* derided in 1840.

1673. "These Islands are in number seven; viz. *Bombaim, Canorein, Trumbay, Elephanto, the Putachoes, Munchumbay, Kerenjan*, with the Rock of *Henry*. . .—Fryer, 61.

1681. "Although we have formerly
you that we will have no war for
Kendry, yet all war is so contrar
constitution, as well as our inter
we can often inculcate to
aversi
Surat.
p. 17.
17.

17:
Bom
Cunc
ing t
by tl
Conn

Hidgelee, n.p. The tract so-
was under native rule a *chak*
district, of Orissa; and under our
formerly a zilla of Bengal, but now
is a part of Midnapūr Zilla, of w
it constitutes the S.E. portion,
the low coast lands on the west side
the Hoogly estuary, and below
junction of the Rupnarāyan. The na
is properly *Hijili*; but it has g
through many strange phases in Eu
pean records.

1553. "The first of these rivers (from the E. side of the Ghauts) rises from two sources to the east of Chaul, about two leagues distant, and in an altitude of 1 to 19 degrees. The river from the most northerly of these sources is called *Crusna*, and the more southerly *Benkora*, and when they combine they are called *Ganga*: and this river discharges into the illustrious stream of the Ganges between the two places called *Angeli* and *Picholda* in about 22 degrees."—*Barros*, l. ix. 1.

1586. "An haven which is called *Angeli*
in the Country of *Orixa*."—*Fitch*, in *Hall*.

1686. "Chancock, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hugley and the island of Ingelee."—Orme (re-print), ii. 12.

1726. "Hingeli."—*Valentijn*, v. 158.
1727. "Hingeli."—*Orme*

1727. "*Angeli*."—*Valentijn*, v. 158.
are also *Ingellie* and *Kidgerie*, two neighbouring Islands on the West Side of the Mouth of the Ganges."—*A. Ham.* i. 275.

comprehension of a French Fleet
ttee at Fort William
the pagoda at Anglie
the great tree at
the buoys re-

Kedgeree, In-
of the great

and
appears
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on

Himāleh or
that form is
When we get
d Himalaya

donald's *Acct. of Bombay Fisheries*,
1883)

where

1810. "The *hilsah* (or *sablo-fah*) seems
to be midway between a mackerel and a
salmon."—*Williamson, F. M.*, ii 154-5.

the Pers. adjectives
'India,' and
for a native of
under *Hindoo*.
most commonly
of Hindustani
speech which are less modified by
Persian vocabularies than the usual *Hin-*
du tani, and which are spoken by the
population of the N W Pro-

The earliest literary work in
is the great poem of Chand
(c 1200) which records the
of Prithuraja, the last Hindu
-gu of Dehli

Himalya, n.p. This is the
most pronunciation of the name:
great range

"Whose snowy ridge the roving
bounds,"

properly *Himalāya*, 'the Abode of
snow'; also called *Himavat*, 'The
Snowy'; *Himagar* and *Himāśāla*.

ties, and scattered over other parts of
Afghanistan. They do the banking
business, and hold a large part of the
trade in their hands.

Arabia
of this

1653. "Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schita (Sita), et autres personnes illustres de l'antiquité."—*De la Boulaye de Gouss.* ed. 1657, 191.

Hindu is often used on the Peshawar frontier as synonymous with *banya* (see under *banyan*). A soldier (of the tribes) will say, 'I am going to the *Hindu*,' i.e. to the *banya* of his company.

Hindoo Koosh.

n.p. *Hindū-Kūsh*, a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the *Chinab*, of the historians of Alexander, who crossed and recrossed it somewhere not far from the longitude of that city. The real origin of the name is not known. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into *Hindu Koh* 'mountain', but this is tactitious, and throws no light on the origin of the name.

c. 1331. "Another motive for our stoppage was the fear of snow; for there is halfway on the road a mountain called *Hindū-Kūsh*, i.e. 'the Hindu Killer,' because so many of the slaves, male and female, brought from India, die on the passage of this mountain, owing to the severity and quantity of snow."—*Ibn Batuta*, p. 131.

1504. "The country of Kabul is very strong, and of difficult access . . . Between Balkh, Kunduz, and Badakhshan on the one side, and Kabul on the other, is interposed the mountain of *Hindū-Kūsh*, the passes over which are seven in number."—*Baber*, p. 139.

1548. "From this place marched, and entered the mountains called *Hindū-Kush*."—*Mem. of Emp. Humayun*, 89.

"It was therefore determined to invade Badakhshan . . . The Emperor, encamped at the heel of the *Hindū-Kush*, wrote in Elliot, v. 223.

1793. "The term *Hindoo-Kho*, or *Hindoo-Kush*, is not applied to the ridge throughout its whole extent; but seems confined to that part of it which forms the N.W. boundary of Cabul; and this is the *INDIAN COASTS* of Alexander."—*Rennell, Mem.* ed. [150].

1817. " . . . those Who dwell beyond the everlasting snows Of *Hindoo Koosh*, in stormy freedom."—*Molana*.

Hindustan, n.p.

(a) 'The country of the Hindūs,' India. In modern native parlance this word indicates distinctively (b) India north of the Nerbudda, and exclusive of Bengal and Behar. The latter provinces are regarded as *Pārb* (see *Poorub*), and all south of the Nerbudda as *Dakhan* (see *Deccan*). But the word is used in older Mahommedan authors just as it is used in English school-books and atlases, viz., as (a) the equivalent of India Proper. Thus Baber says of Hindustan: "On the East, the South, and the West it is bounded by the Ocean" (310).

a.—

1553. " . . . and so the Persian nation adjacent to it give it as at present its proper name that of *Indostan*."—*Burros*, l. iv. 7.

1563. " . . . and common usage in Persia, and Coraone, and Arabia, and Turkey, is as much as to say 'region,' and *indus* 'India.'"—*Gurva*, f. 137 b.

1663. "And thus it came to pass that the Persians called it *Indostan*."—*Faria y Souza*, i. 33.

1665. "La dernière parti est la plus connue: c'est celle que l'on appelle *Indostan*, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l'*Indus*."—*Thevenot*, v. 9.

1672. "It has been from old time divided into two parts, i.e. the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called *Indostan*."—*Baldueus*, l.

1770. "By *Indostan* is properly meant a country lying between two celebrated rivers, the Indus and the Ganges . . . A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin."—*Raynal* (tr.), i. 31.

1783. "In Macassar *Indostan* is called *Negree Telinga*."—*Forrest*, v. to *Mergui*, 82.

b.—

1803. "I feared that the dawk direct through *Hindustan* would have been stopped."—*Wellington*, ed. 1837, ii. 209.

1824. "One of my servants called out to them, 'Aha! dandee folk, take care! You are now in *Hindustan*! The people of this country know well how to fight, and are not afraid.'"—*Heber*, i. 124. See also pp. 268, 269.

In the following stanza of the good bishop's the application is apparently

the same, but the accentuation is excruciating, "Hindóstan" as if rhyming to "Boston."

1824.

"Then on! then on! where duty leads,

My course be onward still,

O'er broad Hindostan's sultry meads,

Or bleak Almora's hill"—*Id* 113.

1884. "It may be as well to state that Mr H G Kene's forthcoming *History of Hindustan* . . . will be limited in its scope to the strict meaning of the word 'Hindustan' = India north of the Deccan."—*Academy*, April 26th, p 294

which is a mixture of *Persian* and *Schero-mani*, as are all the dialects of India"—*Fraser*, 201.

noticed the passage

1685 "so applied myself to a Portuguese mariner who spoke Indostan (the current language of all these Islands)" [Makhuve]—*Hedjes*, March 9

1726. "The language here is Hindustani or Moors (so is called there), though he also and Persian"—*Valentin*, *Chos*

and I, were
my Affairs in the
sch is the esta
in the Migula

— *Id* 11, 183

1745 "Benjamin Schulzi Missionarii Evan., *Chos*, Grammatica Hindostanica Lelidit, et de suscipiendis barbaricarum linguarum cultura praefatus est D. Jo Henr Callenberg, Halae Saxoniae"—Title from Catalogue of M. Garcin de Tassy's Books, 1879 This is the earliest we have heard of

li
as
it
ad
—

Orme, 144 (ed 1803)

scripts have indeed been
ill spelt, with a confusion
of Persian, Indostani, and Ben-
gal—*Hadley's Grammar* xi

1777 "Alphabetum Brammanicum seu Indostanum"—*Romae*

1778 "Grammatica Indostana—Amanu-
vulgar—Que se practica no Imperio do
gram Moçul—Offerecida—Aos muitos Re-
verendos—Padres Missionarios—Do ditto

books

means of Upper India, and eventually of the Mahomedans of the Deccan, developed out of the Hindi dialect of the Doab chiefly, and of the territory round Agra and Dehli, with a mixture of Persian vocables and phrases, and a readiness to adopt other

unquam unquam fructu over all India, |

known in native regiments as the language of intercourse between officers and men. Old-fashioned Anglo-Indians used to call it the *Moors* (q.v.).

a—

b—

which they have no proper Character, the written Language being called *Burman*),

the to him unknown tongues as they can conveniently can, instead of those he generally receives—namely, papers written in *Hiz*

dostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee: if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—*GG. OO.*, by Sir Charles Napier, 85.

1856.

"... they sound strange
As Hindostanee to an Ind-born man
Accustomed many years to English
speech."

E. B. Browning, *Aurora Leigh*.

Hing, s. *Asafoetida*. Skt. *hingu*, Hind. *hing*, Dakh. *hingu*. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is used also by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See *Poppadam*.)

This product affords a curious example of the uncertainty that sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Pluckiger, whilst describing Falconer's *Narthex Asafoetida* (*Ferula Narthex*, Boiss.) and *Scorodosma foetidum*, Bunge (*F. asafoetida*, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the *asafoetida* of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Laristan (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. *Asafoetida* has been identified with the *σάφρον* or *laeserpitium* of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. *Ferula Jaeschki-ana*, Vatke, of Kashmir and Turkistan. The *Hing* of the Bombay market is the produce of *F. alliacea*, Boiss.

c. 645. "This kingdom of Tsao-kin-tcha (Tsukuta?) has about 7000 li of compass,—the compass of the capital called *Ho-su-na* (Ghazna) is 30 li. . . . The soil is favourable to the plant *Yo-kin* (Curcuma, or turmeric) and to that called *Hing-kin*."—*Peterus Boudl.*, iii. 187.

1563. "A Portuguese in Bijnagar had a horse of great value, but which exhibited a deal of flatulence, and on that account the King would not buy it. The Portuguese cured it by giving it this ymgu mixt with

flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with ymgu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer *sotto voce* and in Portuguese: 'Better call it the food of the devils!'—*Garcia*, f. 21 b.

1586. "I went from *Agra* to *Satagum* in *Bengale* in the companie of one hundred and four score Boates, laden with Salt, Carpets, and divers
—*R. Fitch*, in *Hakluyt*, ii. 386.

1611. "In the Kingdom of Gujarat and Cambaya, the natives put in all their food *Ingu*, which is *Assafetida*."—*Teixera, Relaciones*, 29.

1631. "... ut totas aedes foetore repleant, qui insuetis vix tolerandus esset. Quod Javani et Malaii et ceteri Indiarum incolae negabant se quicquam odoratus naribus unquam percepisse. Apud hos *Hin* hic succus nominatur."—*Jac. Bontiu*, lib. iv. p. 41.

1638. "Le *Hingh*, que nos droguistes et apoticaire appellent *Asa foetida*, vient la plus part de Perse, mais celle que la Province d'Vtrad (?) produit dans les Indes est bien meilleur."—*Mandelslo*, 230.

1673. "In this Country *Asa foetida* is gathered at a place called *Descon*; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called *Hing*, it being of the Province of *Carmama*; this latter is that the *Indians* perfume themselves with, mixing it in all their Pulse, and make it up in Waters to correct the Windiness of their Food."—*Fryer*, 239.

1689. "The Natives at *Suratt* are much taken with *Asa foetida*, which they call *Hin*, and mix a little with the Cakes that they eat."—*Ornington*, 397.

1712. "... substantiam obtinet ponderosam, instar rapae solidam candidissimamque, plenam succi pingui, albis-lini, foetidissimi, porraceo odore nares horridè ferientis; qui ex ea collectus, Persis Indisque *Hingh*, Europaeis *Asa foetida* appellatur."—*Eng. Kaempfer Amoen. Exotic.* 337.

1857. "Whilst riding in the plain to the N.E. of the city several *assafoetida* [. . .] called *hang* or *hing* by the natives, grows wild in the sandy or gravelly plains that form the western part of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants on the deserts where they grow. The produce is for the most part exported to Hindustan."—*Billew, Journal of a Pol. Mission*, &c., p. 270.

• The Germans do worse than this Portuguese, for they call the drug *Teufelsnec*, i.e. devil's nec.

1883. " . . . a long procession . . . followed and preceded by the volunteer mourners and breast-beaters shouting their cry of Hous-s-e-i-n H-as-san, Hous-e-i-n H-a-s-san, and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—*Wills' Modern Persia*, 282.

Hodgett, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic *hujjat*, 'evidence.' *Hojat*, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant.

Hog-deer, s. The Anglo-Indian popular name of the *Axix porcinus*, Jerd., the *Pārā* of Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (*Χοιρέλαφος*) which he draws (see under *Babiroussa*), but the two have no other relation.

The Hog-deer is abundant in the grassy openings of forest throughout the Gangetic valley and further east. "It runs with its head low, and in a somewhat ungainly manner; hence its popular appellation."—*Jerdon, Mammals*, 263.

Hog-plum, s. The austere fruit of the *amrā* (Hind.), *Spondias mangifera*, Pers. (Ord. *Terebinthaceae*) is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarts. It is a native of various parts of India, and is cultivated in many tropical climates.

1852. "The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day, each with an offering from the fruits of their land, and the Karens selected the hog's plum for this oblation; which gave such offence that God cursed the Karen nation and placed it lowest . . ."—*Mason's Burma*, ed. 1860, p. 461.

Hokchew, Hoksieu, Aucheo, etc., n.p. These are forms which the names of the great Chinese port of *Fuh-chau*, the capital of Fuh-Kien, takes in many old works. They, in fact, imitate the pronunciation in the Fuh-kien dialect, which is *Hok-chiu*; Fuh-Kien similarly being called *Hoh-kien*.

1885. "After they had travelled more en half a league in the suburbs of the city of Aucheo, they met with a post that came from the vizroy."—*Mendoza*, ii. 78.

1616. "Also this day arrived a small

China bark or *soma* from Hochchew, with silk and stuffes."—*Cocks*, i. 219.

Home. In Anglo-Indian speech this means England.

1837. "Home always means England; nobody calls India *home*—not even those who have been here thirty years or more and are never likely to return to Europe."—*Letters from Madras*, 92.

1865. "You may perhaps remember how often in times past we debated, with seriousness becoming the gravity of the subject, what article of food we should each of us respectively indulge in, on our first arrival at home."—*Waring, Tropical Residence*, 154.

So also in the West Indies:

c. 1830. " . . . 'Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at home yonder' (all Creoles speak of England as *home*, although they may never have seen it)."—*Tom Cringle*, ed. 1863, 238.

Hong, s. The Chinese word is *hang*, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hong"), and to those of the so-called "**Hong Merchants**." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called "**The Hong**." This monopoly seems to have been first established about 1720—30, and it was terminated under the Treaty of Nanking, in 1842.

The *Hong* merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to, and after 1700, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in his narrative, but in that of Ibn Batuta.

c. 1346. "When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. . ."—*Ibn Batuta*, iv. 265-6.

1727. "When I arrived at Canton the *Hapoa* (see *Hoppo*) ordered me lodgings for myself, my Men, and Cargo, in (a) *Haung* or Inn belonging to one of his Merchants."

and when I went abroad,
always some servants belonging to
Haug to follow me at a Distance
Ham n 227

1782 " *l'Opreu* (see Hoppe)
s'embarque en grande cérémonie dans une
galère pavée, emmenant ordinairement
avec lui
nerat, n

in *Forbes's Oriental Memoirs* iv 103
(see)

appelé

1783.

polizing

Cohong !

desperate

of India,

1797

Hong-boat, s. A kind of
(q v) or boat, with a small
house in the middle, used by
at Canton "A public pa-
boat (all over China, I be-
called *Hang-chwen*, where
generically, vessel, and *hany*,
happ used in the sense of 'plying'
regularly' Boats built for this pur-
pose, used as private boats by mer-
chants and of
English name
used by our
—Note by the
Rev Bishop)

which the King had a great revenue, and
principally of horses from Arabia.
—Barros, l viii cap x

south of the last

The long defence of Honore by C.

from a distance arrived at Honore, and the
last night there came a few days and
in the night some 300000, for the

equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of Ogolim, or Porto Pequeno, where dwelt in Bengala many Portuguese, 80 leagues up the Ganges, in the territory of the Mogor, under his ill faith that every hour threatened their destruction."—*Bocarro, Decada*, 476.

c. 1632. "Under the rule of the Bengalis a party of Frank merchants . . . came trading to Sâtganw (see *Porto Pequeno*); one *kos* above that place, they occupied some ground on the bank of the estuary. . . . In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified. . . . In due course a considerable place grew up, which was known by the name of the Port of Húglí . . . These proceedings had come to the notice of the Emperor (Sháh Jahán), and he resolved to put an end to them," &c. —*Abdul Hamid Lahori*, in *Elliot*, vii. 31-32.

1644. "The other important voyage which used to be made from Cochim was that to Bengalla, when the port and town of Ugolim were still standing, and much more when we had the *Porto Grande* (q.v.) and the *Porto Pequeno* . . . made by so soon there to Cochim, all laden with rice, sugar, lac, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (*manteiga*), long pepper, a great quantity of wax, besides wheat and many things besides, such as quilts and rich bedding; so that every ship brought a capital of more than 20,000 *realfins*. But since these two possessions were lost, and the two ports were closed, there go barely one or two vessels to *Oriza*." —*Bocarro, MS.*, f. 315.

1665. "O Rey de Arraçã nos tomou a fortaleza de Sirião em Pegu; O grão Mogor a cidade do Golim em Bengala." —*P. Manoel Godinho, Relação*, &c.

c. 1666. "The rest they went for their service to . . . and such Christians . . . bringing them up to robbing and killing; or else they sold them to the Portugueses of Goa, Ceilan, St. Thomas, and others, and even to those that were remaining in Bengal at Ogoúli, who were come thither to settle themselves there by favour of *Jehan-Guyre*, the Grandfather of *Aureng-Zebe* . . ." —*Bernier*, E. T., 54.

1727. "Hughly is a Town of large Extent, but ill built. It reaches about 2 Miles along the River's Side, from the *Chinckura* before mentioned to the *Bandel*, a Colony formerly settled by the Portuguese, but the *Mogul's* *Fouzdaar* governs both at present." —*A. Ham.* ii. 19.

Hoogly River, n.p. See preceding. The stream to which we give this name is formed by the combi-

nation of three of the delta branches of the Ganges, viz., the Baugheruttee, Jalinghee, and Matabanga (*Bhāgirathī*, *Jalangi*, and *Mutābhāngā*), known as the **Nuddeea** (*Nadiyā*) Rivers.

Hooka, s. Hind. from Arab. *hukkah*, properly 'a round casket.' The Indian pipe for smoking through water, the elaborated hubble-bubble (q.v.). That which is smoked in the *hooka* is a curious compound of tobacco, spice, molasses, fruit, &c.

In 1840 the *hooka* was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its *bubble-bubble-bubble* was heard from various quarters before the cloth was removed—as was customary in those days. Going further back some twelve or fifteen years it was not very uncommon to see the use of the *hooka* kept up by old Indians after their return to Europe; one such at least, in the recollection of the elder of the present writers in his childhood, being a lady, who continued its use in Scotland for several years. When the junior of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the *hooka*; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up.

1768. "This last Season I have been without Company (except that of my Pipe or *Hooker*), and when employed in the innocent diversion of smoking it, have often thought of you, and Old England." —*MS. Letter of James Rennell*, July 1st.

1783. "For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smoking a *hooka*, drinking cool water (when I could get it), and wearing clean linen." —(*Jos. Price*) *Some Observations on a late Publication*, &c., 79.

1789. "When the cloth is removed, all the servants except the *hookerbadar* retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the *hooker*, a machine not easily described . . ." —*Munro's Narrative*, 53.

1828. "Every one was hushed, but the noise of that wind . . . and the occasional bubbling of my own *hookah*, which had just been furnished with another chillum." —*The Kuzzilbash*, i. 2.

c. 1849. See Sir C. Napier, quoted under *Gram-fed*.

c 18.3 the 10 days preceding the full moon

1874 and dances per-
et cetera In Bengal the
saque, ch jafia or swing

1 2.0

-A

to the king — *Wt. St Elphinstone Life*
1 34

Hookum, s An order, Ar-II
hookum, see under **Hakim**

Hooluck, s Beng *huluk* ? The manufacture "Letter from Mrs
black gibbon (*Hyllobates hoolool* *Hulhed to W Hastings in Cal Review,*
Jer) not unfrequently tamed on our xlvii 93
Eastern frontier, and from its
engaging ways and plaintive
often becoming a great pet

lee consists in throwing
of flour made from a
hoo' hoo' one sometimes could wake a | red sanders it is called *aberr* and the
singara and dyed with

agoda (coin)
perhaps from
ilson

large diamond
ry of Golkonda
Kutbu l Mulk
assured directing
to Court, when
be taken into
o lacs of huns
amount of his
Shan, in *Etnot*,

Hooly, s Hind *holi* (Skt *holika*)
The spring festival held at the ap
proach of the vernal equinox, during | 121

Hoondy, *s.* Hind. *kundi*, *kundai*; Mahr. and Guj. *kundi*. A bill of exchange in a native language.

1810. "Hoondies (i.e. bankers' drafts) would be of no use whatever to them."—*Williamson*, *V. M.*, ii. 530.

Hoonimaun. See **Lungoor**.

Hoowa. A peculiar call (*hūwa*) used by the Singhaless, and thence applied to the distance over which this call can be heard. Compare the Australian *coo-ee*.

Hopper, *s.* A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten *chapatties* (q.v.) of Upper India. Tamil *appam*.

1582. "Thus having talked a while, he gave him very good entertainment, and commanded to give him certain cakes, made of the flower of Wheate, which the Malabars do call Apes, and with the same honnie." *Cushman* (by N. L.) i. 37.

1606. "Great dishes of apas."—*Goutca*, i. 18.

1672. "These Cakes are called Apes by the Malabars."—*Baldacius*, *Afyndarge* (Dutch ed.) 39.

c. 1690. "Ex ii (the chestnuts of the Jack fruit) in sole sicatis farinam, ex eaque placentas, apas dictas, conficiunt."—*Rheude*, iii.

1767. "Those who bake oppers without permission will be subject to severe penalty."—*Thecondame* (Tamil Laws of Jaffna), 700.

1860. "Appas (called hoppers by the English) . . . supply their morning repast."—*Tennent's Canton*, ii. 161.

Hoppo, *s.* The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of *Hoo poo*, the Board of Revenue, with which office the *Hoppo*, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction.

1711. "The Hoppes, who look on Europe Ships as a great Branch of their Profits, will give you all the fair Words imaginable."—*Lockyer*, 101.

1727. "I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand Dealings between the Hapoa and his Chap, to my Prejudice."—*A. Ham*, ii. 228. See also under **Hong**.

1743. ". . . just as he (Mr. Anson) was ready to embark, the *Hoppo* or Chinese Custom-house officer of Macao refused to

grant a permit to the boat."—*Anson's Voyage*, 9th ed. 1756, p. 355.

1750-52. "The *hoppo*, *happa*, or first inspector of customs . . . came to see us to-day."—*Osbeck*, i. 359.

1782. "La charge d'Opeou répond à celle d'intendant de province."—*Sonnerat*, ii. 236.

1797. ". . . the *Hoppo* or mandarine more immediately connected with Europeans."—*Sir G. Staunton*, i. 239.

1812 (?). "The term *hoppo* is confined to Canton, and is a corruption of the term *hou-po-sho*, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—*Wells*, *Williams*, *Chinese Commercial Guide*, 221.

1832. "It may be as well to mention here that the '*Hoppo*' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton. . . . The Board of Revenue is in Chinese '*Hoo-poo*,' and the office was locally misapplied to the officer in question."—*The Farquhar at Canton*, p. 36.

Horse-keeper, *s.* An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India *syce* (q.v.), and in Bombay *ghorawālā* (see **Gorawalla**).

1555. "There in the rests of the Cophine made for the nones thei bewrie one of his dierest lemmans, a waiting maunne, a Cooke, a Horse-keeper, a Lacquie, a Butler, and a Horse, whiche thei al at first strangle, and thruste in."—*W. Watreman*, *Parable of Facious*, N. 1.

1609. "Watermen, Lackeyes, Horse-keepers."—*Hackins*, in *Purchas*, i. 216.

1673. "On St. George's Day I was commanded by the Honorable Gerald Aungier . . . to embarque on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an Horsekeeper . . ."—*Fryer*, 123.

1698. ". . . followed by his boy . . . and his horsekeeper."—*In Wheeler*, i. 300.

1829. "In my English buggy, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black horse-keeper alongside of me."—*Mem. of Col. Mountain*, 87.

1837. "Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turn his head round to order the horsekeeper . . . to wipe them off for him."—*Letters from Madras*, 50.

Horse-radish tree, *s.* This is a common name, in both N. & S. India, for the tree called in Hind. *sahajñā*; *Moringa pterygosperma*, Gaertn., *Hy-*

of lunch in
ting up so
for another
—*The True*

Had mol bol tre a 4 m h 1 7 8 4

countries, and is used
purposes in the native p

Hosbolhookum, &c
(Arab used in Hind)

literally 'according to
words forming the initial formula of
a document issued by officers of
state on royal authority, and thence
applied as the title of such a docu-
ment

1702 "The Nabob told me that the
great God knows that he had ever a heart;

c. 1760. "Colonel Smith reviews
his troops from the houndar of his elej hant
—*Carracciolo's L of Olive*, in 183

A popular rhyme which was ap-
plied in India successively to Warren
Hastings' escape from Benares in 1781,
and to Col Monson's retreat from
in 1804 and which was per-
such older than either runs

re par hauda, hathi par jun
" Hastin !
! Munson !
with some

short speech — *A Ham* : 230 (233)

&c, 229

The same author (1761) says —

&c, 226.

Hot-winds, s . This may almost be
termed the name of one of the seasons

"Horses with howdahs, and elephants
saddled
Off helter skelter the Sahibs sledad
dled

1831

"And when they talked of Elephants,
And riding in my Howdah,
(So it was called by all my aunts)
I prouder grew and prouder
H M Parker, in *Bengal Annual*, 119

1806.

"But she, the gallant lady holding fast
With one soft arm the jewelled how-
dah's side,
Still with the other circles tight the babe
Sore smitten by a cruel shaft
The Banyan Tree, a Poem

Hubba, s A grain, a jot or tittle.
Ar *habba*

1786. "For two years we have not received a hubba on account of our *tunkaw*, though the ministers have annually charged a lac of rupees, and never paid us anything."—In *Art. ag. Hastings*, Burke, vii 141.

Hubble-bubble, s. An onomatopoeia applied to the *hooka* in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco among other things, is placed with embers in a terra-cotta *chillum* (q.v.), from which a reed carries the smoke into a coco-nut shell half full of water, and the smoke is drawn through a hole in the side, generally without any kind of mouth-piece, making a bubbling or gurgling sound. An elaborate description is given in Terry's *Voyage* (see below), and another in *Govinda Samanta*, i. 29 (1872).

1616. ". . . they have little Earthen Pots . . . having a narrow neck and an open round top, out of the belly of which comes a small spout, to the lower part of which spout they fill the Pot with water . . . then putting their Tobacco loose in the top, and a burning coal upon it, they having first fastened a very small strait hollow Cane or Reed . . . within that spout . . . the Pot standing on the ground, draw that smoke into their mouths, which first falls upon the Superficies of the water, and much discolours it And this way of taking their Tobacco, they believe makes it much more cool and wholesome."—Terry, ed of 1665, p 363.

c. 1630 "Tobacco is of great account here; not strong (as our men love), but weak and lenie, sucked out of long canes call'd hubble bubbles . . ."—Sir T. Herbert, 28.

1673. "Coming back I found my troublesome Comrade very merry, and packing up his Household Stuff, his *Bang* bowl, and Hubble-bubble, to go along with me."—Fryer, 127.

" . . . bolstered up with embroidered Cushions, smoking out of a silver Hubble bubble"—Ibid 131.

1697. "Yesterday the King's Dewan, and this day the King's Buvee . . . arrived . . . to each of whom sent two bottles of Rose water, and a glass Hubble-bubble, with a compliment."—In *Wheeler*, i 318.

c 1760. See *Grose*, i 116.

1811. "Cette maniere de fumer est ex-cusement commune . . . on la nomme Hubbel de Bubbet."—*Soligns*, tom. iii.

1868. "His (the Dyak's) favourite pipe is a huge Hubble-bubble."—Wallace, *Mal. Archip*, ed. 1880, p. 80.

Hubshee, n.p. Arab. *Hubashi*, Pers. *I abshi*, 'an Abyssinian,' an Ethiopian,

a negro. The name is often specifically applied to the chief of Junjia on the western coast, who is the descendant of an Abyssinian family.

1298 "There are numerous cities and villages in this province of Abash, and many merchants."—Marco Polo, 2d ed. ii. 423.

1553. "At this time, among certain Moors, who came to sell provisions to the ships, had come three Abeshis (*Abexys*) of the country of the Prester John . . ."—Barros, I. iv. 4.

1673 "COWIS Cawn, an Hobsy or Arabian Coffery."—Fryer, 147.

1681. "*Habessin* . . . nunc passim nomenclantur; vocabulo ab Arabibus indito, quibus Habesh colluvium vel mixturam gentium denotat."—Ludolphi *Hist. Aethiop.* lib. i. c. i.

1750-60. "The Moors are also fond of having Abyssinian slaves, known in India by the name of *Hobshy Coffrees*."—Grose, i. 148.

1884. "One of my Tibetan ponies had short curly brown hair, and was called both by my servants, and by Dr. Campbell, 'a Hubshee.'

"I understood that the name was specific for that description of pony amongst the traders"—Note by Sir Joseph Hooker.

Huck, s. Properly Arab. *hakl*. A just right, a lawful claim; a perquisite claimable by established usage.

Huckeem, s. Ar. Hind. *hakim*; a physician. See note under **Hakim**.

1622 "I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was *Hekim Abu'l fetab*. The word *hekim* signifies 'wise'; it is a title which it is the custom to give to all those learned in medical matters."—P. della Valle, ii. 318

1673 "My Attendance is engaged, and a Million of Promises, could I restore him to his Health, Iud down from his Wife, Children, and Relations, who all (with the Citizen, as I could hear going along) pray to God that the Hackin Friar, the Fraud Doctor, might kill him . . ."—Fryer, 312.

1836 "A curious cry of the seller of a kind of sweetmeat (*khalaakh*) composed of treacle fried with some other ingredients, is 'For a mul! O sweetmeat it!' . . . children and servants often steal implements of non, &c., from the house . . . and give them to him in exchange."—Lane, *Mod. Egyptians*, ed. 1863.

1837. "I had the native works on Materia Medica collated by competent Hackeems and Moonshies"—Royle, *Hind Medicine*, 25.

Hullia, s. Canareso *holeya*; the

same as *poleya* (*pulayun*), q v, e im-
valent to *Pariah* (q v)

1817 ' a *Hallia* or *Pariah* King
—*Wills, Hist Sketches*, 111

these people come chiefly from the
Maharatta country and are of the *coomb* e
or agricultural caste"—*Maria Graham*, 2

1813 For *Hamauls* at Bussora, see *Mil-
burn* 1126

(*Birdwood*)

circular avenues —*Letter from Consul at in
Times* May 7th

Humming-bird s This name is
popularly applied in some parts of
India to the sun birds (sub fam *Nec-
tarininae*)

s ' Calcutta humps are
humps of Indian oven ex
om that city See under

s s Hind
counier an
ison) The
o the same
kur ('busi-

Hummaul s Arab *hammal*, a
porter The use of the word in India
is confined to the west, and there now

ness")

The word became very familiar in
the Gulchristian spelling *Hurkaru*, from
the existence of a Calcutta newspaper

urkaru '
1 Indians
) years of

occupation in Andalusia *sinamei*
now means a man who lets out a bag-

1748 "The city of Dacca is in the
most confusion on account of

a large force of Maharattas
may of the underbunds and
were advanced as far as Sundra
first despoiled by their Hur

In *Long* 4
be, you to send me a good
understands the Portuguese
Letter in *Times* 150

Hircars or *Sircars* —*Id* 161

Amaals s the Palankyn bearers,
number sitting in his Palankyn —*Id* 161

Capt Martin White, in *Long* 260

1809 ' The palankeen bearers are here
called *hamauls* (a word signifying carrier)

c. 1810 "We were met on the entrance
of Tippoo's dominions by four *hircarrahs*

or soldiers, whom the Sultan sent as a guard to conduct us safely."—*Miss Edgeworth, Lame Jerrus*.

Miss Edgeworth has oddly misused the word here.

1813. "The contrivances of the native halcarrahs and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary."—*Forbes, Or. Mem.*, iv. 129.

Hurtaul, s. Hind. from Sansk. *haritūl* or *haritāl*, yellow arsenic, or pigment.

c. 1347. Ibn Batuta seems oddly to confound it with camphor: "The best (camphor) called in the country itself *al-hardāla*, is that which attains the highest degree of cold."—iv. 241.

c. 1759. "... Hartal and Cotch, Earth-Oil and Wood-Oil . . ."—List of Burmese Products, in *Dalrymple's Or. Reper.*, i. 109.

Huzāra, n.p. This name has two quite distinct uses.

(a.) Pers. *Hazāra*. It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language.

The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland a century and a half ago they spoke of "the clans." It appears to be merely from the Persian *hazār* = 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors, were called *hazāras*, and if we accept the belief that the *Hazaras* of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol hill people of Wakhān, &c., must have been a later transfer.

c. 1480. "The *Hazāra*, *Takdari*,* and all the other tribes having seen this, quietly submitted to his authority."—*Tarkhān-Nāma*, in *Elliot*, i. 303.

c. 1503. Kabul "on the west has the mountain districts, in which are situated *Karnād* and *Ghār*. This mountainous tract is at present occupied and inhabited

by the *Hazāra* and *Nukderi* tribes."—*Baber*, p. 136.

1508. "Mirza Ababeker, the ruler and tyrant of *Kāshghar*, had seized all the Upper *Hazāras* of *Badakhshān*."*—*Erskine's Baber and Humāyun*, i. 287.

(b.) A mountain district in the extreme N.W. of the Punjab, of which *Abbottābād*, called after its founder General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with *Hazāras* in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit *Abhisāra*, and figuring in Ptolemy, Arrian, and Curtius as the kingdom of King *Abisārēs*.

Huzoor, s. Arab. *huzūr*, 'the presence'; used by natives as a respectful way of speaking of or to exalted personages, to or of their master, or occasionally of any European gentleman in presence of another European.

Hyson. See under *Tea*.

I.

Imaum, s. Ar. *Imām*, 'an exemplar, a leader, at, to fol applied to the Caliph (*Khalīfa*) or 'Vice-gent', or Successor, who is the head of Islām. The title "is also given—in its religious import only—to the heads of the four orthodox sects . . . and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation" (*Dr. Badger, Omān*, App. A.)

The title has been perhaps most familiar to Anglo-Indians as that of the Princes of *Omān*, or "**Imaums of Muscat**" as they were commonly termed. This title they derived from being the heads of a sect (*Ibādhiya*) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sa'id bin Ahmad who died in the early part of this century, but was always applied by the English to

* Probably read *Nakudari*; and see Marco Polo, Bk. I. ch. 18, note on *Nigudaris*.

* "*Hazārajāt bāldādest*. The upper districts in *Badakhshān* were called *Hazdars*." *Erskine's Note*. He is using the *Tarikh Rashid*. But is not the word *Hazāras* here, 'the clans,' used elliptically for the highland districts occupied by them?

then there had been some
arding the in am lands
leged harshness of the
in dealing with such
d that
India
at his
nd of
their
In

Imaumbarra = This is apparently
a hybrid word *Imam bara* in which
the last part = the Hindi *bara* an

am In am f Sahib

India Indies n p A book might
be written on this name We can
only notice a few points in connexion
with it

It is not easy if it be possible to
a truly native (i.e. Hindu) name
the whole country which we call
ia but the conception certainly
— ted from an early date *Bhū āta*
varā is used apparently in the Pu
ranas with something like this concep

The Imaumbara of the Nawab Asaf
ud daula at Lucknow is or was
till the siege of 1858 prob
most magnificent modern
structure in India It unti

south even now The
e definitions of India in
reek and Roman writers
tence of the same con
country that we have

ings of an earlier age The central
part of it forms a vaulted a
of 162 feet long by 3½ wide

now a connection also obvious in the
modes of speech of Hwen Tsang

Impale, v It = startle
an injunction to impale
given by an English govern
entart apparently) little mor
century ago

e f Vira Chola
lowed In a
h century by
f Kalyāna we
om the Himā
d *Ant q 1, 81*

Inaum, Enaum = Arab *inam*
a gift (from a superior) = favour
but especially in India a gift of rent
free land also land so held. In am
dar the holder of such lands A full
detail of the different kinds of *inam*
especially among the Mahrattas will
be found in Wilson s v

i.e. the Bridge of Rama or Adam's
Bridge as our maps have it And
Mahomedan definitions as old and
with the name will be found below
Under the Hindu kings of Vājāna
gara also (from 14th century) inscrip
tions indicate all India by like ex
pressions

The origin of the name is without

doubt (Sansk.) *Sindhu*, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call *Sindh*.^{*} By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persia *Hindū*, and so passed to the Greeks and Latins, viz. *Indoi* for the people, *Indós* for the river, *Ἰνδική* and *India* for the country on its banks. Given this name for the western tract, and the conception of the country as a whole to which we have alluded, the name in the mouths of foreigners naturally but gradually spread to the whole.

Some have imagined that the name of the land of *Nod* ('wandering'), to which *Cain* is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some mediæval writers (e.g. John Marignolli) that certain eastern races were "the descendants of *Cain*." In the form *Hidhu*, *India* appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with *Gudāra* (i.e., *Gandhāra*, or the Peshawur country), and no doubt still in some degree restricted in its application. In the Hebrew of Esther i. 1, and viii. 9, the form is *Hoddu* (see also *Perils* below). The first Greek writers to speak of India and the Indians were Hecateus of Miletus, Herodotus, and Ctesias (B.C. c. 500, c. 440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that *India* itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Polyænus, both writers of the middle of the 2nd century. The Greek form is ἡ *Ἰνδική*, or else 'The Land of the Indians.'

The name of "*India*" spread not only from its original application, as denoting the country on the banks of

the Indus, to the whole peninsula between (and including) the valleys of Indus and Ganges; but also in a vaguer way to all the regions beyond. The compromise between the vaguer and the more precise use of the term is seen in Ptolemy, where the boundaries of the true India are defined, on the whole with surprising exactness, as 'India within the Ganges;' whilst the darker regions beyond appear as 'India beyond the Ganges.' And this double conception of India, as 'India Proper' (as we may call it), and India in the vaguer sense, has descended to our own time.

So vague became the conception in the 'dark ages' that the name is sometimes found to be used as synonymous with Asia, 'Europa, Africa, and India' forming the three parts of the world. Earlier than this, however, we find a tendency to discriminate different Indias, in a form distinct from Ptolemy's *Intra et extra Gangem*; and the terms *India Major*, *India Minor* can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back, as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given to us and other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the *Indies*, les *Indes*, (It.) le *Indie*, &c.

We may add further, that China is called by Friar Odoric Upper India (*India Superior*), whilst Marignolli calls it *India Magna* and *Maxima*, and calls Malabar *India Parva*, and *India Inferior*.

There was yet another, and an oriental application of the term India to the country at the mouth of the Euphrates and Tigris, which the people of Basra still call *Hind*; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obil-lah in that region with the *Havilah* of Genesis.*

In the work of the Chinese traveller

* In most of the important Asiatic languages the same word indicates the Sea or a River of the first class; e.g. *Sindhu* as here; in Western Tibet *Gyamto* and *Samandrang* (corr. of Skt. *samundra*) 'the Sea,' which are applied to the Indus and Sutlej (see *J. R. Geog. Soc.* xxiii. 34-35); Hebrew *yam*, applied both to the sea and to the Nile; Ar. *bahr*; Pers. *daryā*; Mongol. *dalai*, &c. Compare the Homeric *Ἰκεανός*.

* See *Cathay*, &c. 55, note.

Hwen Tsang
 burial of

they adopted that name in the
Sind and thenceforward *Hind*
Sind were habitually distinguished
 though generally coupled and con- | ever speaks of a man of that country

India to which we have referred sur- | Among the Greeks an Indian'
 vives in another form besides this in
 the use of *Indos* *India* to each
 European nation which has possessions
 in the East may be said without | (Indos) acquired a notable specific ap-
 plication viz to an elephant driver
 or mahout (q v)

the Gaul are not *les Indes* Ioudaicherry | among of the Sun. Herodotus 11 = 98
 Chandernagore and Runon? (Rafinesque)

As re W. I. ,
 expression
 ception
 who in
 seeking and
 new route to
 west instead
 were to Sp
 gradually bec
 were not identical with the ancient
 lands of the east and then they be-
 came the *West Indies*

Indian = a name which has been

(From Muller's *Frag. 1. Hist. Græc.* =
 40°)

A D C 140 Tā ē avo tou I dōv ppos tou
 touto mō sthē ē tou I dōv γη κα I dōv οὐρου
 οὐρανῶν --Arrian *Indica* ch 11

* On this and on the medieval plural ty of *Indias* reference may be made to two notes on *Marco Polo* 2nd ed vol. II pp 419 and 425

= 600 The name of *T'ien chu* (India)
 has gone through various and confused

c. 70. "After this . . . Indico (*Indienna*) is a colour most esteemed; out of India it cometh; whereupon it took the name; and it is nothing else but a slime mud cleaving to the foam that gathereth about canes and reeds, while it is panned or ground, it looketh blacke; but being dissolved it yeldeth a wonderfull lovely mixture of purple and azur . . . Indico is valued at 20 denari the pound. In physicke there is use of this Indico; for it doth increase swellings that doe stretch the skin." —*Plume*, by Ph. Holland, ii. 531

c. 80 90. "This river (*Sinthu*, or Indus) has 7 mouths . . . and it has none of them navigable except the middle one only, on which there is a coast mart called Barbaricon . . . The articles imported into this mart are . . . On the other hand there are exported *Cattur*, *Bellum* . . . and *Indian Black* (*Indian pepper*, or Indigo)." —*Perplus*, 38, 59.

1293. (At Culum) "They have also abundance of very fine indigo (*waile*). This is made of a certain herb which is gathered and [after the roots have been removed] is put into a vat, and upon which they pour water, and then leave it till the whole of the plant is decomposed. . . ." —*Marco Polo*, Bk. vi. ch. 22

1781. "Indico from Zindl and Cambala." —*Jarrett in Hallam*, ii. 113.

1610. "In the country thereabouts is made some Indico." —*Sir H. Middleton in Purchas*, i. 259.

c. 1670. Tavernier gives a detailed account of the manufacture as it was in his time. "They that sift this Indigo must be careful to keep a Linnen-cloth before their faces, and that their nostrils be well stoppt. . . . Yet . . . they that have sifted Indigo for 3 or 10 days shall spit nothing but blew for a good while together. Once I laid an egg in the morning among the sifters, and when I came to break it in the evening it was all blew within." —*E. T.*, ii. 128 9.

We have no conception what is meant by the following singular (apparently sarcastic) entry in the "Indian Vocabulary." —

1788. "Indergo—a drug of no estimation that grows wild in the woods."

1831. "Découvertes et Inventions. — Décidément le cabinet Gladstone est poursuivi par la malchance. Voici un savant chimiste de Munich qui vient de trouver le moyen de préparer artificiellement et à très bon marché le bien indigo. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacée de la banqueroute. L'indigo, en effet, est le principal article de commerce des Indes (!); dans l'Allemagne, seulement, on en importe par an pour plus de cent cinquante millions de francs." —*Havre Commercial Paper*, quoted in *Pioneer Mail*, Feb. 3rd.

Inglees, ~. Hind, *Inghra* and *Inghis*. Wilson gives us the explanation of this: "Invalid soldiers and *sipahis*, to whom allotments of land were assigned as pensions; the lands so granted." But the word is now used as the equivalent of (sepoys's) pension simply.

Mr. Carnegie says the word is "probably a corruption of *English*, as pensions were unknown among native governments, whose rewards invariably took the shape of land assignments." This, however is quite unsatisfactory; and Sir H. Elliott's suggestion (mentioned by Wilson) that the word was a corruption of *invalid* (which the sepoys may have compounded in some way with *English*) is most probable.

Interloper, ~. One in former days who traded without the licence, or outside of the service, of a company (such as the E. I. C.) which had a charter of monopoly. The etymology of the word remains obscure. It looks like Dutch, but intelligent Dutch friends have sought in vain for a Dutch original. *Underloopen*, the nearest word we can find, means 'to be inundated.' The hybrid etymology given by Bailey, though allowed by Skeat, seems hardly possible. Perhaps it is an English corruption from *ontloopen*, 'to evade, escape, run away from.'

1627. "Interlopers in trade, Attur Acad. pa. 31." —*Minshu*. (What is the meaning of the reference?)

1631. "The Shippe Expectation, Capt. Ally Comand, an Interloper, arrived in ye Downes from Porto Novo." —*Hedges, Journal (MS.)*.

1652. "The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risque of trying the consequence at law . . . since the statutes did not authorize the Company to seize or atop the ships of these adventurers, whom they called Interlopers." —*Orme's Fragments*, 127.

1683. "If God gives me life to get this *Pharmaund* into my possession, ye Honble. Compy. shall never more be much troubled with Interlopers." —*Hedges*, Jan. 6.

1719. ". . . their business in the South Seas was to sweep those coasts clear of the French interlopers, which they did very effectually." —*Shelchoke's Voyage*, 29.

"I wish you would explain yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no interloper." —*Robinson Crusoe*, Pt. ii.

1730 To Interlope [of : ter L. be
tween and looper] *De* to run q d to

establ though that no doubt came in
old times from the Latin *stabilis*
through some Byzantine Greek form

1760 Enterlooper Terme le Com
merce la Mer f r t en usage parmi les
Compagnies des Pays du Nord comme

Itzeboo, s A Japanese coin the
smallest silver denomination. *Its bu* =
‘one drachm’ Present value about
1s See *Cocks Diary* = 176 u 77

J

entrer et entreprendre, et de *Louper*
Courreur — *Savary des Brulo s D et*
U i de Com merce Nouv ed Copenhagu
s v

s Short for **Jack Sepoy** in
days a familiar style for the
soldier kindly, rather than

otherwise

183 he should be leading the
Jacks *Oakf id u 66*

I say The Chinese mob used to
call the English soldiers *Astys* or
Isays from the frequency of this
apostrophe in their mouths (The
French gamins, it is said do the same
at Boulogne) At Amoy the Chinese
used to call out after foreigners
Akee' Akee' a tradition from the
Portuguese *Aqui' Here'* In Java
the French are called by the natives
Orang deudong = the *dies donc*

Jack s The tree called by botanists
Artocarpus integrifolia L fil and its
fruit

The name says Drury is a cor
ruption of the Sansk word *Jatichla*
which means the fruit of the tree
(*Useful Plants p 55*) There is how
ever no such Sanskrit word the
Sanskrit names are *Kantaka Plala*
Panasa and *Plalusa* Rheede rightly
gives *Tajaku (cha'la)* as the Malaya
lam name and from this no doubt the
Portuguese took *jaca* and handed it on
to us They call it says *Gruia*
Orta in Malabar *juas* in Canarese
and Guzerati *panas* (f 111) The
Tamil form is *saller* the meaning of
which as may be deduced from the
various uses to which the word is put

u 170)

Ipecacuanha (Wild), s The garden
name of a plant (*Asclepias curussa* *ica*

Benth

Iskat s Ratlines **A**
term from Port *escada* (*Poebuck*)

Istoop s Oalim **A**
term from *istopa* (*Poebuck*)

Istubbul, s This usual Him
for stable may naturally be im
agined to be a corruption of the
English word But it is really Arab

greater yet than the former bearing
a fruit much fairer bigger, and sweeter
than the figs aforesaid and wheico^f

the Indian Sages and Philosophers do ordinarily live. The leaf re-embloeth birds' wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is *Pala*, and the fruit is called *Ariana*. Great plenty of them is in the country of the Sydraci, the utmost limit of *Alexander* the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable than this *Ariana*, albeit the guts in a man's belly it wringeth and breeds the bloudie flux" (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that (we presume) the Linnæan name of the plantain, *Musa sapientum*, was founded upon the interpretation of this passage. Lassen, at first hesitatingly (ii. 262), and then more positively (ii. 678), adopts this interpretation, and seeks *Ariana* in the Sansk. *Vāraṇa*. The shrowder Gildemeister does the like, for he, *sans phrase*, uses *arianæ* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *uno quaternos satiet*. Humboldt, quoth he, often saw Indians make their meal with a very little manioc and three bananas of the big kind (*Platano-arlon*). Still less sufficed the Indian Brahmins (*sapientes*), when one fruit was enough for four of them (v. 876, 877). Bless the venerable Prince of Geographers! Would one *Kartoffel*, even "of the big kind," make a dinner for four German Professors! Just as little would one plantain suffice four Indian Sages!

The words that we have italicised in the passage from Pliny are quite enough to show that the *Jack* is intended; the fruit growing *e cortice* (i.e. piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination infallible. And as regards its being the food of sages, we may observe that the jack fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (*Majer alia*, &c.; *Folium alas*, &c.) are found in Theophrastus,

but apply to two different trees. Hence we got rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated *Musa sapientum*. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one! Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets: the length is about two cubits. . . . (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("ἄλλο τὸ ἔστιν οὗ ὁ καρπὸς μακρὸς καὶ οὐκ εὐθείς ἀλλὰ σκολιός, ἐσθιόμενος δὲ γλυκύς. οὗτος ἐν τῇ κοιλίᾳ δειγμὸν ποιεῖ καὶ δυσεντέριαν...") wherefore Alexander published a general order against eating it" (*Hist. Plant.* iv. 4-5).

It is plain that Pliny and Theophrastus were using the same authority, but neither copying the whole of what he found in it.

The second tree, whose leaves were like birds' wings and were used to fix upon helmets, is hard to identify. The first was, when we combine the additional characters quoted by Pliny but omitted by Theophrastus, certainly the *Jack*: the third was, we suspect, the *mango* (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the *uno quaternos satiet*, compare Friar Jordanus below on the *Jack*: "Sufficiet circiter pro quinque personis." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says it took four men to eat a jack, Jordanus says five. But an Englishman who had a plantation in Central Java told one of the present writers that he once cut a jack on his ground which took three men—not to eat—but to carry!

As regards the names given by Pliny it is hard to say anything to the purpose, because we do not know to which of the three trees jumbled together the names really applied. If *pala* really applied to the jack, possibly it may be the Sansk. *phalasa*, or *panasa*. Or it may be merely *p'hala*, 'a fruit,'

and the passage would then be comical illustration of the persistence of Indian habits of mind. For a stranger in India on asking the question "What on earth is that?" as he well might on his first sight of a jack tree with its fruit would at the present

1003

c. 1340 There is again another wonderful tree called *Chake Baruk* as big as an oak. Its fruit is produced from the

Isang who met with it in Bengal | &c 363

—Jul en, m. 3

| them they will explode and jump out. The

sea! —L ad and L i ne: Bab

Here *lad* represents the Hind name *Lat al*. The practice of hanging

■

the lips on account of the "adhesive quality" (or as modern mortals would call it, 'stickiness') of the jack, is still usual among natives, and is the theme of a proverb on premature precautions:

Gäch'h mei Kathal, honth meñ tel! "You have oiled your lips whilst the jack still hangs on the tree!"

We may observe that the call of the Indian cuckoo is in some of the Gaugetic districts rendered by the natives as "*Kathal-pakkā! Kathal-pakkā!*" i.e. "Jack's ripe," the bird appearing at that season.

c. 1590. "In Sircar Hajypoor there are plenty of the fruits called *Kathul* and *Budhul*; * some of the first are so large as to be too heavy for one man to carry."—*Gladwin's Ayeen*, ii. 25.

1563. "R. What fruit is that which is as big as the largest (coco) nuts?"

"O. You just now ate the chestnuts from inside of it, and you said that roasted they were like real chestnuts. Now you shall eat the envelopes of these . . ."

"R. They taste like a melon; but not so good as the better melons.

"O. True. And owing to their viscous nature they are ill to digest; or say rather they are not digested at all, and often issue from the body quite unchanged. I don't much use them. They are called in Malabar *jacas*; in Canarin and Guzerati *panās*. . . The tree is a great and tall one; and the fruits grow from the wood of the stem, right up it, and not on the branches like other fruits."—*Garcia*, f. 111.

1673. "Without the town (Madras) grows their Rice . . . *Jawks*, a Coat of Armour over it, like an *Hedge-hog's*, guards its weighty Fruit."—*Fryer*, 40.

1810. "The jack-wood . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—*Maria Graham*, 101.

1878. "The monstrous jack that in its eccentric bulk contains a whole magazine of tastes and smells."—*Ph. Robinson, In My Indian Garden*, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of *shaki* and *barki* or modifications of these, different kinds according to *Jordanus*, only from different parts of the tree according to *Ibn Batuta*. P. Vincenzo Maria (1672) also distinguishes two kinds, one of which he calls *Giacha Barca*, the other *Giacha pupa* or *girasole*. And *Rheede*, the great authority on Malabar plants, says (iii. 19):

"Of this tree, however, they reckon more than 30 varieties, distinguished by the

quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour, being the *varaka*; that of the other, filled with softer and more flabby pulp of inferior flavour, being the *Tyakapa*."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. *Drury* says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him reado Ludovicus Romanus, in his fifth Booke and fifteene Chapter of his Navigaciouns, and Christopherus a Costa in his cap. of Iaca, and Gracia ab Horto, in the Second Booke and fourth Chapter," saith the learned *Paludanus* . . . And if there be anybody so unreasonable, so say we too,—by all means let him do so!"

Jackal, s. The *Canis aureus*, L., seldom seen in the daytime, unless it be fighting with the vultures for carrion, but in shrieking multitudes, or rather what seem multitudes from the noise they make, entering the precincts of villages, towns, of Calcutta itself, after dark, and startling the new comer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish *chakāl*. But the Pers. *shaghāl* is close, and Sansk. *śrīgāla*, 'the howler,' is probably the first form. The common Hind. word is *qidar*. The jackal takes the place of the fox as the object of hunting "meets" in India; the indigenous fox being too small for sport.

1554. "Non procul inde audio magnum clamorem et velut hominum irridendum insultantiumque voces. Interrogo quid sit; . . . narrant mihi ululatum esse bestiarum, quas Turcae Ciacales vocant. . ."—*Busbeq. Epist.* i. p. 78.

1615. "The inhabitants do nightly house their goats and sheepe for feare of Iaccals (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—*Sandys, Relation*, &c., 205.

1616. ". . . those jackalls seem to be wild Dogges, who in great companies run

* This is in Blochmann's ed. of the Persian *barhal*, which is a Hund, name for the *Acrocarpus Lakoocha*, of Roxb.

* A part of this article is derived from the notes to *Jordanus* by one of the present writers. We may add, in aid of such further investigation, that *Paludanus* is the Latinized name of v.d. Broecke, the commentator on *Linschoten*. "Lodovicus Romanus" is our old friend *Varthema*, and "Gracia ab Horto" is *Garcia De Orta*.

up and down in the silent night, much dis-
quieting the peace thereof, by their most
hideous noyse"—*Terry*, ed 1665, p 371

1633. "Le schekal est un espèce de chien

mado of copal and oil is used in Kutch,
and that the cheaper copal would
naturally be used for such a purpose,
we may suggest as probable that the
of *jahdzi*, and = 'ship-

where stands the temple of Dwarka
he Portu-
See quo-
der *Dind-*
a map that
as we are
ith's great
h Dwarka
Juggut

1665. *Lockyer*, 362

1810. Colebrooke (*Essays*, ii
shakal. But *Jachal* was already

c. 1810

"The jackals troop, in gathe
Bayed from afar, complaining"
Siege of Corinth, xxxiii

I ix 1
1537

"Whilst the tide was at its greatest
ed at the gulf of Chakad,
ed signs of fine weather,
sea, great snakes, turtles,
—*Indi Ali*, p. 77

Jack-snipe of English

18 *Gallinago gallinula*, Linn

than the common snipe, *G. scolop-*
cinus, Bonap

1727 "The next sea port town to *Bact*,
14 Jigat It stands on a Point of low

There are three qualities of copal
in the Zanzibar market 1 *Sandarum*

formerly called *Jigat Vurr*, but now by
the Hindoos *Dorcur* (i. e. Dwarka, q. v.)
At a distance the woods have very much

chakazzi, dug from the
ing of recent origin,
par with No 1 3
darum, or true Copal (the *Anime* of

PLANT. BOT., 1 200

versy. We were at one time inclined to connect it with the *yada-tūsh*, the *yada* stone used by the nomads of Central Asia in conjuring for rain. The stone so used was however, according to P. Hyakinth, quoted in a note with which we were favoured by the lamented Prof. Anton Schiefner, a *bezoar* (q.v.).

Major Raverty, in his translation of the *Tabakāt-i-Nāsirī*, in a passage referring to the regions of Tukharistān and Bamiān, has the following:

"That tract of country has also been famed and celebrated, to the uttermost parts of the countries of the world, for its mines of gold, silver, rubies, and crystal, *bejādah* [jade], and other [precious] things" (p. 421). On *bejādah* his note runs: "The name of a gem, by some said to be a species of ruby, and by others a species of sapphire; but **jade** is no doubt meant." This interpretation seems however chiefly, if not altogether, suggested by the name; whilst the epithets compounded of *bejāda*, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Müller, in an interesting letter to the *Times*, dated Jan. 10th, 1880, states that the name *jade* was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards *pieḍra de ijada*, because it was supposed to cure pain in the groin (Sp. *ijada*); for like reasons to which it was also called *lapis nephriticus*, whence *nephrite* (see *Bailey*, below). Skeat, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds *yedā* a material out of which ornaments are made, in the *Divyāvadāna*; but it does not seem to be Sanskrit." Prof. Müller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind.

1730. "Jade, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtues by the *Turks* and *Poles*, who adorn their fine Sabres with it; and said to be a preservative against the nephritick Colick."—*Bailey's Eng. Dict.* s. v.

Jadoo, s. Hind. from Pers. *jadū*; conjuring, magic, hocus-pocus.

Jadoogur, s. Properly Hind. *jadū-*

ghar, 'conjuring-house.' The term commonly applied by natives to a Freemason's Lodge, when there is one, at an English station. On the Bombay side it is also called *Shaitān khāna* (see Burton's *Sind Revisited*), a name consonant to the ideas of an Italian priest who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In S. India the Lodge is called *Talai-vēṭṭa-Kovil*, 'Cut-head Temple,' because part of the rito of initiation is supposed to consist in the candidate's head being cut off and put on again.

Jafna, **Jafnapatām**, n.p. The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northernmost part of Ceylon. The real name is, according to Emerson Tennent, *Yalpanman*, and it is on the whole probable that this name is identical with the *Galiba* (Prom.) of Ptolemy.

1553. "... the Kingdom Triquinamale, which at the upper end of its coast adjoins another called Jafanapatam, which stands at the northern point of the island."—*Barros*, III. ii. cap. 1.

c. 1566. In Cesare de' Federici it is written *Gianifanapatan*.—*Ramusio*, iii. 390v.

Jaggery, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (*Phoenix sylvestris*, Roxb.), Hind. *khajūr*, is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the caryota, and the coco-palm all give it; the first as the staple of Tinnevely and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the **Jaggery Palm** (*kitul* of natives); the third is much drawn for **toddy** (q.v.) in the coast districts of Western India, and this is occasionally boiled for sugar. Jaggery is usually made in the form of small round cakes. Great quantities are produced in Tinnevely, where the cakes used to pass as a kind of currency (as cakes of salt used to pass in parts of Africa, and in Western China), and do even yet to some small extent.

The word *jaggery* is only another form of **sugar** (q.v.), being like it a

corruption of the Sansk *sakara*, Kon-
kani, *sallara*

1516. "Sugar of palms,
xagara. —*Barbois*, 53

1553 Exports from the Madives and
of fish oil coco nuts and xagara which is
made from these after the manner of sugar
—*Barros*, Dec III liv in cap. 7

1561 'Jagre which is sugar of palm
trees' —*Cortea Lendas*, i. 2, 552

"Jageah, an Annuity —*Id Index*, vi

the want of them —*Mr Lofty*, in *The
Good Natured Man* Act II

1778 "Should it be more agreeable to
the parties, Sir Matthew will settle upon
Sir John and his Lady, for their joint lives,
a jagghire

A Hall, i 300

c. 1750-60 "Arrack, a coarse sort of
sugar called Jagres, and vinegar are also
extracted from it (coco palm) —*Gros*, i
47

1807
and the
Palmura
esteemed
is contrar
—*F Duc*

1800 In this state it is sold as jaggery
in the bazaars, at about three farthings per
pound —*Tennent's Ceylon*, iii 554

Jagheer, Jaghure, s Pers *jagir*
(lit place-holding) An assign-

Jagheerdar, s Pers Hind *jagir*-
the holder of a jagheer

1820 'The Resident, many officers,
men of rank jagheerdars Brahmins
and Pundits were present, assembled round
my father —*Pandurang Hari* 380

1833 "The Sikhs administered the

A GARDEN —*Duff*, ii, p. 1, 100

1673 "It (Surat) has for its Maintien
ance the Income of six Villages, over
which the Governor sometimes presides
sometimes not being in the Jagges, or
diocese of another —*Flyger*, 120

generally merchants and some have
been men of enormous wealth (see
Colebrooke's Essays, i 378 seqq) The
name is Sansk *jaina* meaning a fol-
lower of *jina* The latter word is a

title applied to certain saints worshipped by the sect in the place of gods; it is also a name of the Bud-dhas.

An older name for the followers of this sect appears to have been *Nir-grantha*,* properly the title of Jain ascetics only (otherwise *Yatis*).

Jail-khana, s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

Jaleebote, s. *Jālībōt*. A marine corruption of jolly-boat (Roebuck). See Gallivat.

Jam, s. *Jām*; a title borne by certain chiefs in Kutch, in Kattywar, and on the lower Indus. The derivation is very obscure (see *Elliot*, i. 495). For an example of use see Sir C. Napier, s.v. *dawk*.

Jamboo or Jumboo, s. The Rose-apple, *Eugenia jambos*, L., *Jambosa vulgaris*, Decand.; Sansk. *jambū*, Hind. *jam*, *jambū*, *jamrūl*, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name *jambū* is applied in some parts of India to the exotic guava (q. v.), as well as to other species of *Eugenia*; including the *jāmun*, with which the rose-apple is often confounded in books. They are very different fruits, though they have been both classed by Linnaeus under the genus *Eugenia* (see further remarks under **Jamoon**).

Garcia de Orta mentions the rose-apple under the name *Iambos*, and says (1563) it had been recently introduced into Goa from Malacca. This may have been the *Eugenia Malaccensis*, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal *Malāka Jamrūl*, and in Tamil *Malākā maram*, i.e., 'Malacca tree.' The Sanskrit name *jambū* is, in the Malay language, applied with distinguishing adjectives, to all the species.

1672. P. Vincenzo Maria describes the Giambo d'India, with great precision, and also the Giambo di China,—no doubt *J. malaccensis*,—but at too great length for extract, pp. 351-352.

1673. "In the South a Wood of Jamboes, Mangoes, Coccoes."—*Fryer*, 46.

1727. "Their Jambo Malacca (at Goa) is very beautiful and pleasant."—*A. Ham.* i. 255.

1810. "The jumboo, a species of rose-apple, with its flowers like crimson tassels covering every part of the stem."—*Maria Graham*, 22.

James and Mary, n.p. The name of a famous sand-bank in the Hoogly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in *Long*, p. 10. It is a common allegation that this name is a corruption of the Hind. words *jal mari*, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir George Bird-wood has shown, out of India Office records, from the wreck of a vessel called the "*Royal James and Mary*," in September, 1694, on that sand-bank (*Letter to the Court, from Chutturnuttee*, Dec. 19th, 1694).

Jamoon, s. Hind. *jāmun*, *jāman*, *jāmlī*, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the *Eugenia jambolana*, Lamk. (*Calyptanthus jambolana* of Willdenow, *Syzygium jambolanum* of Decand.) This seems to be confounded with the *Eugenia jambos*, or Rose-apple (see **Jamboo**, above) by the author of a note on Leyden's Baber, which Mr. Erskine justly corrects (Baber's own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Capt. Burton. The latter gives *jamlī* as the Indian, and *zam* as the Arabic name. The name *jambū* appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

c. 13** "The inhabitants (of Mombasa) gather also a fruit which they call *jāmūn*, and which resembles an olive; it has a stone like the olive, but has a very sweet taste."—*Ibn Batuta*, ii. 191. Elsewhere the translators write *ichoumoḍn* (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1530. "Another is the *jaman*. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—*Baber*, 325.

The note on this runs: "This, Dr. Hunter

* See Burnell, *S. Indian Palaeography*, p. 47, note.

says, is the *Eugenia Jambolana* the rose apple (*Eugenia jambolana* but not the lives but of all those there came but two men safe to shore'—*Lauschooten*, p. 147

They are called *jambolanes*, and Jangomay Zangomay, Jamahey, ^{vn and stato of} by the Burmese ^{ese} *Xieng-mai* or wholesome'—*Garcia*, f 111 y | *Kiung mai* &c is so called in narra-

XXX 00

Jangar. A raft
This word, chiefly coll
Tamil-Malayalam *shang*
word of particular int
one of the few Dravid
served in the remain

Periplus, in *Muller's Geog O. Min*, 1
c. 1504 "He held in readiness many
jagadas of timber —*Corica, Lendas*, I
1 470

" 1540 " and to that purpose
had already commanded two great Rafts
(*jagadas*), covered with dry wood barrels
of pitch and other combustible stuff to be
placed at the entering into the Port —
Pinto (*orig cap xlii*) in *Cogan* p. 56

store of Muske Gold Silver and many
things of China woike —*R Fitch*, in
Hakluyt, 11

c 1606 " But the people, or most part
of them, fled to the territories of the King

thography of the Japanese *Ni-pon*." What the Dutch have to do with the matter is hard to see.

A form closely resembling *Japain*, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it *Chipan-gu* or *Sipan-ku*, a name representing the Chinese *Zhi-pai-Kue* ('Sun-origin-Kingdom'), the Kingdom of the Sunrise or Extreme Orient, of which the word *Nipon* or *Nippon*, used in Japan, is said to be a dialectic variation.

But as there was a distinct gap in Western tradition between the 11th century and the 16th, when Japan again became known, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as *Jipung* and *Jipang*.

1298. "Chipangu is an Island towards the east in the high seas 1,700 miles distant from the Continent; and a very great Island it is. The people are white, civilized, and well-favoured. They are idolaters, and dependent on nobody. . . ."—*Marco Polo*, bk. iii. ch. 2.

1505. ". . . and not far off they took a ship belonging to the King of Calicut; out of which they have brought me certain jewels of good value; including Meccan pearls worth 5,000 ducats; also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calicut had sent the said ship to an island called Saponin to obtain the said instruments. . . ."—*Letter from the K. of Portugal* (Dom Manuel) to the K. of Castille (Ferdinand). Reprint by A. Burnell, 1881, p. 8.

1521. "In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called Cipanghu."—*Pigafetta, Magellan's Voyage*, Hak. Soc., 67.

Here the name appears to be taken from the chart or *Mappe-Monde* which was carried on the voyage. Cipanghu appears by that name on the globe of Martin Behaim (1492), but 20 degrees north, not south, of the equator.

1545. "Now as for us three Portuguese, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these *Gentils*, which were very sumptuous and rich, wherinto the *Bonzes*, who are their priests, received us very courteously, for indeed it is the custom of those of Jappon (*do Japao*) to be exceeding kind and courteous."—*Pinto*, orig. cap. cxxiii. (*Cogan's E. T.*, p. 173).

1553. "After leaving to the eastward the isles of the Lequios (see Loo Choo) and of

the Japons (*dos Japões*), and the great province of Meico, which for its great size we know not whether to call it Island or Continent, the coast of China still runs on, and those parts pass beyond the antipodes of the meridian of Lisbon."—*Barros*, I, ix. 1.

1772.

"Esta meia escondida, que responde
Do longe a China, donde vem busear-se,
He Japão, onde nasce a prata fina,
Que illustrada será co' a luz divina."
Carões, x. 131.

By Burton:

"This Realm half-shadow'd, China's
empire
as reflecting, whether ships are bound,
is the Japan, whose virgin silver mine
shall shine still sheenier with the Law
Divine."

1777. "Japon, with the neighbouring Islands under its Dominions, is about the magnitude of Great Britain."—*A. Ham.*, ii. 506.

Jargon, Jarcoon, &c. Or Zircon; the name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be a little obscurity. The English Cyclopaedia, and the *Times* Reviewer of Emanuel's book *On Precious Stones* (1866) identify it with the hyacinth or jacinth; but Lord Stanley of Alderley, in his translation of Barboza (who mentions the stone several times under the form *gajonza* and *jagonza*), on the authority of a practical jeweller identifies it with corundum. This is probably an error. *Jagonza* looks like a corruption of *jacinthus*. And Haüy's Mineralogy identifies *jargon* and *hyacinth* under the common name of *zircon*. Dana's Mineralogy states that the term *hyacinth* is applied to those stones, consisting of silicate of zirconia, "which present bright colours, considerable transparency, and smooth shining surfaces. . . . The variety from Ceylon, which is colourless, or has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called *jargon*" (*Syst. of Mineral.*, 3rd ed., 1850, 379–380).

The word probably comes into European languages through the Span. *azarcon*, a word of which there is a curious history in *Dozy and Engelmann*. Two Spanish words and their distinct Arabic originals have been confounded in the Span. Dict. of Cobarruvias (1611) and others following him. Sp. *zarca* is 'a woman

with blue eyes,' and this comes from *Ar. zarka*, fem of *azrak*, 'blue'. This has led the lexicographers above referred to astray, and *a-arcon* has been by them defined as a 'blue earth, made of burnt lead'. But *a-arcon* really applies to 'milion, as does *azarcão*, and its place in the Dict of the (after repeating explanation and etymology of *Co-harruvias*), "an intense orange-colour, Lat. *color aureus*". This is from the Arab *zarkun*, which in Ibn Bathar is

Eastern and Western India and Pegu. It furnishes excellent boat-timber, and is a splendid flowering tree.

"An exceeding glorious tree of the Concan jungles, in the month of May robed as in imperial purple with

—

1850 'Their forests are frequented by timber cutters who fell jarool a magnificent tree with red wood, which, though soft, is durable under water, and there universal use for boat building'. *Hin. Journals*, ed 1855, 11

And the word, as in Pliny under the quotations below),

The eventual etymology is almost certainly Persian, either *argun*, 'gold colour,' as Marcel Devic suggests or *azargun* (perhaps more properly *a argun*, from *avar*, 'fire'), 'flame-colour,' as Dozy thinks.

AD c. 70 "Hoc ergo adulteratur minium in officina sociorum, et ubi Syrio Quoniam modo Syrium fiat suo loco docebitur, sublimi autem Syrio minium conjendi ratio demonstrat — *Plin N H*, *XXXIII vii*

"Inter facticios est et Syrium, quo minium sublimi dicitur. Fit autem Sinopide et sandyge mixtus — *Id XXXV vi*

1790 "The artists of Ceylon prepare

a noble figure — *Blackwood's Mag*, May, 1856, 538

Jask, Jacques, Cape-, n.p. *Ar Ras Jashak* = point on the eastern side of the Gulf of Oman, near the entrance to the Persian Gulf and 6 miles south of a port of the same name. The latter was frequented by the vessels of the English Company whilst the Portuguese held Ormus. After the Portuguese were driven out of Ormus (1622) the English trade was moved to Gombroon (q.v.). The peninsula of which Cape Jask is the point, is now the terminus of the submarine cable from Bushire, and a company of native infantry is quar-

rgo
ind
res-
bly
to

stones, as it is applied to a mixture of languages)

1813 The colour of Jargons is grey with tinges of green blue, red and yellow

Jasques seems to have been Englished as *Cape James* (see *Dunn's Or Navigator*, 1780, p. 94)

Jarool, s. The *Lagerstroemia reginae*, Roxb., Beng *jarul*. A tree very extensively diffused in the forests of

1. — — — — —
1. — — — — —
[Ca noes, x 100

of the "Five Rivers" that give name to the Punjab, q.v. (among which the Indus itself is not usually included). Properly *Jailam*, or *Jilam*, now apparently written *Jhilam*, and taking this name from a town on the right bank. The *Jhilam* is the Ὑδάσπης of Alexander's historians, a name corrupted from the Skt. *Vilastā*, which is more nearly represented by Ptolemy's Βιδάσπης. A still further (Prakritic) corruption of the same is *Behat* (see *Behut*).

1037. "Here he (Mahmūd) fell ill, and remained sick for 14 days, and got no better. So in a fit of repentance he forswore wine, and ordered his servants to throw all his supply . . . into the Jailam . . ."—*Bahakī*, in *Elliot*, ii. 139.

c. 1204. ". . . in the height of the conflict, Shams-ud-Din, in all his panoply, rode right into the water of the river Jailam . . . and his warlike feats whilst in that water reached such a pitch that he was despatching those infidels from the height of the waters to the lowest depths of Hell. . . ."—*Ṭabakāt*, by *Raverly*, 604-5.

1836.
"Hydaspes! often have thy waves run tuned

To battle music, since the soldier King,
The Macedonian, dipped his golden casque

And swam thy swollen flood, until the time

When Night the peace-maker, with pious hand,

Unclassing her dark mantle, smoothed it soft

O'er the pale faces of the brave who slept

Cold in their clay, on Chillian's bloody field."

The Banyan Tree.

Jemadars, Jemautdar, &c. Hind. from Arab.-Pers. *jama'dār*. *Jama'* meaning 'an aggregate,' the word indicates generally, a leader of a body of individuals. Technically, in the Indian army, it is the title of the second rank of native officer in a company of Sepoys, the subadār (q.v.) being the first. In this sense the word dates from the reorganisation of the army in 1768.

It is also applied to certain officers of police (under the darogha), of the customs, and of other civil departments. And in larger domestic establishments there is often a *jemadar*, who is over the servants generally, or over the stables and camp service. It is also an honorific title often used by the other household servants in addressing the *bihishtī* (see *bheesty*).

1752. "The English battalion no sooner quitted Trichinopoly than the regent set about accomplishing his scheme of surprising the City, and . . . endeavoured to gain 500 of the Nabob's best peons with firelocks. The jemautdars, or captains of these troops, received his bribes, and promised to join."—*Orme*, i. 257 (ed. 1803).

1817. ". . . Calliaud had commenced an intrigue with some of the jemadars, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly."—*Mill*, iii. 175.

1824. "'Abdullah' was a Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning . . . when the Bishop took him into his service as a 'jemautdar,' or head officer of the peons."—Editor's Note to *Herber*, i. 65 (ed. 1844).

Jenny, n.p. II, *Janaī*. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see *Burrampooter*), and the conditions of which are explained in the following passage, written by one of the authors of this Glossary many years ago:—

"In Rennell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of *Jenai*, and uniting with the Ganges near Pubna (about 150 miles N.E. of Calcutta), from which point the two rivers, under the name of *Pudda* (*Padda*) flow on in mighty union to the sea." (*Blackwood's Magazine*, March, 1852, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Rennell's Bengal Atlas (Map No. 6) under the name of *Jenni*, but it is not mentioned in his *Memoir of the Map of Hindostan*. The great change of the river's course was palpably imminent at the beginning of this century; for Buchanan (c. 1809) says: "The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Nator" (*Eastern India*, iii. 394; see also 377). Nator or Nattore was the territory now called Rajshahi District.

The real direction of the change has been further south

The Janai is also called *Jamua*

Jhaump, s A hurdle of matting and bamboo used as a shutter or door
Hind *gha p* Mahr *ghaupna* in connection with which there are verbs
up na ghaupna dhaupna to
See jhopra = v ak

m = J m This is a word

g r k a

g r k a

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g r k a

n Italy *pers* *the*
ord is not clear
insula seems to
ad to have been
of gauze Pos

sibly this may have been used for
blinds, and thence transferred to the
been an
of such
rupted
janella
ture

generally long exhibiting a pillared veran
dah or a row of French casements and jill
milled windows —*Calc Review* No cxvii
207

Jocole, s We know not what this
rd is perhaps toys

ent from the Patriarch to
Govern s with a small present of
jocoles ol and wines —*In Whetler* 11 32

Jogee, s Hind *jogi* A Hindu
c and sometimes a 'conjurer'

July 18.

which has of late been propagated in
rtain persons under the
theosophy and esoteric
s essentially the doctrine

Historical Events 1 37

1908 There is another class of people

called Chughi who . . . form a religious order devoted to the Idols. They are extremely long-lived, every man of them living to 150 or 200 years . . . there are certain members of the Order who lead the most ascetic life in the world, going stark naked."—*Marco Polo*, 2d ed. ii. 351.

1343. "We cast anchor by a little island near the main, *Anchediva* (q.v.), where there was a temple, a grove, and a tank of water. . . . We found a jogi leaning against the wall of a *buddhāna* or temple of idols" (respecting whom he tells remarkable stories).—*Ibn Batuta*, iv. 62-63, and see p. 275.

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Compare *Ibn Batuta* above. After 150 years, tank, grove, and jogi just as they were!

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Perhaps the chief of the *Goraknātha* Gosains, who were once very numerous on the West Coast, and have still a settlement at *Kadri*, near *Mangalore*. See *P. della Valle's* notice below.

1516. "And many of them noble and respectable people, not to be subject to the Moors, go out of the Kingdom, and take the habit of poverty, wandering the world . . . they carry very heavy chains round their necks and waists, and legs; and they smear all their bodies and faces with ashes. . . . These people are commonly called *jogues*, and in their own speech they are called *Zoame* (see *Swamy*) which means Servant of God . . . These *jogues* eat all meats, and do not observe any idolatry."—*Barbosa*, 99-100.

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Curse of Khamā, xiii. 16.

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—*Sadas Ah*, in *EN*

1836 ' He said
accounts he had

on) ' by these
r or as it is here
s supported on the
—*Forster & Jompon*

1836 The jargon that th
speak to the natives is most
call it John Company's English
rather affronts Mrs Staunt n
from Madras 42

1832 John Company whatever may
be his faults = infinitely better than
Downing Street If India were made over
to the Colonial Office I should not think it
worth three years purchase —*Mem Col*
Mountains, 293

Jool, Jhool s Hind *jul* sup-
posed by Shakespear (no doubt cor-
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Arab *jull* having much the same

said, to express doubt if there were any
such person as John Company, but of such
it was observed that something had so n
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14th p 220

Jompon s Hind *Junjun* Japan
A kind of sedan, or portable chair

modern Arabs use the plur *jul* as a
singular This Dozy defines as cou-
verture en laine plus ou moins ornée
de dessins, très large très chaude et
enveloppant le poitrail et la croupe du
cheval (exactly the Indian *jul*)—
ornement de soie qu'on attend
roupe des chevaux aux jours

Horse Jhools &c at shortest
Advt in *Madras Mail* Feb

ordinary
swing
critically
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(1876) gives Djempand—dragatoel | 1830 "On the 1st of Oct 17 d and "

paun (?)

It seems just possible that the name
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1716 The roads are

Joss, s An idol This is a cor-
ruption of the Portuguese *Deos* 'God'
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and are the directors of mercantile affairs.
—*Sail isakā* in *Elliot*, viii 411

1826 He said that according to some accounts, he had heard the Company was

cable for a horseman or for a Jampān a
sort of palanquin —Letter of P. Ippolito De
s des, dated April 10th in *Leti es Lef*, xv
184

on) by these
r or as it is here
a supported on the
—*Forster's Journey*,

1830 The jargon that the
speak to the natives is most
call it John Company's English
rather affronts Mrs. Staunton
from *Madras* 42

1832 John Company whatever

the Jhool's Hind *jhool* sup-
by Shakespear (no doubt cor-
) to be a corrupt form of the
jull having much the same

happened to them —*Sat Review* Feb
14th, p 200

Jompon s. Hind Japan Japan

Jampūnies i.e. *ju pūn* (or *japūn*) each
pair bearing on their shoulders a short
bar from which the shafts of the chair

verture on laine plus ou moins ornée
de dessins très large très chaude et
enveloppant le poitrail et la croupe du
cheval (exactly the Indian *jhāl*)—
also ornament de soie qu'on tend
sur la croupe des chevaux aux jours
de fête

1880 Horse Jhools &c at shortest
notice —*Advt in Madras Mail* Feb
13th

ordinary
swing
officially
bridges

(1876) gives 'Djempānā—dragotoel'
(i.e. portable
person of rank
however have
India by the of
(1811—1812)

paun (?)

It seems just possible that the name
may indicate the thing to have been
borrowed from *Japan*. But the fact
that *djū* means 'hang' in Tibetan
may indicate another origin

1716 The roads are nowhere practi-

Joss, s. An idol
ruption of the Portuguese
first taken up in the
guage of the Chinese
Portuguese and
that jargon by Es
had got hold of a

1659. "But the Devil (whom the Chinese commonly call Jossjo) is a mighty and powerful Prince of the World."—*Walter Schults*, 17.

"In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thereon an image . . . this they call Josin."—*Sauer*, ed. 1672, p. 27.

1677. "All the Sinesse keep a humming of the Devil in their houses. . . . They paint him with two horns on his head, and commonly call him Josie (Joss-je)."—*Gérard Fournelle, Océ Indische Voyages*, 33.

1711. "I know but little of their Religion, more than that every Man has a small Joss or God in his own House."—*Lockyer*, 181.

1727. "Their Josses or Demi-gods some of human shape, some of monstrous Figure."—*A. Ham.*, ii. 266.

c. 1790.

"Down with dukes, earls, and lords,
those pagan Josses,
False gods! away with stars and strings
and cross-eyes."

Peter Pindar, Ode to Kien Long.

Joss-house, s. An idol temple in China or Japan. From *Joss*, as just explained.

1810. "Every town, every village, it is true, abounds with Joss-houses, upon which large sums of money have been spent."—*Mum. Col. Mountain*, 186.

1876. ". . . the fantastic gables and tawdry ornaments of a large joss-house, or temple." *Fortnightly Review*, No. clix. 222.

1876.

"One Tim Wang he makee-travel,
Makee stop one night in Joss-house."
Leland, Pidgin-English Sing-Song, p. 12.

Thus also in "pidgin," *Joss-house-man* or *Joss-pidgin-man* is a priest, or a missionary.

1750-52. "The sailors, and even some books of voyages . . . call the pagodas Yoss-houses, for on enquiring of a Chinese for the name of the idol, he answers *Grande Yoss*, instead of *Grand Dios*."—*Olof Torcen*, 232.

1760-1810. "On the 8th, 18th, and 28th day of the Moon these foreign barbarians may visit the Flower Gardens, and the Honam Joss-House, but not in *droves* of over ten at a time."—'8 Regulations' at Canton, from *The Fankwaie at Canton* (1882), p. 29.

Jostick or Joss-stick, s. A stick of fragrant tinder (powdered *costus*, sandalwood, &c.) used by the Chinese as incense in their temples, and formerly exported for use as cigar-lights. The name appears to be from the temple use. See **Putchock**.

1876. "Burnee joss-stick, talkee plitty."—*Leland*, p. 43.

1879. "There is a recess outside each shop, and at dusk the joss-sticks burning in these fill the city with the fragrance of incense."—*Bird, Golden Chersonese*, 49.

Jow, s. Hind. *jhuu*. The name is applied to various species of shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket making and the like. It is a usual material for gabions and fascines in Indian siege-operations.

Jowauila mookhee, n.p. (Skt. and) Hind. *Jwālā-mukhī*, 'flame-mouthed'; a generic name for quasi-volcanic phenomena, but particularly applied to a place in the Kangra district of the Punjab mountain country, near the Bias River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devi, and it is a place of pilgrimage famous all over the Himalaya as well as in the plains of India. The famous fire-jets at Baku are sometimes visited by more adventurous Indian pilgrims, and known as the *Great Jwālā-mukhī*. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

c. 1360. Sultan Firoz . . . marched with his army towards Nagarkot (see *Nuggercote*) . . . the idol *Jwālā-mukhī*, much worshipped by the infidels, was situated on the road to Nagarkot. . . . Some of the infidels have reported that Sultan Firoz went specially to see this idol, and held a golden umbrella over its head. But . . . the infidels slandered the Sultan. . . . Other infidels have said that Sultan Muhammad Shah bin Tughlik Shah held an umbrella over this same idol, but this also is a lie. . . .—*Shams-i-Suaj Afif*, in *Elliot*, iii. 318.

1783. "At Taullah Mhookie (*sic*) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—*G. Forster's Journey*, ed. 1798, i. 308.

1799. "Prason Poorly afterwards travelled . . . to the Maha or Buee (*i.e.* larger) Jowalla Mookhi or Jwālā Mukhi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bukee (*Baku*) on the west side of the (Caspian) Sea . . . whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—*Jonathan Duncan*, in *As. Res.* v. 41.

Jowaur, Jowarree, s. Hind. *jauār*,

Sorghum (Pers. *Hicus*) One of the best most frequently grown of the millets of southern countries. It is grown nearly all over India in unflooded tracts. It is sown in July and reaped in November. ready stems are 8 to 12 feet high.

It is one of the Tan I regions. | to some four hundred thousand acres

It is one of the Tan I regions. | to some four hundred thousand acres

had gone more than 11 leagues. *Obito*
VI 119
1617 The merchants of the country of Lan Jehu a place join n_o to the country of Jangama (see Jangomai arrived at the city of Judea before Eaton's coming away from thence and brought great store of merchandize. —*Sa nsbury* 1190

Lit doc Bo 1. 167

Joy s This seems from the quotation to have been used on the west

Jubtee Juptee &c s Guz jack block (*Reebuck*)
Jait &c Corrupt forms of zait Juggurnaut n p A corruption of

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capital of Sam from the 14th century down to about 16 when it was destroyed by the Burmese and the Siamese royal residence was transferred to Bangkok

forth in process on on a monstrous car and as masses of excited pilgrims crowded round to drag or accompany it accidents occurred Occasionally also persons sometimes sufferers from

painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of this century, and that of Dr. W. W. Hunter, who states that he has gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions,—a belief which has made *Juggernaut* a standing metaphor,—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India.

The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impression, in connexion with the Juggernaut festival.

c. 1321. "Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot."—*Fraser Odoric*, in *Cuthay*, &c. i. 53.

c. 1430. "In Bizenezalia (see *Bisnagar*) also, at a certain time of the year, this idol is carried through the city, placed between two chariots . . . accompanied by a great concourse of people. Many, carried away by the fervour of their faith, cast themselves on the ground before the wheels, in order that they may be crushed to death,—a mode of death which they say is very acceptable to their god."—*N. Conti*, in *India in XVth Cent.*, 28.

c. 1581. "All for devotion attach themselves to the trace of the car, which is drawn in this manner by a vast number of people . . . and on the annual feast day of the Pagod this car is dragged by crowds of people through certain parts of the city (*Negapatam*) some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the cars, and so perish,

remaining all ground and crushed by the said cars."—*Giuseppe Balbi*, f. 81.

The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. "In the town of Pursotem on the banks of the sea stands the temple of Jagnaut, near to which are the images of Kishen, his brother, and their sister, made of Sundal-wood, which are said to be 1,000 years old. . . . The Brahmins . . . at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindoo language is called *Rikth*; and they believe that whoever assists in drawing it along obtains remission of all his sins."—*Gluckstein's Lycan*, ii. 13-15.

1632. "Unto this Pagod or house of Sathen . . . doe belong 9,000 Braaminnes or Priests, which doe daily offer sacrifice unto their great God Jaggarnat, from which Idoll the City is so called . . . And when it (the chariot of Jaggarnat) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheelles may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heauen."—*W. Bruton*, in *Halluyt*, v. 97.

1667. "In the Town of Jagannat, which is seated upon the Gulf of *Bengala*, and where is that famous Temple of the Idol of the same name, there is yearly celebrated a certain Feast. . . . The first day that they shew this Idol with Ceremony in the Temple, the Crowd is usually so great to see it, that there is not a year, but some of those poor Pilgrim, that come afar off, tired and harassed, are suffocated there; all the people blessing them for having been so happy . . . And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to throw themselves with their bellies under these large and heavy wheels, which bruiſe them to death . . ."—*Bernier*, a *Letter to Mr. Chapelain*, in *Eng. ed.* 1684, 97.

1682. ". . . We lay by all last night till 10 o'clock this morning, ye Captain being desirous to see ye Jagernot Pagodas for his better satisfaction . . ."—*Hedges*, *Journall*, July 16.

1727. "His (Jagarynat's) Effigy is often carried abroad in Procession, mounted on a Coach four stories high . . . they fasten small Ropes to the Cable, two or three Fathoms long, so that upwards of 2,000 People have room enough to draw the Coach, and some old Zealots, as it passes through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels."—*A. Ham.* i. 387.

1809.

"A thousand pilgrims strain Arm, shoulder, breast, and thigh, with might and main,

<p>all, Through flesh and bones it ploughs dreadful path Groans rise and hear the dying cry And death and agony Are trodden under foot by yon throng, Who follow close and thrust wheels along <i>Curse of Akbar</i></p>	<p>103</p>	<p>also the superinten- = &c in a casila in puzzling distor Journal of William y it must have been Bengal, but it is In the heart of this So rare =</p>
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jambiya probably
a kind of dag-
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413) identifies
and *gommo* of the
ul refers to a
his *Pilgrimage* but this we
find though the *jambiyah*
al times mentioned e.g. 1
72 The term occurs re-
in Mr Egerton's catalogue
of arms in the India Museum

xv 324

shore with targets, azagays, agomias, and bows and slings from which they slung stones at us."—*Roteiro de Vasco da Gama*, 32.

1516. "They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloths drawn tightly round, and with many folds, and with their arms, which are swords, bucklers, and daggers (*gomios*)."—*Barbosa*, p. 80.

Jumdud, s. H. *jamdad*, and *jam-dhar*. A kind of dagger; broad at base and slightly curved, the hilt formed with a cross-grip like that of the *Katār* (see **Kuttaur**).

F. Johnson's Dictionary gives *jam-dar* as a Persian word with the suggested etymology of *janb-dar*, 'flank-render.' But in the *Āin* the word is spelt *jamdhar*, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardāi (see *Indian Antiquary*, i. 281) corroborates this. Mr. Beames there suggests the etymology *Yama-dant*, 'Death's Tooth.' The drawings of the *jamdhad* or *jamdhar* in the *Āin* illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but *Yama-dhāra*, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon.

See passage from Baber quoted under **Kuttaur**.

Jumma, s. Hind. frōm Arab. *jama'*. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total,' or 'aggregate.'

1781. "An increase of more than 26 lacks of rupees (was) effected on the former jumma."—*Fifth Report*, p. 8.

Jummabundee, s. Hind. from Pers. Arab. *jama'bandi*. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or period of years, from a village, estate, or parcel of land.

Jumna, n.p. The name of a famous river in India which runs by Dehli and Agra. Skt. *Yamunā*, Hind. *Jamunā* and *Jamnā*, the *Δαμνοῖνα* of Ptolemy, the *Ἰωδάμνος* of Arrian, the *Jomanes* of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form *Jamunā*.

The name *Jamunā* is also applied to what was in the last century an unim-

portant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. See **Jenny**.

Jamunā is the name of several other rivers of less note.

Jungeera, n.p., i.e. *Janjirā*. The name of a native state on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Rājpūrī inlet, to which the name Janjirā properly pertains, believed to be a local corruption of the Arab. *Jazīra*, 'Island.' The state is also called *Habsān*, meaning 'Hubshee's land,' from the fact that for 3 or 4 centuries its chief has been of that race. This was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently been so for the last 200 years. 'The *Sidi*,' and 'The *Habsi*,' are titles popularly applied to this chief.

The old Portuguese writers call this harbour *Danda* (or as they write it *Damda*), e.g. Joao de Castro in *Primeiro Roteiro*, p. 48. His rude chart shows the island-fort.

Jungle, s. Hind. and Mahr. *jangal*, from Sansk. *jangala* (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees, or long grass; and thence again the Anglo-Indian application is to the forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness.

The word seems to have passed at a rather early date into Persian, and also into use in Turkestan. From Anglo-Indian it has been adopted in French as well as in English. The word does not seem to occur in *Fryer*, which rather indicates that its use was not so extremely common among foreigners as it now is.

c. 1200. "... Now the land is humid, jungle (*jangalah*), or of the ordinary kind."—*Susruta*, i. ch. 35. i]

c. 1370. "Elephants were numerous as sheep in the jangal round the Rāf's dwelling."—*Tārīkh-i-Fīroz-Shāhi*, in *Elliot*, iii. 314.

c. 1450. "The Kings of India hunt the

elephant. They will stay a whole month or more in the wilderness, and in the jungle (jungle)—*Abdulla*, in *Not et Not* xiv 51

1474 "Bacheneger The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful jungle"—*Atk Nikita*, in *India in 17th Cent* 29

1776 "Land waste for five years is called jungle"—*Halke's Gen too Code*, 190

1800 "The air of Calcutta is much affected by the closeness of the jungle around it"—*Ed. Valentia*, i. 207

"They built them here a bower of jointed cane,
Strong for the needful use, and light and long
Was the slight framework reared, with little pain,
Little creepers then the wicker sides
shilly,
And the tall jungle grass fit roofing
gave
Beneath the genial sky"

C of Kithama, xii 7

c. 1830 "C'est là que je rencontra les jungles j'avoue que je fus très déçapointé."—*Jayemont, Correspond* i 124

" 1899 99

India, ed 1876, i. 325

1848. "But he was as lonely here as in his jungle at Boggleywala."—*Thackeray, Vanity Fair*, ch iii

" 1867

1867 "here are no cobweb and counterplea, no jungles of and brakes of analysis"—*Swenbur and Studies*, 133

1873 "Jungle, derived to us the living language of India, from the Sanskrit, may now be regarded as good English."—*Fil. Edmund Hall, Modern*

Jungle-fever, s A dangerous remittent fever arising from the malaria of forest or jungle tracts

1808 "I was one day sent to a great distance, to take charge of an officer who had been seized by jungle fever"—*Letter in Norton's Life of Layden*, 43

Jungle-fowl, s The popular name of more than one species of those birds from which our domestic poultry are supposed to be descended especially *Gallus Sonnerati* Temminck, the Grey Jungle fowl, and *Gallus ferrugineus* Gmelin, the Red Jungle-fowl The former belongs only to Southern India the latter from the Himalaya, south to the N. Circars on the east, and to the Rajpura Hills south of the Nerbudda on the west

1800 "the thickets bordered on the village and I was told abounded in jungle-fowl"—*Spence, Embassy to Aia*, ii 96

1868 "The common jungle cock was also obtained here It is almost exactly like a common game cock, but the voice is different."—*Wallace, Malay Archip*, 108

The word jungle is habitually used adjectively, as in this instance, to denote wild species, eg jungle-cat, jungle-dog, jungle-fruit, &c

Jungle-Mahals np H Jangal-Mahal This originally a vague name of sundry tracts and chieftainships lying between the settled districts of Bengal and the hill-country of Chittagong

to Rennell's map about 30 m S.E. of Bhagalpur town and the Cleveland inscription shows that the term

pour, &c., comprehending the countries situated between Moorshedabad and Bahar." But the map itself does not show the name *Jungle Terry* anywhere.

1781. "Early in February we set out on a tour through a part of the country called the *Jungle-Terry*, to the westward of Baugleporo . . . after leaving the village of Barkope, which is nearly in the centre of the *Jungle Terry*, we entered the Hills . . . In the great famine which raged through Indostan in the year 1770 . . . the *Jungle Terry* is said to have suffered greatly."—*Hodges*, pp. 90-95.

c. 1788.

"To the Memory of
AUGUSTUS CLEVELAND, Esq.,
Late Collector of the Districts of Bhaugulpore and Rajamahall,
Who without Bloodshed or the Terror
of Authority,
Employing only the Means of Conciliation, Confidence, and Benevolence,
Attempted and Accomplished
The entire Subjection of the Lawless and
Savage Inhabitants of the
Jungleterry of Rajamahall . . ." (etc).
*Inscription on the Monument erected
by Government to Cleveland, who
died in 1784.*

1824. "This part, I find, (he is writing at Monghyr,) is not reckoned either in Bengal or Bahar, having been, under the name of the *Jungleterry* district, always regarded, till its pacification and settlement, as a sort of border or debateable land."—*Heber*, i. 131.

Junglo, s. Guz. *janglo*. This term, we are told by R. Drummond, was used in his time (the beginning of this century) by the less polite, to distinguish Europeans; "wild men of the woods," that is, who did not understand Guzerati!

1808. "Joseph Maria, a well-known scribe of the order of Topeewallas . . . was actually mobbed, on the first circuit of 1806, in the town of Pitland, by parties of curious old women and young, some of whom gazing upon him put the question, *Aré Jungla, too nuanne pirnceesh?* 'O wild one, wilt thou marry me?' He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very *Jungla*, and it required all the address of Kripram (the worthy Brahmin who related this anecdote to the writer, uncontradicted in presence of the said Senhor) to draw off the dames and damsels from the astonished Joseph."—*R. Drummond*, *Illus.* s. v.

Junk, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more

general application belongs to an intermediate period.

This is one of the oldest words in the Europeo-Indian vocabulary. It occurs in the travels of Friar Odorico, written down in 1331, and a few years later in the rambling reminiscences of John de' Marignolli. The great Catalan World-map of 1375 gives a sketch of one of those ships with their sails of bamboo matting, and calls them *Enchí*, no doubt a clerical error for *Enchí*. Dobner, the original editor of Marignolli, in the last century, says of the word (*junkos*): "This word I cannot find in any mediæval glossary. Most probably we are to understand vessels of platted reeds (*a juncis texta*) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucci in his curious letter to one of the Medici, giving an account of the voyage of Da Gama, whose squadron he had met at C. Verde on its way home.

The French translators of Ibn Batuta derive the word from the Chinese *tehauen* (*chwen*), and Littré gives the same etymology (s.v. *jonque*). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay *jong* and *ajong*, 'a ship or large vessel.' In Javanese the Great Bear is called *Lintang jong*, 'The Constellation *Junk*.'

c. 1300. "Large ships called in the language of China '*Junks*' bring various sorts of choice merchandize and cloths from China and Michiu, and the countries of Hind and Sind."—*Rashiduddin* in *Elliot*, i. 69.

1331. "And when we were there in harbour at Polubum, we embarked in another ship called a *Junk* (*aliam navim nomine Zuncum*) . . . Now on board that ship there were good 700 souls, what with sailors and with merchants . . ."—*Friar Odoric*, in *Cathay*, &c., 73.

c. 1343. "They make no voyages on the China Sea except with Chinese vessels . . . of these there are three kinds; the big ones which are called *junk*, in the plural *junuk*. . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo slips, woven like mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—*Ibn Batuta*, iv. 91.

The French translators write the words as *gonk* (and *gonoik*). Ibn Batuta really indi-

cates *chund* (and *churuk*); but both must have been quite wrong.

c 1348 "Wishing then to visit the

asked me about long ago, but which I was then obliged to give up—'Jonkamir.' It = 'a collector of customs.'"

Venice

does

t have
, 1882.

of Heaven Juncks, to convey them and theirs as Merchantmen bound for the Shores of India"—*Lois, Religion of the Perses*, 3

1302 "We departed thence to a Base in the Kingdom of Yunsalaom, which is between Malacca and Pegu, 8 degrees to the Northward —*Bailler, in Hakluyt*, ii 501

727 "The North End of Jonk Caylean within a Mile of the Continent"—*A.*

in 69

tional

This word occurs as no doubt some form of *gam*, mentioned under Wilson gives Telugu h might be used in Bruton was.

this work, I transcribe the words of his communication

"Working at
to v. Lanschoten,
cleared up the me

alsa. H. from Ar. *khālṣa* (pro-*khālṣa*) 'pure, genuine.' It has is technical meanings, but, as we lude the word, it is applied by the to their community and church call it) collectively.

"The *Sicques* salute each other by pression *Wah Gooroo*, without any in- on of the body, or motion of the

The Government at large, and armies, are denominated *Khalsa*, and *ujee*."—*Forster's Journey*, ed. 1808,

all the Punjab knows me, for my her's name was known

days of the conquering *Khalsa*, en I was a boy half grown."

Attar Singh loquitur, by *Sowar*, in an Indian paper, name and date lost.

in, s. a. Turki through Pers.

Originally this was a title, lent to Lord or Prince, used ; the Mongol and Turk nomade

Besides this sense, and an ap- on to various other chiefs or , it has since become in Persia, ill more in Afghanistan, a sort of title like "Esq.," whilst in India become a common affix to, or in urt of, the name of Hindustanis

every rank, properly, however, se claiming a Pathān descent. endency of swelling titles is ; thus to degenerate, and when lue of *Khān* had sunk, a new *Khān-khānūn* (*Khān* of *Khāns*) vised at the Court of Dehli, and l to one of the high officers of

ers. *khān*. A public building accommodation of travellers, a aserai.

na, Connah, &c., s. This Pers. *khāna*, 'a house, a com- nt, apartment, department, cle,' etc.) is used almost *ad* in India in composition, some- uth most incongruous words, as e (for *bāwarchī*) *connah*, 'cook- buggy-connah, 'buggy, or ouse,' bottle-khanna, tosha- (q.v.), &c., &c.

"The house, cook-room, bottle- godown &c., are all pukka built."— *Karr*, i. 41.

isama; see Consumah.

um, s. Turki, through Pers.

khānum and *khānim*, a lady of rank ; the feminine of the title *khān*, q.v.

1401. "... la mayor delles avia nóbre Cañon, que quiere dezir Reyna, o Señora grande."—*Clavijo*, f. 52 r.

1505. "The greatest of the Begs of the Sagharichi was then Shīr Hājī *Beg*, whose daughter, Ais-doulet *Begum*, Yunis Khan married. . . . The *Khan* had three daughters by Ais-doulet *Begum*. . . . The second daughter, Kullūk Nigar *Khānum*, was my mother. . . . Five months after the taking of Kābul she departed to God's mercy, in the year 911" (1505).—*Baber*, p. 12.

1619. "The King's ladies, when they are not married to him . . . and not near relations of his house, but only concubines or girls of the Palace, are not called *begum*, which is a title of queens and princesses, but only *canum*, a title given in Persia to all noble ladies."—*P. della Valle*, ii. 13.

Khass, Kauss, &c., adj. Hind. from Arab. *khāṣṣ*, 'special, particular, Royal.' It has many particular applications, one of the most common being to estates retained in the hands of government, which are said to be held *khāṣṣ*. The *khāṣṣ-mahāl* again, in a native house, is the women's apartment.

Many years ago, a white-bearded *khānsamān* (see **Consuma**), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake's camp, in the beginning of this century, extolled the *sahibs* of those times above their successors, observing (in his native Hindustani): "In those days I think the *Sahibs* all came from London *khāṣṣ*; now a great lot of *Liverpoolwāls* come to the country!"

There were in the Palaces of the Great Mogul and other Mahomedan Princes of India always two Halls of Audience, or Durbar, the *Dewān-i-'Ām*, or Hall of the Public, and the *Dewān-i-Khāṣṣ*, the Special or Royal Hall, for those who had the *entrée*, as we say.

In the *Indian Vocabulary*, 1788, the word is written *Coss*.

Khāsyā, n.p. A name applied to the oldest existing race in the cis-Tibetan Hīmalāya, between Nepal and the Ganges, i.e., in the British Districts of Kumāun and Garhwāl, and the native state of Garhwāl. The *Khāsyās* are Hindu in religion and customs, and probably are substantially Hindu also in blood; though in

their aspect there is some slight suggestion of that of their Tibetan neighbours. There can be no ground

Khubber s Ar Pers Hind *Ilabar* news and especially as a sport news term news of game e.g. (q v) **khubber** of

f Assam

o o **ARBORE** of innumerable bla k partid es had been rece ed *Life n the*

khāb
Fu =

ppar
laya
s do
i the
ed to
Hind.

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The word

Fr t Imp rations

State itself The
Ar *kalā* a fort
The terminal f o
(written *kalāt*) l
turies been pronounced only when the
word is the first half of a
name meaning Castle of
doubt this was the case with
each capital though in it
second part has been entirely
out of use *Khālāt* (Kalāt) : *Ghālāt*
is an example where the second part
remains though sometimes dropt

h ef 19
s lo ss 20
which sud
s hind hoof.
) — *Tmes*

Khutput s Th is a native slang
term in Western India for a prevalent
system of intrigue and corruption
of *Khutput* in
r wrangling
in the former
came famous
ence of Sir
les with the
ure of the Re

Arab c) *la lā rūj* ticated as one word
lakhir j rent free

s dency of Baroda

184 136 bee abs 18 of which are
Lackherage land or land pay no rent
— In *Solan-Kari* 1.49

Khuttry Khetry s H *Khatri*
Sansk *Ashat* ja 1ho second or
m l t r asst ho b or

Khoa s Beng *khōa* a kind of
concrete of broken brick lime &c
used for floors and terrace roofs

es
bably *Ashat* ja s s u i FO

Khoti s The holder of a peculiar
tenure in the Bombay Presidency see
Supply

1638 Les hab tans sont la
pus a t *Bennans* et Ketteris tisserans
te ntur es et aut es our ers en coton
— *Ma d is o* ed, 1634 1.0

1726. "The second generation in rank among the chieftains is that of the *Sattre-as*."—*Valerij, Chron.*, 57.

1782. "The Chittory occasionally betakes him self to traffic, and the Sader has become the inheritor of principalities."—*Gr. Foster's Journal*, ed. 1808, i. 64.

1800. "The Banians are the mercantile caste of the original Hindoos . . . They call them selves Shudderies, which signifies innocent or harmless." (c)—*Sir R. Phipps, Memoir of P. 18*, 522.

Kil. s. Pitch or bitumen. **Tam.** and **Mal. Id.** **Ar. kir.** **Pers.** **kir** and **kir**.

c. 1300. "In Persia are some springs, from which flows a kind of pitch which is called *kir* (read *kir*) (*q.v.*) and *seer-paw*, with which they smear the skins in which wine is carried and stored."—*Fraser's Journal*, p. 10.

c. 1500. "They are pitched with a bitumen which they call *quil*, which is like pitch."—*Cortez, Hak. Soc.* 210.

Killadar, s. **Pers.-Hind.** *killādār*, from **Ar.** *kalā*, 'a fort.' The commandant of a fort, castle, or garrison. The **Arab.** *kalā* is always in India pronounced *kalā*. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Persian *killād*, 'a boy.'

c. 1310. ". . . Kālhi Khān, Sadral-Jihān, who became the chief of the Amirs, and had the title of Kalit-dār, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the body-guard."—*Ibn Bat.* iii. 196.

1757. "The fugitive garrison . . . returned with 500 more, sent by the Killidar of Vandiwash."—*Orde* (ed. 1803), ii. 217.

1817. "The following were the terms. . . that Arni should be restored to its former governor or Killadar."—*Mitt*, iii. 340.

1829. "Among the prisoners captured in the Fort of Hattaras, search was made by us for the Keeledar."—*Mem. of John Shipp*, ii. 210.

Killa-kote, s.pl. A combination of Arabo-Persian and Hindi words for a fort (*kil'a* for *kal'a*, and *kōt*) used in Western India to imply the whole of the fortifications of a territory. (*R. Drummond*.)

Killut, **Killaut**, &c., s. **Ar.-Hind.** *kill'at*. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist.

The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkestan, called generally by Schuyler 'a dressing-gown' (*German. Schlafrock*). See *Bruchin, Wögen Bulguren*, p. 43.

1811. "Several days passed in sumptuous feasts. Khil'ats and kindles of royal magnificence were distributed."—*Abdurazak*, in *St. et Est.*, xiv. 209.

1673. "Sir George Oxenden held it . . . He defended himself and the Merchants so bravely, that he had a Collat or Serpaw (*q.v.*) a Robe of Honour from Head to Foot, offered him from the Great Mogul."—*Fryer*, 87.

1676. "This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the Calaat, or a whole Habit for a Man, when he would honour any Stranger . . ."—*Zucernier*, E. T., ii. 96.

1771. "A flowered satin gown was brought me, and I was dressed in it as a khilat."—*Byle in Markham's Tibet*, 25.

1786. "And he the said Warren Hastings did send kellaunts, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the said ministers in testimony of his approbation of their services."—*Articles of Charge against Hastings, in Burke's Works*, vii. 25.

1809. "On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a khelaut, a robe, a turban, a shield and sword, with a string of jewels to go round the neck."—*Ed. Valentin*, i. 99.

1813. "On examining the khelauts . . . from the great Maharajah Madajee Sindia, the serpyach (*q.v.*) . . . presented to Sir Charles Malet, was found to be composed of false stones."—*Forbes, Or. Mem.*, iii. 50.

Kincob, s. Gold brocade. **Pers.-Hind.** *kimkhūb*. The English is perhaps from the Gujarātī, as in that language the last syllable is short.

This word has been twice imported from the East. For it is only another form of the medieval name of an Eastern damask or brocade, *cammocca*. This was taken from the medieval Persian and Arabic forms *kamkhā* or *kimkhwā*, 'damasked silk,' and seems to have come to Europe in the 13th century. F. Johnson's Dict. distinguishes between *Lamkhā*, 'damask silk of one colour,' and *kimkhā*, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word *kin-kha*; in which doubtless *kin*, 'gold,' is the first element. *Kim* is the Fuhkien

water which issues from the entrance of a great kiosk, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—*P. della Valle*, i. 535.

Kirbee, s. Hind. (*karbī* or *kirbī*). The stalks of jawār (see **Jowaur**), used as food for cattle.

Kishm, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese *Quei come* and the like, and sometimes by our old travellers, *Kishmish*. It is now more popularly called *Jazīrat-āl-tawila*, in Pers. *Jaz. darūz*, 'the Long Island' (like the Lewes), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baffin the Navigator fell. But the oldest name is the still not quite extinct *Brokht*, which closely preserves the Greek *Oaracta*.

B.C. 325. "And setting sail (from Har-mozeia), in a run of 300 stadia they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was called *Organa**; and the one at which they anchored *Ὀάρακτα*, planted with vines and date-palms, and with plenty of corn."—*Arrian, Voyage of Nearchus*, ch. xxxvii.

1538. "... so I hasted with him in the company of divers merchants for to go from Babylon (orig. *Babylonia*) to Caixem, whence he carried me to Ormuz..."—*F. M. Pinto*, chap. vi. (*Cogan*, p. 9).

1553. "Finally, like a timorous and despairing man . . . he determined to leave the city (Ormuz) deserted, and to pass over to the Isle of *Queixome*. That island is close to the mainland of Persia, and is within sight of Ormuz at 3 leagues distance."—*Barros*, III. vii. 4.

1554. "Then we departed to the Isle of *Kais* or *Old Hormuz*, and then to the island of *Brakhta*, and some others of the Green Sea, i.e. in the Sea of *Hormuz*, without being able to get any intelligence."—*Sidi 'Ali*, 67.

1673. "The next morning we had brought *Loft* on the left hand of the Island of *Kismash*, leaving a woody Island uninhabited between *Kismash* and the Main."—*Fryer*, 320.

1817. "... Vases filled with *Kishmee's* golden wine
And the red weepings of the Shiraz vine."—*Mokanna*.

* No doubt *Gerun*, afterwards the site of N. Hormuz.

1821. "We are to keep a small force at *Kishmi*, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear."—*Elphinstone in Life*, ii. 121.

See also **Bassadore**, *supra*, and **Suppt**.

Kishmish, s. Pers. Small stoneless raisins imported from Persia. Perhaps so called from the island just spoken of. Its vines are mentioned by *Arrian*, and by *T. Moore*! (see under **Kishm**).

1673. "We refreshed ourselves an entire Day at *Gerom*, where a small White Grape, without any Stone, was an excellent Cordial . . . they are called *Kismas* Grapes, and the Wine is known by the same Name farther than where they grow."—*Fryer*, 242.

1711. "I could never meet with any of the *Kishmishes* before they were turned. These are Raisins, a size less than our *Malagas*, of the same Colour, and without Stones."—*Lockyer*, 233.

1833. "**Kishmish**, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the *Sultana* raisin. . . ."—*Wills, Modern Persia*, 171.

Kissmiss, s. Native servant's word for Christmas. But that festival is usually styled *Barā din*, 'the great day.'

Kist, s. Arab. *kist*. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a *kist*, or quota.

1809. "Force was always requisite to make him pay his *Kists* or tribute."—*Ld. Valentia*, i. 347.

1810. "The heavy *Kists* or collections of Bengal are from August to September."—*Williamson*, V. M., ii. 498.

1817. "'So desperate a malady,' said the President, 'requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the *Kists*, beyond the reach of his Highness's management.'"—*Mill*, vi. 55.

Kitmutgar, s. Hind. *Khidmatgār*, from Ar. Pers. *khidmat*, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at

table, under the *Klansaman* if there is one

sun' Also *tirasole* occurs in *Scot's Discourse of Java*, quoted below from

11 of Voyages,

is fortis peeces of
and guilt and
Parikes Mendo,

Arabic has long been dropt though
retained in the form in which these

110

160.

Before the shewes came

Of Kittasoles of State for to
in there bee twentie (in the
Akbar) — *Hawkins in Purchas*,

1784 'The Bearer perceiving a
quantity of blood called to the
Hookabundar and a *Kistmutgar* — In
Seton-Kurr, 13.

1810 The *Khedmutgar* or as he is
often termed the *Ais utgar*, is with very
few exceptions a Mussulman his business
is to wait at table — *Williamson*
V M, 1, 213

c 18

attende

work

very la

white

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The phrase in italics stands for *fa*
fat (see *Bilayut*) 'fresh or green
beans — *griffins* (q v)

1813 'We saw nothing r
able on the way but a *Khedmut*
Chumnage Appa who was rollin
Poona to Punderpoor in performan
vow which he made for a child

1615 'The China Capt Andrea Dittis,
returned from Langasque and brought me
a present from his brother viz 1 faire
Kitesoll — *Cochis* 1 23

1648 above his head was borne
two *Kippe soles* or Sun screens made of
Paper — *Fan Tuet* 51

1673 "Little but rich *Kitsolls* (which
are the names of several Countries for
Timbrellsoll)" *Fryer* 160

y (the Aldermen of Madras)

ed to have *Kettysoles* over

of Court of Directors, in

two cows a day — *Elphinstone*, in *Life*, 315

— *Life in the Ufuss* 1 32

Kittysol, Kitsol = This word
survived till lately in the Indian Tariff,
but it is otherwise long obsolete It
was formerly in common use for
'an umbrella,' and especially for the
kind made of bamboo and paper im-
ported from China such as the English
fashion of to day (1878) has adopted
to screen fire places in summer The
word is Portuguese, *quita-sol*, 'bar-

167

1761 A chart of Chittagong by Barth
Plasted marks on S side of Chittagong 12
an umbrella like tree called "*Kittysoll*
Tree

1813 In the table of exports from *Macao*,
we find —

'*Kittisolls*, large 2 000 to 3 000,
do small, 8 000 to 10 000"

Milburn, n. 44

1870 "Umbrellas Chinese, of paper,
or *Kettysoles*. — *J. van Turen*

In an older table of same year "Chinese
paper *Kettisolls*, value 2 *l.* 10 *s.* for a

box of 110, duty 5 per cent."—See Chatta, Roundel, Umbrella.

Kittysol-Boy, s. A servant who carried an umbrella over his master. See *Milburn*, ii. 62, and s.v. **Roundel-Boy**.

Kling, n.p. This is the name (*Kāling*) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade thither, or are settled in those regions, and to the descendants of such settlers.

The name is a form of **Kalinga**, a very ancient name for the region known as the "**Northern Circars**" (q.v.), i.e. the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, for that coast which extends from the Kistna to the Mahānadi. "*The Kalingas*" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. *Kalinga* appears in the earliest of Indian inscriptions, viz. in the edicts of Aśoka, and specifically in that famous edict (XIII.) remaining in fragments at Gīrnār and at Kapur-di-giri, and more completely at Khālsi, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonos, Magas, and Alexander.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and in various copper grants we find commemoration of the Kingdom of **Kalinga** and of the capital city of **Kalinganagara** (e.g. in *Indian Antiq.* iii. 152; x. 243). It was from the daughter of a King of **Kalinga** that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a port of the Ganjam district, still preserves the ancient name of **Kalinga**, though its identity with the **Kalinganagara** of the inscriptions is not to be assumed.

The name in later, but still ancient, inscriptions appears occasionally as *Tri-Kalinga*, "*the Three Kalingas*"; and this probably, in a Telugu version *Mādu-Kalinga*, having that meaning, is the original of the *Modogalinga* of Pliny in one of the passages quoted from him. (The possible connection which

obviously suggests itself of this name *Trikalinga* with the names **Tilinga** and **Tilingāna**, applied, at least since the middle ages, to the same region, will be noticed under **Telinga**).

The coast of **Kalinga** appears to be that part of the continent whence commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsular part of it. Throughout the book of Malay historical legends called the *Sijara Malayu* the word *Kaling* or *Kling* is used for India in general, but more particularly for the southern parts (see *Journ. Ind. Archip.*, v. 133). And the statement of Forrest* that in Macassar "*Indostan*" was called "*Neegree Telinga*" (i.e. **Nagara Telinga**) illustrates the same thing and also the substantial identity of the names **Telinga**, **Kalinga**.

The name *Kling*, applied to settlers of Indian origin, makes its appearance in the Portuguese narratives immediately after the conquest of Malacca (1511).

At the present day most, if not all of the **Klings** of Singapore come, not from the "**Northern Circars**," but from **Tanjore**, a purely Tamil district. And thus it is that so good an authority as Roorda van Eijsinga translates *Kaling* by '**Coromandel people**.' They are either Hindus or Labbais (see **Lubbye**). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity at Singapore.† The Hindu **Klings** appear to be chiefly drivers of hackney carriages and keepers of eating-houses. There is a Śiva temple in Singapore, which is served by **Pandārāms** (q.v.). The only **Brahmans** there in 1876 were certain convicts.

B.C. c. 250. "Great is **Kālīṅga** conquered by the King **Piyadasi**, beloved of the Devas. There have been hundreds of thousands of creatures carried off. . . . On learning it the King . . . has immediately after the acquisition of **Kālīṅga**,

* *Voyage to the Mergui Archipelago*, &c. London, 1792, p. 32.

† "In 1876," writes Burnell, "the head-servant at Bekker's great hotel there was a very good specimen of the **Nagūr Labbais**; and to my surprise he recollected me as the head assistant-collector of **Tanjore**, which I had been some ten years before."

turned to religion, he has occupied himself with religion he has conceived a zeal for religion, he applies himself to the spread of religion —Edict XIII of Piyadasi (i.e., Asoka) after M. Senart, in *Ind Antiq* x 271

AD 60 70 " multarumque gentium cognomen Brahmanae, quorum Varro (i.e. Macro) Calingae gentes Calingae

summary is given in which the ancestors of the Donors are Vyāsa Krishna and Siva Gupta Deva, monarch of the Three Kalingas —*Proc As Soc Bengal* 1872 p 171

AD 878. " a god amongst principal and inferior kings—the chief of the devotees of Siva—Lord of Trikalinga—lord of the three principalities of the Gajapati, Annapati and Narapati * —*Compt*

mul. passuum —*Pliny, Hist Nat* vii 111 p 17 in J A S B, xlv: Pt. 1 p 177

J R As Soc, Kalunga appears as name of a country in iv 82 86 231 'the Kalingas' as an ethnic name in 401, 408 v 65 230

(Trikalunga)

AD c 150 " Τρι γλυσκας τε και Τρι λ γγον Βασιλει εν αυ ταυτη αλεκτρονικος λεγοιτο ε ο

the burnt suburb (of Malacca) called Cempo Ciu —Agreement between the King of Johore and the Dutch, in *Valentyn* v 332

χωρα φερουσα ελεφαντα των λεγομενων Βασισρη

* See under Cempetir

are Clyn men I see, there were no living for a Christian amongst them."—*Ib.* i. 175.

1005. "The fifteenth of June here arrived N. *Archi* Tazall, a Ching-nan from Punda . . ."—*Capt. Smith, in Pundee*, i. 385.

1010. "His Majesty should order that all the Portuguese and Quelins merchants of San Thomé, who live mostly in Malacca and expect them to India, San Thomé, and Bengala should pay the export duties, as the demand of a *J. J.* of a thing them in pay the things it do."—*Livre de Mr. de C.*, 318.

1011. See remarks under Chelug, and, in the quotation from *Excella do Gledidho*, "Campon Chelina" and "Chelia et Cito" is noted.

1012. "The Klingas of Western India are a mixture of Malay, Tartar, and . . . are partly merchants and shopkeepers."—*W. Rice, Malay Archipelago*, ed. 1849, p. 20.

Kobang.—The name (lit. 'greater division') of a Japanese gold coin, of the same form and class as the obang (q.v.). The coin was issued occasionally from 1580 to 1800, and its most usual weight was 222 grs. troy. The shape was oblong, of an average length of 2½ inches and width of 1½.

1016. "Aug. 22. About 10 o'clock we departed from Shiranaga, and paid our host for the house at *Ar* of Coban, called, valued at 5 *tus* *Ar*. . . ."—*Cole*, i. 165.

"Sept. 15.—"I received two bars Coban, paid with two *Ar* (see Itchebo) of 1 to a coban. All gold, of Mr. Eaton to be used, for as I should have occasion to use them."—*P.* 176.

1703. "Outre ces roubles il y a encore des pièces d'or qu'on appelle *coupons*, qui valent dix-huit roubles . . . Ces pièces s'appellent *coupons* parce qu'elles sont longues, et si plates qu'on en pourroit couper, et c'est par allusion à notre langue qu'on les appelle ainsi."—*Luttrell*, 256-7.

1727. "My friend took my advice and complimented the Doctor with five Japon *Cupangs*, or fifty Dutch Dollars."—*A. Ham.* ii. 56.

1726. "1 gold Kobang (which is no more now) used to make 10 *ryx* dollars, 1 Itchebo making 2½ *ryx* dollars."—*Valentyn*, iv. 356.

1880. "Never give a Kobang to a cat."—*Jap. Proverb*, in *Miss Bird*, i. 367.

Koel, s. This is the common name in northern India of *Eudynamis orientalis*, L. (Fam. of Cuckoos), also called *Kokila* and *Kokū*. The name *Koel* is taken from its cry during the breeding season, "*ku-l, ku-il*," increasing in vigour and intensity as it goes on.

The male bird has also another note, which Blyth syllables as *Ho-whee-ho*, or *Ho-a-o*, or *Ho-y-o*. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cuckuling" (*Jerdon*).

c. 1526. "Another is the Koel, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted."—*Baker*, p. 324.

c. 1700. "The Koyil resembles the mynah, but is blacker, and has red eyes and a long tail. It is fabled to be named after the note in the same manner as the nightingale."—*Jerdon*, ii. 381.

1810. "The Kokeela and a few other birds of song."—*Mons. Gouhan*, 22.

1881. "This same crow-pheasant has a second or third cousin called the Koel, which deposits its eggs in the nest of the crow, and has its young brought up by that respectable foster-parent. Now this bird suggests that it has a musical voice, and devotes the last part of the night to vocal exercise, after the manner of the nightingale. You may call it the Indian nightingale if you like. There is a difference however in its song . . . when it gets to the very top of its pitch, its voice cracks and there is an end of it, or rather there is not, for the persevering musician begins again . . . The great Marathi novelist, dwelling on the delights of a spring morning in an Indian village, tell how the air was filled with the dulcet melody of the Koel, the green parrot, and the peacock?"—*Trilok on My Frontier*, 156.

Kohinor, n.p. Pers. *Koh-i-nūr*, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alauddin Khilji (dd. 1316), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nādir extorted it at Delhi from the conquered Mahommed Shāh (1739). After Nādir's death it came into the hands of Ahmed Shāh, the founder of the Afghān Monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1819 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story

told by Bosworth Smith in his List
of Lord Lawrence (1857-8)

ac E 1 ii 148

1856

* He bears no weapon save his dagger
had

use of that word His *Padah askar*
or Regular Infantry was formed into
a *Kacharis* composed in all of 27
Kacharis

Pc

K

Koomky, = See under Coomky

Koonbee, Kunbee, Koolumbee

n p The name of the prevalent cul-
tivating

honkan

In the D

the culti

arms and preferred to be called a (parts)

Mal rattu (Drummond)

Koot s Hind *kut* from

kushta the custom and cost s

Roman writers See under *Putumura* | the military code and altered the

body was called a *Sigahdar*. . . . *Hist. de l'Empire de Chine*, p. 31.

Kowtow, Kotow, &c. From the Chinese *K'ow-tou*, lit. 'knock-head'; the salutation used in China before the Emperor, his representatives, or his syndics, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-Asiatic practice. It was not, however, according to M. Pauthier,* of indigenous antiquity at the Court of China, for it is not found in the ancient Book of Rites of the Chou Dynasty, and he supposes it to have been introduced by the great destroyer and organizer, Tsün-shi Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Harun-al-Rashid (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shih Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khans, and is described by Ruber under the name of *kowtish*. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulakü, and it continued to be in use in the time of Shah 'Abbäs. The custom indeed in Persia may possibly have come down from time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Peking in 1816, is frequently used for servile acquiescence or adulation.

K'o-tou, k'o-tou! is often colloquially used for 'Thank you' (*E. C. Baber*).

c. B.C. 481. "And afterward, when they were come to Susa in the king's presence, and the guards ordered them to fall down and do obeisance, and went so far

as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose. So they fought off the ceremony; and having done so addressed the king."—*Herodotus* (by Richlin), vii. 136.

c. B.C. 351. "Themistocles . . . first met with Artabanus the Chiliarch, and tells him that he was a Greek, and wished to have an interview with the king. . . . But quoth he; 'Stranger, the laws of men are various. . . . You Greeks,' he said, 'most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things'. . . . Themistocles, on hearing these things, says to him: 'But I, O Artabanus, . . . will myself obey your laws'. . . ."—*Plutarch, Themistocles*, xxvii.

c. B.C. 330. "Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chiliarch Tithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied: 'It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence you must needs worship the king (what they call *proskenein*). If this is disagreeable to you, you may commit your wishes to me, without doubt of their being as well accomplished.' Then Conon says: 'Indeed it is not disagreeable to me to pay the king any honour whatever. But I fear lest I bring discredit on my city, if belonging to a state which is wont to rule over other nations I adopt manners which are not her own but those of foreigners.' Hence he delivered his wishes in writing to the officer."—*Corn. Nepos, Conon*, c. iv.

B.C. 324. "But he (Alexander) was now downhearted, and beginning to be despairing towards the divinity, and suspicious towards his friends. Especially he dreaded Antipater and his sons. Of these Iotas was the Chief Cupbearer, whilst Kasander was come but lately. So the latter, seeing certain Barbarians prostrating themselves (*προσκυνεῖν*), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gript him fast by the hair with both hands, and knocked his head against the wall."—*Plutarch, Alexander*, lxxiv.

A.D. 798. "In the 14th year of Tehinyuan, the Khalif Galun (Harun) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this

* *Hist. des Relations Politiques de la Chine*, 1859. We derive from M. Pauthier the indication of several interesting quotations, for which we have gone to the sources.

THE AMBASSADORS. first prostrate your-

self under it. The younger Khan ad-
vanced . . . and when he came to the
distance at which the *lornish* is to be per-
formed, he knelt nine times —*Baber*,
100

tion of Ambassadors, ed 1824, in Pauthier,
193

Some Seiks, and a private in the
ing remained behind with the
fell into the hands of the

1876. "Nebba more kowtow big people."
—*Leland*, 46.

1879. "We know that John Bull adores a lord, but a man of Major L'Estrange's social standing would scarcely kowtow to every shabby little title to be found in stuffy little rooms in Mayfair." — *Sat. Review*, April 19, 1879, p. 505.

Kubberdaur. An interjectional exclamation, "Take care!" Pers. *Khubar-dār*! take heed! It is the usual cry of chokidārs to show that they are awake.

c. 1604. "Each omrah causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry Kaberdar, have a care." — *Dernier*, E. T., 119.

c. 1665. "Les archers crient ensuite a pleine tête, Caberdar, c'est-à-dire, prends garde." — *Theravenot*, v. 58.

Kuhār, s. Hind. *Kahār*. The name of a Śūdra caste of cultivators, numerous in Buhār and the N.-W. Provinces, whose specialty is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer,' and the Hindu body-servants called 'bearers' (q.v.) in the Bengal Presidency are generally of this caste.

c. 1350. "It is the custom for every traveller in India . . . also to hire kahārs, who carry the kitchen furniture, whilst others carry himself in the palankin, of which we have spoken, and carry the latter when it is not in use." — *Ibn Batuta*, iii. 415.

c. 1550. "So saying he began to make ready a present, and sent for bulbs, roots, and fruit, birds and beasts, with the finest of fish . . . which were brought by kahārs in basketsful." — *Ramāyana of Tulsi Dās*, by Growse, 1878, ii. 101.

1673. "He (the President of Bombay) goes sometimes in his Coach, drawn by large Milk-white Oxen, sometimes on Horseback, other times in Palenkeens, carried by Cohors, Musslemen Porters." — *Fryer*, 68.

1810. "The Cahar, or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise." — *Williamson*, V.M., i. 299.

1873. "*Bhū* Kahār. A widely spread caste of rather inferior rank, whose occupation is to carry *palkis*, *dolis*, water-skins, &c.; to act as porters . . . they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Telinga descent. . . ." — Dr. H. V. Carter's *Notices of Castes in Bombay* *Pry.*, quoted in *Ind. Antiq.*, ii. 154.

Kulā, or **Klā**, n.p. Burmese name

of a native of Continental India; and hence misapplied also to the English and other Westerns who have come to Burma from India; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the *Kōls*; another suggestion has connected it with *Kalinga* (see **Kling**); and a third with the Skt. *kula*, 'a caste or tribe'; whilst the Burmese popular etymology renders it from *kā*, 'to cross over,' and *la*, 'to come,' therefore 'the people that come across (the sea).' But the true history of the word has for the first time been traced by Professor Forchhammer, to *Gōla*, the name applied in old Pegu inscriptions to the Indian Buddhist immigrants, a name which he identifies with the Skt. *Gauda*, the ancient name of northern Bengal, whence the famous city of Gaur (v. *Gour*).

14th cent. "The Heroes Sona and Uttara were sent to Rāmañña, which forms a part of Suvannabhūmi, to propagate the holy faith . . . This town is called to this day *Golamatikanagara*, because of the many houses it contained made of earth in the fashion of the houses of the Gola people." — *Inscr. at Kalyāni near Pegu*, in *Forchhammer*, ii. 5.

1795. "They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a 'Colar,' or stranger, and that it was the custom of my country, they were reconciled to this . . ." — *Symes*, *Embassy*, p. 290.

1855. "His private dwelling was a small place on one side of the court, from which the women peeped out at the *Kalās*; . . ." — *Mission to the Court of Ava* (*Phayre's*) p. 5.

"By a curious self-delusion, the Burmans would seem to claim that in theory at least they are white people. And what is still more curious, the Bengalees appear indirectly to admit the claim; for our servants in speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term *kūli admi*—'black-man,' as the representative of the Burmese *kāla*, a foreigner." — *Id.* p. 37.

Kumpáss, s. Hind. *Kampass*, corruption of English *compass*, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other elaborate instruments of observation. Thus the sextant used to be called

tilanta Lampass, 'the 3-cornered pass'

Kunkur, Conker, &c s II

1 Sansk
kind of
ga solid
handle of
bars with

and as it binds when wetted
rammed into a compact, hard, and
even surface, it is an admirable mate-
rial for the

exaggerates the size, at least of the
weapon of the last three centuries

179
tion
Anton

1810 "
obtained b
kunkur w/
for small r
soil —Williamson, *V M*, n 13

Kureef, Khurreef, s Hind adopted
from Arab *Tharif* ('autum
crop sown just before, or a
gunning of, the rainy season,
June, and reaped after the
November—December This includes
rice maize, the tall millets, &c See
Rubbee

enamelled kintarehs two daggers (*jamdher*—
see *jumdhur*) set with precious stones —
Baber, 338

game sont dor —*Mandelslo*, Paris 1600,
23
1673 'They go rich in Attire with a
P niard or Catarre, at their girdle' —
P. " 99

INDIA, which says that the name is
wool, *kunnool*, &
forms seem to
the place) signi-
that country 'fi
and according t
its name from the beautiful cotton
fabrics But we presume the town
must have existed before it made cotton

stone, in evidence of his death in the sacred
duty of Traga (q v) —*Ras Muld*, ed 1878,
p 559 60

Kuzzilbash, n.p. From Turki *kizil-bāsh*, 'red-head.' This title has been since the days of the Safavi dynasty (see *Sophy*) in Persia, applied to the Persianized Turks who form the ruling class in that country, from the red caps which they wore. The class is also settled extensively over Afghanistan. Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

1559. "Beyond the desert above Corasam, as far as Samarkand and the idolatrous cities, the *Yeshilbas* (*Iscilbas*) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the *Soffians*, who are predominant in Persia, who are indeed also Musulmans, but who wear red caps."—*Hajji Mahomed*, in *Ramusio*, ii. f. 16 v.

1574. "These Persians are also called *Red Turks*, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbands &c. with Red Brims, whereby they are soon discerned from other Nations."—*Rauwolf*, 173.

1606. "*Gocelbaxas*, who are the soldiers whom they esteem most highly."—*Gouvea*, f. 143.

1653. "Je visité le *keselbache* qui y commande une petite forteresse, duquel je receu beaucoup de civillitez."—*Dela Boullaye-le-Gouz*, ed. 1657, pp. 284-5.

1673. "Those who compose the Main Body of the Cavalry, are the *Cusle-Bashees*, or with us the *Chevaliers*."—*Fryer*, 356.

Fryer also writes *Cuslelbash* (Index).

1815. "The seven Turkish Tribes, who had been the chief promoters of his (Ismail's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of *Kuzelbash*, or 'golden-heads,' which has descended to their posterity."—*Malcolm*, *H. of Persia*, ii. 502-3.

1828. "The *Kuzzilbash*, a Tale of *Khorasan*. By James Baillie Fraser."

1833. "For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between *Ghilzais*, *Kuki Kheyls*, *Logar Maliks*, *Shigwals*, *Ghazis*, *Jezailchis*, *Hazaras*, *Logaris*, *Wardaks*, *Mandozais*, *Lepel-Griffin*, and *Kizilbashes*, as to master the division of the great race of rats."—*Tribes on My Frontier*, 15.

Kyfe, n. One often meets with this word (*Ar. kaif*) in books about the Levant, to indicate the absolute enjoyment of the *dolce far niente*. Though it is in the *Hindustani* dictionaries we never remember to have heard it used

in India; but the quotation below shows that it is or has been in use in Western India, in something like the Turkish sense. The proper meaning of the Arabic word is 'how? in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's *kaif* is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by *hashish*, &c.

1808. "... a kind of *confectio Japonica* loaded with opium, *Ganja* or *Bang*, and causing *keif*, or the first degree of intoxication, lulling the senses and disposing to sleep."—*R. Drummond*.

Kythee, s. Hind. *Kaithi*. A form of cursive Nagari character, used by *bunyās*, &c., in Gangetic India. It is from *Kāyath* (Skt. *Kāyastha*), a member of the writer-caste.

L.

Lac, s. Hind. *lākh*, from Skt. *lakshā* for *rakshā*. The resinous incrustation produced on certain trees (of which the *dhāk* is one,—see *dhawk*, but chiefly *peepul* (q.v.), and *khossumi*, i.e. *Schleichera bijuga*) by the puncture of the Lac insect (*Coccus Lacca*, L.). See *Roxburgh*, in Vol. III. of *Asiatic Researches*, 384, seqq. The incrustation contains 60 to 70 per cent. of resinous lac, and 10 per cent. of dark red colouring matter from which is manufactured *lac-dye*. The material in its original crude form is called *stick-lac*; when boiled in water it loses its red colour, and is then termed *seed-lac*; the melted clarified substance after the extraction of the dye is turned out in thin irregular laminæ called *shell-lac*. This is used to make sealing-wax, and in the fabrication of varnishes, &c.

Though *lāk* bears the same sense in Persian, and *lak* or *luk* are used in modern Arabic for sealing-wax, it would appear from Dozy (*Glos.*, pp. 295-6, and *Oosterlingen*, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the *coccus*

It is not nearly so absurd as De Montfart's account below.

The English word *lake* for a certain red colour is from this. So also are *lacquer* and *lackered* ware, because *lac* is used in some of the varnishes with which such ware is prepared.

a. A. D 80 90 These articles are imported (to the ports of *Barbari*, on the W of the Red Sea) from the interior parts of *Arish* —

Λιθρος ἰσίδιος καὶ σιδηρῆς
(Indian iron and steel)

■ 1343 The notice of *lacca* in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of *lacca*, the ma-

coast . . . — *Correa*, ii 567

1563 "Now it is time to speak of the *laere*, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax." — *Garcia*, f 112 v

1582 "Laker = a kind of gum that proceedeth of the ant" — *Castaneda*, tr by N L, f 33

■ 1590 (Recipe for *Lac* varnish) "*Lac* used for *chighs* (see *chik*) If red, 4 scr of *lac*, and 1 s of *vermilion*, if yellow, 4 s of *lac*, and 1 s *zarnikh*" — *Ain*, i 228

1615 "In this *Iland* (*Goa*) is the hard *Ware* made (which we call *Spanish Ware*)

1627 "*Lac* is a strange drugge, made by certaine winged *Pismires* of the gumme of Trees" — *Purchas*, *Pilgrimage*, 569

1727 "Their *lackt* or *japon'd Ware* is without any Doubt the best in the World." — *A Ham* ii 305

365.

1510 "There also grows a very large quantity of *lacca* (or *lacra*) for making red colour, and the tree of this is formed like our trees which produce walnuts" — *Varthema*, 238

* *Garcia* says that the Arabs called it *laccumatri*, 'lac of Sumatra', probably because the *legu lac* was brought to the ports of Sumatra, and purchased there

the *Maldives Palandiva*. Several of the individual islands are mentioned in the *Tuhfat-al-Mujahidin* (E. T. by Rowlandson, pp 150-152), the group itself being called "the islands of Malabar."

Lack, s. One hundred thousand; and especially in the Anglo-Indian

colloquial 100,000 Rupees, in the days of better exchange the equivalent of £10,000. Hind. *lakh*, *lak*, &c., from Sam-sk. *laka*, used (see below) in the same sense, but which appears to have originally meant "a mark."

The word has also been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000, with the sole exception of the language of the Lampung of Sumatra, who use it correctly (*Cratogeomys*). See **Crore**.

It is necessary to explain that the term does not occur in the earlier Sam-krit works. Thus in the *Tobiot-Sāra Brahmanā*, a complete series of the higher numeral terms is given. After *sata* (100), *phura* (1000), comes *myata* (10,000), *prapata* (now a million), *myata* (now also a million), *arinda* (100 millions), *myarinda* (not now used), *akṣatram* (do.) and *prakṣatram* (now 10,000 million). *Lakṣa* is therefore a modern substitute for *prapata*, and the series has been expanded. This was probably done by the Indian astronomers between the Vth and Xth centuries A.D.

We should observe that though a *lack*, used absolutely for a sum of money, in modern times always implies rupees, this has not always been the case. Thus in the time of Akbar and his immediate successors the revenue was settled and reckoned in *laks* of dams (q. v.). Thus:

c. 1591 "In the 10th year of his majesty's reign (Akbar's), his dominions consisted of 165 *Sircas*, subdivided into 2737 *Kudats* (see *Casbal*), the revenue of which he settled for ten years, at the annual rent of 3 *Aras*, 62 *Crore*, 97 *Lacks*, 55,246 *Dams*. . . ."—*A. cen.* by Gladwin, ii. 1.

At Ormuz again we find another lack in vogue, of which the unit was apparently the *dinār*, not the old gold coin, but a degenerate *dinār* of small value. Thus:

1554. "Money of Ormuz).—A *leque* is equivalent to 50 *pardaos* of *gadis*, which is called 'bad money,' (and this *leque* is not a coin but a number by which they reckon at Ormuz); and each of these *pardaos* is equal to 2 *azars*, and each *azar* to 10 *gadis*, each *gadi* to 100 *dinars*, and after this fashion they calculate in the books of the Custom-house. . . ."—*Nunes, Livro dos Preços*, &c., in *Subsidios*, 25.

Here the *azar* is the Persian *lakhir* or 1000 (*dinars*); the *gadi* *Pard*, and or 100 (*dinars*); the *leque* or *lak*, 100,000 (*dinars*); and the *tenar*, which does not appear here, is 10,000 (*dinars*).

c. 1600. "They went to the *Kidder's* tent, killed him, and I came back into the town, whence they carried off money belonging to the Sultan amounting to 12 *laks*. The *lak* is a sum of 100,000 (*silver*) *diras*, equivalent to 10,000 Indian gold *dinars*."—*Don Bar to, iii.* 106.

c. 1600. "The Sultan distributes daily 200 *laks* in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 100,000 pieces of silver."—*S. A. B. alin Danash*, in *N. & E.*, xiii. 162.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1590. "The old man desiring to gather the last mode of his demand, Sir, said to . . . the *chancery* of these times after, I am only a few years and an half since *Laquesas* (*lacks*) of men were slain, every *Laquesas* containing an hundred thousand."—*Pinto*, (orig. cap. xl.) in *E. M.*, p. 53.

c. 1590. ". . . he ruined in 4 months space all the enemy's countries, with such a destruction of people as, if credit may be given to our histories. . . . there died fifty *Laquesas* of persons."—*Pinto*, p. 121.

1615. "And the whole present was worth ten of their *Leakes*, as they call them; a *Leake* being 100,000 pounds sterling; the whole 100,000 pounds sterling."—*Coryell's Letters from India* (*Cratich*, iii. l. 25 c.).

1616. "He received twenty *leaks* of roubles towards his charge (two hundred thousand pounds sterling)."—*Sir T. Roe*, reprint, p. 65.

1631. "Yeder *Lac* is hondert duysend."—*Reperius*, 77.

c. 1655. "Il faut cent mille roubles pour faire un *lek*, cent mille *leaks* pour faire un *corroa*, cent mille *corroas* pour faire un *padan*, et cent mille *padan* pour faire un *ul*."—*Thevenot*, v. 34.

1673. "In these great solemnities, it is usual for them to set it around with Lamps to the number of two or three *Leaques*, which is so many hundred thousand in our account."—*Fryer*.

1684. "They have by information of the servants dug in several places of the house, where they have found great summes of money. Under his bed were found *Lacks* 4). In the House of Office two *Lacks*. They in all found Ten *Lacks* already, and make no doubt but to find more."—*Hedges*, Jan. 2.

1692. ". . . a lack of Pagodas. . . ."—*In Wheeler*, i. 262.

1778. "Sir Matthew Mite will make up the money already advanced in another

name, by way of future mortgage upon his estate, for the entire purchase, 5 lacks of roupes — *Foots, The Nabob, Act 1 Sc. 1*

Nabob of Arcot in Burles Speech on his Debts, *Wells, iv 18*

clared to them that now he was passing into the Body of a little child lately born — *Bernier, E. T 135*

1716 "Les Thibetaines ont des Reli-
eux nommés Lamas — *In Lettres Edif
xii 438*

1774 "ma questo primo figlio
rinunziò la corona al secondo e lui difatti si
fece religioso o lama del paese. — *Della
Thomba, 61*

c 1818.

"The Parliament of Thibet met—

The little Lama, called before it,
ing get,

it "

i Lama

touches on

which is a

kind *lal-shiab*, 'red wine'
universal name of claret in India

— *Patt's Dream,*
the Academy May

or as he would be called in India,
'child's bearer' In N India + "
usually applied to a native
writing the vernacular

Lamballie. Lomballie Tombor

kind of small
d in the Portu-
, 16th and 17th
tion is probably
k, numble "

c. 1535. "In questo paese di Cambaja (read Cambaja) vi sono molti fiumi, nelli quali vi sono li navili detti *Lancharas*, e li quali vanno navigando la costa di Siam. . . ."—*Sommario de Regni*, etc., in *Ramusio*, i. f. 336.

c. 1539. "This King (of the Bata) understanding that I had brought him a letter and a Present from the Captain of Malacca, caused me to be entertained by the *Ambulator*. . . . This General, accompanied with five *Lanchares* and twelve *Ballons*, came to me to the Port where I rode at anchor."—*Pinto*, E. T., p. 81.

Landwind. — Used in the south of India. A wind which blows seaward during the night and early morning. In Port. *Terrenho*.

1561. ". . . Correndo a costa com terrenhos."—*Correia, Lenhas*, l. i. 115.

1611. "And as it is between monsoon and monsoon (*monetas*) the wind is quite uncertain only at the beginning of summer. The N.W. prevails more than any other wind . . . and at the end of it begin the land winds (*terrenhos*) from midnight to about noon, and these are E. winds."—*Beccario*, MS.

1673. ". . . we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named *Terrhenoes*."—*Fletcher*, 23.

1688. "We have had some very bad weather for the last week; furious land-wind, very fatiguing and weakening. . . . Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—*Letters from Madras*, 199-200.

Langasaque, n.p. The most usual old form for the Japanese city which we now call *Nagasaki* (see *Stimsonbury*, *passim*).

1611. "After two or three dayes space a Jesuite came vnto vs from a place called *Langasacke*, to which place the Carake of *Macao* is yearly wont to come."—*W. Adams*, in *Purchas*, i. 126.

1613. The Journal of Capt. John Saris has both *Nangasaque* and *Langasaque*.—*Id.* 366.

1614. "Geve hym counsell to take heed of one Pedro Guzano, a papist Christian, whose is his hoste at *Miac*; for a lyinge fryre (or Jesuit) tould Mr. Peacock at *Langasaque* that Capt. Adams was dead in the howse of the said Guzano, which now I know is a lye per letters I received . . ."—*Cocks to Wickham in Diary*, &c. ii. 264.

1618. "It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com donne together every yeare to *Langasaque* and this place, and have all-wais byn accustomed to buy by the *puncado*

(as they call it), or whole sale, all the goodes which came in the carrick from *Amacan*, the *Portingals* having no prevelage as we have."—The same to the E. I. Co., ii. 297-8.

Two years later *Cock* changes his spelling and adopts *Nangasaque* (*Id.* 300 and to the end).

Lan John. Langianne, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos state of *Luang Prabun* on the Mekong. *Lanchan* is one of its names, signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (*Len-Shen*). It was near this place that the estimable French traveller *Henri Mouhot* died, in 1861.

1557. "I went from Pegu to *Lanchan* (see *Jangomay*), which is the country of the *Langeiannes*; it is five and twentie dayes journey North-east from Pegu."—*Fitch* in *Hakluyt*, ii.

c. 1598. "Thus we arrived at *Lanchan*, the capital of the Kingdom (*Laos*) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegu."—*De Meret*, 98.

1613. "There reigned in Pegu in the year 1560 a King called *Ximindo ginico*, Lord reigning from the confines and roots of *Gikat Tartary*, to the very last territories bordering on our fortress of Malacca. He kept at his court the principal sons of the Kings of *Orda*, *Tangu*, *Porio*, *Lanjao* (i.e. *Ava*, *Tangu*, *Prome*, *Langjan*), *Jangomai*, *Siam*, *Cambaja*, and many other realms, making two and thirty of the white umbrella."—*Beccario*, 117.

1617. "The merchants of the country of *Lan John*, a place joining to the country of *Jangoma*, arrived at the city of *Judea* . . . and brought great store of merchandize."—*Stimsonbury*, ii. p. 90.

1663. "Entre tant et de si puissans Royaumes du dernier Orient, desquels on n'a pre-qu'e jamais entendu parler en Europe, il y en a un qui se nomme *Laos*, et plus proprement le Royaume des *Langiens* . . . le Royaume n'a pris son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de *Langions* signifie proprement, milliers d'Elephants."—*Marini*, *H. Morille et Crierse des Royaumes de Tonquin et de Lao* (Fr. Tr., Paris, 1666), 329 and 337.

1668. *Lanchang* appears in the Map of Siam in *De la Loubere's* work, but we do not find it in the book itself.

c. 1692. "Laos est situe sous le même Climat que *Tonquin*; c'est un royaume grand et puissant, separé des Etats voisins par des forets et par des deserts. . . . Les principales villes sont *Landjamet* et *Tsiamaja*."—*Kumpfer*, *H. du Japon*, i. 22-23.

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c 1540 that they set sail to the north of those two kingdoms. —
 from L in 1540 for Malacca and that being Barros II vi 6

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Lower Mekong i.e. of those two
 states used to designate themselves
 Muang Prabun is still quasi inde-
 pendent Vien shan was annexed by
 Siam with great cruelties c. 1828

1573 Of silver of 11 dinheuros alloy he

les regardons comme de barbares
 Toute l'Asie convient que nous dansons
 beaucoup mieux qu'eux — Voltaire Du
 logue XI, André des Couci et à Siam

Lar n p This name has had
 several applications

1525 "Astangas larys valem cada hua
sesenta reis — *Leubianca das Cozas*
da India, 38

c. 1563 "I have seen the men of
Country that were Gentiles talo st

Robert *Larkin*, whom we find to have
been engaged for the service in 1610,
and to have died chief of the Factor

to pledge, or invite to drink
entertainment,' and (Malay),
arahan, 'mutual pledging to
It will be observed that della
assigns the drink especially to

—f 35

| Java

hern regions as well as in
Hormuz here, where also
eat, they should use both
food and spirits in their
as sundry other hot be
is *Larkin* — *P della Valle*,

ton, in *Purchas*, i 484

—at " in f

of the name On the one hand its form
suggests an *eponymus* among the old
servants of the Company, such as

same name in our first quotation is
adverse to *McMurdo's* suggestion

c 1030 "This stream (the Indus) after

passing (Alor) . . . divides into two streams; one empties itself into the sea in the neighbourhood of the city of Lāharānī, and the other branches off to the East, to the borders of Kach, and is known by the name of *Sind Sāgar*, i.e. Sea of Sind"—*Al-Birānī in Elliot*, i. 49

c. 1333. "I travelled five days in his company with Alā-ul-Mulk, and we arrived at the seat of his Government, i.e. the town of Lāhari, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fārs (etc). . . . The Amīr Alā-ul-Mulk . . . told me that the revenue of this place amounted to 60 *laks* a year."—*Ibn Batuta*, iii. 112.

1565. "Blood had not yet been spilled, when suddenly, news came from Thatta, that the Fringis had passed Lāhori Bandar, and attacked the city."—*Turikh-i-Tuhiri*, in *Elliot*, i. 277.

1613. "In November 1613 the Expedition arrived at Laurebunder, the port of Sind, with Sir Robert Shirley and his company."—*Sainsbury*, i. 321.

c. 1665. "Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu'en quelque autre lieu que ce soit des Indes."—*Thevenot*, v. 169.

1727. "It was my Fortune . . . to come to Laribunder, with a Cargo from *Mallebar*, worth above £10,000."—*A. Ham*, i. 116.

1780. "The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea."—*Dunn's Oriental Navigator*, 5th ed., p. 96.

1813. "Larib commonly called Scindy is a principal branch of the sea; it is situated on the bar, and is situated in the bay. The town of Larib is situated from the sea, and proceeds up the bay."—*commonly called Scindy is a principal branch of the sea; it is situated on the bar, and is situated in the bay.*

1831. "Larib and Meerpoor was in six places, and bank of the river."—*i. 22.*

Lascar, from the camp,* w ing to an *lascār* or *la* tions are been corrup use of *laskh lascari*, etc.

* It would s as taken from t

themselves, or by the Dutch and English who took up the word from them, and from these *luskār* has passed back again into native use in this corrupt shape.

The early Portuguese writers have the forms we have just named in the sense of 'soldier;' but *lascar* is never so used now. It is in general the equivalent of *khalāṣī*, in the various senses of that word (v. *Classy*), viz. (1) an inferior class of artilleryman ('*gun-lascar*'); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language.

The use of *lascar* in the modern sense by Pyrrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, whilst the curious distinction which Pyrrard makes between *Lascar* and *Lascari*, and Dr. Fryer makes between *Luscar* and *Lascar* (accenting probably *Lúscar* and *Lascár*) shows that *laskhārī* for a soldier was still also in use.

In Ceylon the use of the word *lascareen* for a kind of local or civil soldier long survived; perhaps is not extinct.

rd *laskhārī* does not seem to be *Āin*. The original word ed. proper sense by a camp.

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das naos são Mouros que chamão Lascāres
"—*Lucena, Life of S. Franc. Xav.* liv
iv, p. 223.

c. 1610 "Mesmes tous les maronniers et
les pilotes sont Indiens, tant Gentils que

1872 "The lascars on board the steamers
were insignificant looking people"—*The
Dilemma*, ch. ii

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1673 "The Seamen and Soldiers differ
only in a Vowel, the one being pronounced
with an u, the other with an o, as Lascar
a soldier, Lascar, a seaman"—*Fryer*, 107

Lāt Sāhib and the *Jang*: Lāt Sāhib
(‘territorial’ and ‘military’), the
Bishop as the Lāt Pādre Sāhib, and
the Chief Factor as the Lāt

—Letter from the late
reathed
rare but most valu
ay & Observations on

India,' 1825, pp. 254-8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) '*Shubream Koorut*,' the order of Impey being 'Lord Justey Sahib-ka-hookm,' the instruments of whose will were '*abidabis*' or affidavits."—Letter from Sir J. F. Stephen in *Times*, May 31.

Lat. s. Hind. *lāt*, used as a corruption of the English *lot*, in reference to an auction (*Carnegie*).

Laterite. s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found of two distinct types: viz. (1). *High-level Laterite*, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps extended at one time over the greater part of Peninsular India. This is found as far north as the Rajmahl and Monghyr hills. (2). *Low-level Laterite*, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see *Newbold*, in J. R. A. S., vol. viii.; and *Manual of the Geol. of India*, pp. xlv. seqq., 348 seqq.). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as *kunkur* (q.v.) is in the north. In Ceylon it is called *Cabook* (q.v.).

1800. "It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of *Matayala*. . . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . . As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (*Iticacullee*). . . . The most proper English name would be *Laterite*, from *Latritis*, the appellation that may be given it in science."—*Buchanan, Mysore*, &c. ii. 440-441.

1860. "Natives resident in these localities (Galle and Colombo) are easily recogni-

sable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of laterite, or, as the Singhalese call it, *cabook*, a product of disintegrated gneiss, which being subjected to detritation communicates its hue to the soil."—*Tenment's Ceylon*, i. 17.

Lattee. s. A stick; a bludgeon, often made of the male bamboo (*Dendrocalamus strictus*), and sometimes bound at short intervals with iron rings, forming a formidable weapon. The word is Hind. *lāthī* and *lathī*, Mahr. *laththa*. This is from Prakrit *latthī* for Sansk. *yaśhī*, 'a stick,' according to the Prakrit grammar of Vavaruchi (ed. Cowell, ii. 32); see also Lassen, *Institutiones, Ling. Prakrit*, 195.

Jiski lāthī, us kī bhains, is a Hind. proverb (*cujus baculum ejus bubalus*), equivalent to the "good old rule, the simple plan."

1830. "The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy *lāthī*, a solid male bamboo, 5 feet 5 inches long, headed with iron in a most formidable manner. There are 6 jagged semicircular irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top."—*Wanderings of a Pilgrim*, vol. i., p. 133.

1878. "After driving some 6 miles, we came upon about 100 men seated in rows on the road-side, all with latties."—*Life in the Mofussil*, i. 114.

Latteeal. s. Hind. *lāthiyāl*, or, more cumbrously, *lāthiwālā*, 'a clubman,' a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1878. "Doubtless there were hired latties . . . on both sides."—*Life in the Mofussil*, ii. 6.

Lecque. s. We do not know what the word used by the Abbé Raynal in the following extract is meant for. It is perhaps a mistake for *last*, a Dutch weight.

1770. "They (Dutch at the Cape) receive a still smaller profit from 60 lecques of red wine, and 80 or 90 of white, which they carry to Europe every year. The lecque weighs about 1,200 pounds."—*Raynal* (E. T., 1777) i. 231.

Lee. s. Chin. 厘. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret

the modern $\frac{1}{4}$ as $\frac{1}{2}$ of a league which gives about 3 $\frac{1}{4}$ to the mile more exactly according to Mr Gale $\frac{3}{4}$ li—10 miles but it evidently varies a good deal in different parts of China and has also varied in the course of ages. Thus in the 5th century data quoted by M Vivien de St Martin

are of an exceedingly gallant taste and ne hurteth anybody although they should eat a great number of them *Pa les Mendo a* 14

1598 There is a kind of fruit called *Lechyas* which are like Plums but of another taste and are very good and much esteemed hereof I have eaten — *Li s ha n* 79

*d nos præterea fructus
Latices) vocatus qu
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L Chinese Chestnuts "
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from China into Bengal with success. The dried fruit usually ticketed as *ly hee* is now common in London shops

Hehn of Indian origin. In Hind we have both *lmu* and *imb* which last at least seems to be an indigenous form. The Sinsk dictionaries give *n mb l* In Foo Am

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Also they have a kind of plumes that they doo call lechias that

* see *Knuchel*

case among the Hindi-speaking people of the *Himālaya* also (see *Jerdon*).

It is not clear what the etymology of the name is, *lukur*, *lukurā* meaning, in their everyday sense, a stick or piece of timber. But both in Hindi and *Mahratti*, in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. Another name is *harvāgh*, or (apparently) 'bone-tiger,' from its habit of gnawing bones.

c. 1809. "It was said not to be uncommon in the southern parts of the district (*Rhāgalpūr*) but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the *leopard* is called at *Mungger Lakravagh*."

"The hyaena or *Lakravagh* in this district has acquired an uncommon degree of ferocity."—*Eastern India*, (F. Buchanan), iii. 142-143.

Luddoo, s. *H. laḍḍū*. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoanut kernel rasped.

Lumberdar, s. *Hind. lambardār*, a word formed from the English word 'number' with the Pers. termination *-dār*, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue" (*Carnegy*). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election" (*Wilson*).

Lungoor, s. *Hind. langūr*, from Sansk. *laṅgūlī*, 'caudatus.' The great white-bearded ape, much patronized by Hindus, and identified with the monkey-god *Hunimān*. The genus is *Presbytes*, Illiger, of which several species are now discriminated, but the differences are small. The animal is well described by *Aelian* in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The *Langār* of the *Prasii* is *P. Entellus*.

c. 250. "Among the *Prasii* of India they say that there exists a kind of ape with

human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of *Latagē* (now *Latagē* is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way."—*Aelian, De Nat. Animal.* xvi. 10.

1825. "An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the *Suwarra*, who on the Sepoy's repeating his exclamation of the broken English 'Who goes 'ere?' said with a laugh, 'Why do you challenge the lungoor?' he cannot answer you!"—*Heber*, ii. 85.

1884. "Less interesting personally than the gibbon, but an animal of very developed social instincts, is *Sennopithecus entellus*, otherwise, the Bengal langur. (He) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males 'receive the charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle.' Schoolmasters and private tutors will read this with interest, as shewing the origin and early disabilities of their profession."—*Saturday Review*, May 31, on *Sterndale's Nat. Hist. of Mammalia of India*, &c.

Lungooty, s. *Hind. langoṭī*. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower castes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample *dhōṭī* (see *dhōṭy*). According to R. Drummond, in Guzerat the "*Langoth* or *Lungota*" (as he writes) is "a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. . . . The diminutive is *Langotee*, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons. . . ." This distinction is probably originally correct, and the use of *langūta* by *Abdurrazzāk* would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from *Mocquet* it is applied

in speaking of an American Indian
near the R. Amazon But the writer
had been in India

to give meaning to some native name
We know no occurrence of the term
earlier than that which we give from

Babel 333

a. 1000
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luy seul auant
petite piece de

Also an island in general

— a A kind of strong
much prized in the Madras Pres
and so called from being made
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 1508

Resident of Macassar, during an attack on a fortified village, dependent on the de-throned Raja of Boni."—*As. Journal*, vol. i. 297.

Mace, s. a. The crimson net-like mantle, which envelopes the hard outer shell of the nutmeg, when separated and dried constitutes the *mace* of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the *Macir*, *Macer*, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The mace does not seem to be mentioned by Mas'udi; it is not in the list of aromatics, 25 in number, which he details (i. 367). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The fact that nutmeg and mace are the product of one plant seems to have led to the fiction that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopocia of the middle ages under the name of *ķirfat-al-ķaranful* or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahomedan at Dehli if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (*Bodaei, Comment. in Theophrastum*, 992); and by the quotation from Funnell.

The name *mace* may have come from the Ar. *basbāsa*, possibly in some confusion with the ancient *macir*.

c. 1150. "On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Mīhrāj, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, mace, clove, aloeswood, cardamom, cubeb, &c."—*Edrisi*, i. 89; see also 51.

c. 1347. "The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the mace (*basbāsa*). And this is what I have seen with my own eyes."—*Ibn Batuta*, iv. 243.

c. 1370. "A gret Yle and a gret Contree,

that men clepen Java . . . There growen alle manere of Spicerie more plentyfousliche than in any other contree, as of Gyngevere, Clowegylfres, Canelle, Zedewalle, Notemuges, and Maces. And wytethe wel, that the Notemuge bereth the Maces. For righte as the Note of the Haselle hath an Husk withouten, that the Note is closed in, til it be . . . out; righte so it is of the . . . Maces."—*Sir John Maundeville*, ed. 1866, p. 187-188.

This is a remarkable passage for it is interpolated by Maundeville, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (*Pharmacographia*, 1st ed. 456).

c. 1430. "Has (insulas Java) ultra xvdierum cursu duae reperuntur insulae, orientem versus. Altera Sandai appellata, in qua nuces muscatae et maces, altera Bandam nomine, in qua solā gariofali producantur."—*Conti in Poggius, De Var. Fortunae*.

1514. "The tree that produces the nut (meg) and macis is all one. By this ship I send you a sample of them in the green state."—*Letter of Giov. da Empoli, in Archiv. Stor. Ital.* 81.

1563. "It is a very beautiful fruit, and pleasant to the taste; and you must know that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shews the mace, of a bright vermilion like fine grain (i.e. *coccus*); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the mace."—*Garcia*, f. 129 v.-130.

1705. "It is the commonly received opinion that Cloves, Nutmegs, Mace, and Cinnamon all grow upon one tree; but it is a great mistake."—*Funnell, in Dampier*, iv. 179.

Mace, s. b. Jav. and Malay, *mās*. A weight used in Sumatra, being according to Crawford 1-16th of a Malay tael (q.v.), or about 40 grains (but see below). *Mace* is also the name of a small gold coin of Achin, weighing 9 grs. and worth about 1s. 1d. And *Mace* was adopted in the language of European traders in China to denominate the tenth part of the Chinese *liang* or tael of silver; the 100th part of the same value being denominated in like manner *candareen* (q.v.)

The word is originally Skt. *māsha*, 'a bean,' and then 'a particular weight of gold' (comp. *carat* and *ruttee*).

1539. " . . . by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven mazes of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the maz."—*Pinto*, cap. xxv.

Cogan has, "the fishermen sold me to the merchant for seven maces of gold, which

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which contain 20 tael each tael 16 mazes
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and Mac/ 1 as N and S China but
this distinction never seems to have been
entertained by the Hindus Ibn Ba-
tuta sometimes distinguishes Sin (e
China) as South China from Ahit a (see
Cathay) as North China In times
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chas 2 117

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we should proceed through Manzi, which was formerly known as *India Maxima*" (by which he indicates *Mahā-Chinā*, see below, in last quotation).—*John Marignolli*, in *Cathay*, p. 354.

Applied to Indo-China :

c. 1430. "A provincia (Ava)—*Macinum incolae dicunt*— . . . *referta est elephantis*."—*Conti*, in *Poggius de Var. Fortunae*.

Chin and Machin :

c. 1320. "The curiosities of *Chin* and *Machin*, and the beautiful products of Hind and Sind."—*Wassāf*, in *Elliot*, iii. 32.

c. 1440. "Poi si ritrova in quella istessa provincia di Zagatai Sammarcant città grandissima e ben popolata, per la qual vanno a vengono tutti quelli di *Cini* e *Macini* e del Cataio, o mercanti o viandanti che siano."—*Barbaro* in *Ramusio*, ii. f. 106v.

c. 1442. "The merchants of the 7 climates from Egypt . . . from the whole of the realms of *Chin* and *Machin*, and from the city of *Khānbālik*, steer their course to this port."—*Abdurrazāk*, in *Notices et Extraits*, xiv. 420.

Mahāchin or *Chin Kalān*, for Canton :

c. 1030. In Sprenger's extracts from *Al Birūnī* we have "*Sharghūd*, in Chinese *Sanfū*. This is Great-China (*Māhāsin*)"—*Post und Reise-routen des Orients*, 90.

c. 1300. "This canal extends for a distance of 40 days' navigation from *Khānbāligh* to *Khingsai* and *Zaitūn*, the ports frequented by the ships that come from India, and from the city of *Māchin*."—*Rashīduddīn*, in *Cathay*, &c., 259-260.

c. 1332. ". . . after I had sailed eastward over the Ocean Sea for many days I came to that noble province *Manzi* . . . The first city to which I came in this country was called *Cens-Kalan*, and 'tis a city as big as three Venices."—*Odoric*, in *Cathay*, &c., 103-105.

c. 1347. "In the evening we stopped at another village, and so on till we arrived at *Sin-Kalan*, which is the city of *Sin-ul-Sin* . . . one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen."—*Ibn Batuta*, iv. 272.

c. 1349. "The first of these is called *Manzi*, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of *Campsay*, besides *Zayton*, *Cynkalan*, and many other cities."—*John Marignolli*, in *Cathay*, &c., 373.

Māchis, s. This is recent Hind. for 'lucifer matches.' An older and purer phrase for sulphur-matches is *dīvā-salā*.

Madapollam, s. This term, ap-

plying to a particular kind of cotton cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly *Mādhara-palam*. This was till 1833 the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being *Bunder Malunka* and *Injeram*. *Madapollam* is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

1673. "The English for that cause (the unhealthiness of *Masulipatam*), only at the time of shipping, remove to *Madapollon*, where they have a wholesome Seat Forty Miles more North."—*Fryer*, 35.

c. 1840. "*Pierrette* eût de jolies chemises en *Madapolam*."—*Balzac*, *Pierrette*.

1879. ". . . liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and *Madapollams* may be."—*Sat. Review*, Jan. 11, p. 45.

Madrafaxao, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing *Muzaffar-shāhī*. There were several kings of Guzerat of this name, The one in question was probably *Muzaffar-Shah II.* (1511—1525), of whose coinage Thomas mentions a gold piece of 185 grs. (*Pathān Kings*, 353).

1554. "There also come to this city *Madrafaxaos*, which are a money of Cambodia, which vary greatly in price; some are of 24 tangas of 60 reis the tanga, others of 23, 22, 21, and other prices according to time and value."—*A. Nunes*, 32.

Madras, n. p. This alternative name of the place, officially called by its founders *Fort St. George*, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called *Madarasen*; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* *Lassen* makes the name to be a corruption of *Manda-rājya*, 'Realm of the Stupid!' No one will suspect the illustrious author of the *Indische Alterthums-kunde* to be guilty of a joke; but it

* It is given in No. II. of *Selections from the Records of S. Arcot District*, p. 107.

and the like always speak of the Southern Presidency as *Mandraj* In

1673 Let us now pass the Pale to the Town only parcel by a wide highway used for a *Bu ar r* Maderasthen d v des tself ong streets and they are

been

patana

ment corresponding to the present Triplicane and Royapettah The word is therefore probably of Mahommedan origin and having got so far we need

1726 The Town or Place anciently called *Ch apat an* now called *Madras patnam* and Fort St George Letters Patent in Charter of E I Company 368-9

House as a building of Mahommedan

and much used by the negroes in W Indies as head dresses The is preserved in French but is obsolete in England

used apparently as a residence young writers But it is not whether the name College was given on this last account

167 following upon *Madras* *patan*, others so called *Ch n pata* where

I will tell you 10 Ath r Burn on what is the group of islands It is salt the the state (the German name) is the last could have been

from which the name was adopted (v *Muttra*) but modified after Tamil pronunciation * *Mad ra* was from a

* T s p h a s m i s s a b s p e a l o f n o r t h n i s c o t a w e a s j u t s l a n n a

date at least as early as the Christian era the seat of the Pāndya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at *Kolli* on the Tamraparni, the *Kōlχoi* of Ptolemy. (See Caldwell, pp. 16, 95, 101).

The name of *Madura*, probably as adopted from the holier northern *Muttra*, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have *Madura* in Ceylon; the city and island of *Madura* adjoining Java; and a town of the same name (*Madura*) in Burma, not far north of Mandalé, *Madaya* of the maps.

A.D. c. 70-80. "Alius utilior portus gentis Neacyndon qui vocatur Becare. Ibi regnabat Pandion, longe ab emporio mediterraneo distante oppido quod vocatur *Modura*."—*Phny*, vi. 26.

c. 1347. "The Sultan stopped a month at Fattan, and then departed for his capital. I stayed 15 days after his departure, and then started for his residence, which was at *Muttra*, a great city with wide streets. . . . I found there a pest raging of which people died in brief space . . . when I went out I saw only the dead and dying."—*Ibn Batuta*, iv. 200-201.

1311. ". . . the royal canopy moved from *Bihdū* . . . and 5 days afterwards they arrived at the city of *Mathra* . . . the dwelling-place of the brother of the Rāi Sundar Pāndya. They found the city empty, for the Rāi had fled with the Rāns, but had left two or three elephants in the temple of Jagnār (Jaganāth)."—*Amir Khusru*, in *Elliott*, iii. 91.

Madura Foot. A fungoid disease of the foot, apparently incurable except by amputation, which occurs in the Madura district, and especially in places where the 'Black soil' prevails. Medical authorities have not yet decided on the causes or precise nature of the disease. See *Nelson's Madura*, Pt. I. pp. 91-94.

Magadoxo, n.p. This is the Portuguese representation, which has passed into general European use, of *Makdashau*, the name of a town and state on the Somali Coast in E. Africa, now subject to Zanzibar.

It has been shown by one of the present writers that Marco Polo, in his chapter on Madagascar, has made some confusion between Magadoxo and that island, mixing up particulars relating to both. It is possible that the name

of Madagascar was really given from *Makdashau*, as Capt. Burton supposes; but he does not give any authority for his statement that the name of Madagascar "came from *Makdishū* (Magadoxo) . . . whose Shoikh invaded it."—*Comment. on Camões*, ii. 520.

c. 1330. "On departing from Zaila, we sailed on the sea for 15 days, and then arrived at *Makdashau*, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day."—*Ibn Batuta*, ii. 181.

1498. "And we found ourselves before a great city with houses of several stories, and in the midst of the city certain great palaces; and about it a wall with four towers; and this city stood close upon the sea, and the Moors call it *Magadoxo*. And when we were come well abreast of it, we discharged many bombards (at it), and kept on our way along the coast with a fine wind on the poop."—*Botero*, 102.

1514. ". . . The most of them are Moors such as inhabit the city of Zofalla . . . and these people continue to be found in Mazambic, Melinda, Mogodecio, Marachilue (read Brava Chilve, i.e. Brava and Quilon), and Mombazza; which are all walled cities on the main land, with houses and streets like our own; except Mazambich."—*Letter of Gior. da Empoli*, in *Archiv. Stor. Ital.*

1516. "Further on towards the Red Sea there is another very large and beautiful town called *Magadoxo*, belonging to the Moors, and it has a King over it, and is a place of great trade and merchandise."—*Barbosa*, 16.

1532. ". . . and after they passed Cape Guardafu, Dom Estevão going along in such depression that he was like to die of grief, on arriving at *Magadoxo*, they stopped to water. And the King of the country, hearing that there had come a son of the Count Admiral, of whom all had ample knowledge as being the first to discover and navigate on that coast, came to the shore to see him, and made great offers of all that he could require."—*Conto*, IV., viii. 2.

1727. "*Magadoxa*, or as the Portuguese call it, *Magadocia*, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn'd with many high Steeples and Mosques."—*A. Ham.* i. 12-13.

Magazine, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from the Arab. *al-makhzan*, pl. *makhāzin*, whence Sp. *almacen*, *almagacen*, *magacen*, Port. *almazen*, *armazen*, Ital. *magazzino*, Fr. *magazin*.

c. 1340. "The Sultan . . . made him a grant of the whole city of *Siri* and all its houses with the gardens and fields of the

the city (mahajan) adjacent to the city (of Delhi) — *It is Butta m. 6*

the elephant — *And a 125*

Mahajan, s Hind from Sansk
malaja Great person A banker
and merchant I
Western India the
has various other
are given in Wilson

the mahouhut or elephant driver and will
take up my adventures — *Pandua g H*

1861

Down the river is Mahajan my father

W. 1. 44

TT 1. 11

A C Lyall The Old P d re

Mahannah s See **Miana** and **My**
anna

Purva Phalguni to vendors of liquors
women of the to vn damsels and the Mah
rattas — *But Sa h ta tr by Kern*
J 1 A. 5 2nd Ser v 64

Mahe n p
small settlement
4 m south of T

French established a factory for the
sake of the pepper trade in 1722 and
which they still retain It is not now
of any importance

1 part la direction du Nord
une route forest et il
une de Mo ho la to (Maha
P l Boudh 1 20

1830 De Dhar en se dirigeant vers
le midi jusqu a la riere de Nymjah on
compte 7 parassanges de la Mahrat dessa
18 paras All rant in Reinaud's Fag
en 108

extremity a great river called **Mais** —
Perplus ch 42

150

1304 In this Greater India are
twelve idolatrous Kings and more
is also the Kingdom of Maratha
is very great — *For Jordanus*

They tell their tale in Moratty,
in fact they are Gentues *Frict*

Book of Maccabees as 'the Indian'
See under that word

160 the dangerous and
powerful neighbors the Morattoes who
being no v masters of the contiguous island
of Salsette *Guer 1 44*

c. 1769. Under a mezzotint portrait: "The Right Honble George Lord Pigot, Baron Pigot of Patshul in the Kingdom of Ireland, President and Governor of and for all the Affairs of the United Company of Merchants of England trading to the East Indies, on the Coast of Choromandel, and Orixá, and of the Chingee and Moratta Countries, &c., &c., &c."

c. 1842.

" . . . Ah, for some retreat
Deep in yonder shining Orient, where my
life began to beat;
Where in wild Mahratta battle fell my
father evil star'd."

Tennyson, *Locksley Hall*.

Mahratta Ditch, n.p. An excavation made in 1742, as described in the extract from Orme, on the landward sides of Calcutta, to protect the settlement from the Mahratta bands. Hence the term, or for shortness 'The Ditch' simply, as a disparaging name for Calcutta. See *Ditcher*. The line of the Ditch nearly corresponded with the outside of the existing Circular Road, except at the S.E. and S., where the work was never executed.

1742. "In the year 1742 the Indian inhabitants of the Colony requested and obtained permission to dig a ditch at their own expense, round the Company's bounds, from the northern parts of Sootanatty to the southern part of Govindpore. In six months three miles were finished: when the inhabitants . . . discontinued the work, which from the occasion was called the *Morattoo Ditch*."—Orme, ii. 45, ed. 1803.

1872. "The Calcutta cockney, who glories in the Mahratta Ditch. . . ."—Govinda Samanta, i. 25.

Mahseer, Maseer. H. *Mahasaula*, *Masal*, &c. s. The name is applied perhaps to more than one of the larger species of *Barbus* (N. O. *Cyprinidae*), but especially to *B. Mosul* of Buchanan, *B. Tor*, Day, *B. megalepis*, McLelland, found in the larger Himalayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the 'Indian salmon.' The origin of the name *Mahseer*, and its proper spelling, are very doubtful. It may be Skt. *mahā-sīra*, 'big-head,' or *mahā-sālka* 'large-scaled.' The latter is most probable, for the scales are so large that Buchanan mentions that play-

ing cards were made from them at Dacca.*

c. 1809. "The *Masal* of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon."—*Eastern India*, iii. 194.

1822. "*Mahasaula* and *Tora*, variously altered and corrupted, and with various additions may be considered as genuine appellations, among the natives for these fishes, all of which frequent large rivers."—F. (Buchanan) Hamilton, *Fishes of the Ganges*, 304.

1873. "In my own opinion and that of others whom I have met, the *Mahseer* shows more sport for its size than a salmon."—H. S. Thomas, *The Rod in India*, p. 9.

Maistry, Mistry, sometimes even **Mystery**, s. Hind. *mistrī*. This word, a corruption of the Portuguese *mestre*, has spread into the vernaculars all over India, and is in constant Anglo-Indian use.

Properly 'a foreman,' 'a master-workman,' but used also, at least in Upper India, for any artisan, as *rājī-mistrī* (properly *rāj*, Pers.), 'a mason or bricklayer,' *lohār-mistrī*, 'a blacksmith,' etc.

The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artisans in Bluteau: "Artífice que sabe bem o seu officio. *Peritus artifex*. . . . *Opifex, alienorum operum inspector*."

In W. and S. India *maistry*, as used in the household, generally means the cook, or the tailor (see *Caleefa*).

1554. "To the *mestrê* of the smith's shop (*ferraria*) 30,000 reis of salary and 600 reis for maintenance" (see *batta*).—S. Botelho, *Tombo*, 65.

1800. ". . . I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras dubashes and *maistries*" (ironical).—Wellington, i. 67.

1883. ". . . My mind goes back to my ancient Goanese cook. He was only a *maistry*, or more vulgarly a *bobberjee* (v. *Bobachee*), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape."—*Tribes on My Frontier*, 35.

Mainato, s. Tamil, a washerman or *dhoby* (q.v.).

1516. "There is another sect of Gentiles which they call *Mainatos*, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their

* Mr. H. S. Thomas suggests *maha uspi*, "great mouth."

sons can take up any other business —
Barbosa, Lib. used 334

1142 In
remain all the
Maynates, who
City (Perquin) 1
above an hundred
Canton) 1 133
todas as maina
change 1

1144 And the farm (peda) of mainates
which farm produces any one from washing

maynates three water boys (bo s de agua)
one so drc pro boy and 4 torch bearers 11
the said Captain at 1 xerafim each a month
comes in the year to 35,000 réis or x^{ra}
00120 11 00 —Bocarro MS 1 191

Majoon, = Hind from the Arab
majun lit 'kneaded,' and thence

magjun

indigenous but was applied apparently,
first by the Arab or Arabo Persian

portion of the Western Ghats and
from which is taken the indigenous
term Malayalam distinguishing that
Dravidian language which
in the tract which we call

called Malai-nadu (adu = country)
The affix bar appears attached to it
re aware) in the
(c 1150). This
in bar whatever
either or no it be
the Arab barr
e hand or with
on the other,
was absolutely applied by the
navigators of the Gulf to other regions
y visited besides Western
us we have Zungu bar (mod
the country of the
Kalah-bar denoting appa
tenuat the coast of the Malay Penin

—(ancient 1 27)

a kingdom

n from the quotations
the Middle Ages even
shment of the use of
the exact form of the
by foreign travellers
as considerably But

in 203

1874 it (Bhanu) is made up with
flour and various additions into a vegetable
or majum of a green colour —Hambro's J. A. ed
Fluckiger, 493

from the time of the Portuguese dis-
covery of the Cape route Malabar, or
Malabar as we have it now, is the per-
sistent form

patana, and *Pad-gatana*,—*C. 1303*, Bk. ii. In *Cathay*, &c., p. cxxxviii.

c. 615. "To the south this kingdom is near the sea. There rise the mountains called Mo-la-yo (*Malaya*), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandal-wood."—*Hsien Tsang* in *Schen*, iii. 122.

831. "From this place (Muskat) ships sail for India, and run for Kaulam-Malai; the distance from Muskat to Kaulam-Malai is a month's sail with a moderate wind."—*Relation*, &c., tr. by Remond, i. 15.

The same work at p. 15 uses the expression "Country of Pepper" (*Palais d'alfout*).

890. "From Sindan to Mall is five days' journey; in the latter pepper is to be found, also the bamboo."—*Don Alvarado* in *Elliot*, i. 15.

c. 1030. "You enter the sea on the country of Lirân, in which is Jannûr (see under Choul), then Maliah, then Kînchi, then Dravira (see Dravidian). At-Brân, in Remond, *Fragments*, 121.

c. 1150. "Fandarina (see Pandarani) is a town built at the mouth of a river which comes from Manibar, where vessels from India and Sind cast anchor."—*Idris* in *Elliot*, i. 90.

c. 1200. "Hari-ports here in the delightful spring . . . when the breeze from Malaya is fragrant from passing over the charming *luranga*" (cloves).—*Gita Govinda*.

1270. "Malibar is a large country of India, with many cities, in which pepper is produced."—*Kazwini* in *Gildemeister*, 211.

1293. "You can sail (upon that sea) between the islands and Ormes, and (from Ormes) to those parts which are called (Minibar), is a distance of 2,000 miles, in a direction between south and south-east; then 500 miles between east and south-east from Minibar to Maabar" (see Maabar).—Letter of Fr. John of Montecortino, in *Cathay*, i. 215.

1298. "Melibar is a great kingdom lying towards the west . . . There is in this kingdom a great quantity of pepper."—*Marco Polo*, Bk. iii. ch. 25.

c. 1300. "Beyond Guzerat are Kankan (see Concan) and Tana; beyond them the country of Malibar, which from the boundary of Karoha to Kûlam * is 300 parasangs in length."—*Rashiduddin*, in *Elliot*, i. 68.

c. 1320. "A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of Kerman and Sind, and is called Guzerât; the second, Manibar, or the Land of Pepper, east of Guzerât."—*Abulfeda*, in *Gildemeister*, 181.

c. 1322. "And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, whereunto I came to land, the name whereof is Minibar."—*Friar Odoric*, in *Cathay*, &c. 74.

* Probably from Gheerah to Quilon.

c. 1313. "After 3 days we arrived in the country of the Malabar, which is the country of Pepper. It stretches in length a distance of two months' march along the sea shore."—*Don Barbosa*, iv. 71.

c. 1318-19. "We embarked on board certain junks from Lower India, which are called Minubar."—*John de Montegelli*, in *Cathay*, 356.

c. 1420-50. " . . . Departing thence he . . . arrived at a noble city called Calicut. . . . This province is called Melibaria, and they collect in it the spices called by the natives *calabati*, pepper, brazil-wood, and the cinnamon, called *canella gooda*."—*Capt. corrected from Jones's transl.* in *Index* in *N. Cent.* 17-18.

c. 1442. "The coast which includes Calicut with some neighbouring ports, and which extends as far as (Kael), a place situated opposite to the Island of Serendib . . . bears the general name of Melibar."—*Al-Burhân*, in *do*, 19.

1459. Fra Mauro's great Map has *Milibar*.

1514. "In the region of India called Melibar, which province begins at Goa, and extends to Cape Comedis (Comorin). . . . Letter of *Gior. da Empoli*, 79. It is remarkable to find this Florentine using this old form in 1511.

1516. "And after that the Moors of Meca discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of Malabar on account of the pepper which is found there."—*Barboza*, 102.

1533. "We shall hereafter describe particularly the position of this city of Calicut, and of the country of Malabar in which it stands."—*Barros*, Dec. I., iv. c. 6.

In the following chapter he writes *Malabar*.

1554. "From Du to the Islands of Leb, Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of Monibar."—*The Mohit*, in *J. As. Soc. Ben.* v. 161.

1572.
"Esta provincia cuja porto agora Tomado tendes, Malabar se chama: Do culto antigo os idolos adora, Que cá por estas partes se derrama."—*Camus*, vii. 32.

By Burton:
"This province, in whose Ports your ships have tane refuge, the Malabar by name is known; its antique rites adoreth idols vain, Idol-religion being broadest sown."

Since De Barros *Malabar* occurs almost universally.

1577. The form *Malibar* is used in a letter from Athanasius Peter III., "Patriarch of the Syrians of Antioch" to the Marquis of Salisbury, dated Cairo, July 18th, 1577.

Orme
of this
among
and Lur
(A.)—
1700
e Malabar

les habitants de la cote de
sont appellés Tanouls les
les nomment improprement
don erat : 47

high went with him what he was —
Casta ueda (tr by N L) : 37 :
100° We came to anchor in the Roads
of Achen where we found many
for eighteen sails of shippes of
Nations some Gosses some of Be
some of Calcut called Malabares
Pejues and some P t a j e s — S r J
a ter n P u chas : 103

1006 In Gou ra (dynolo ff 2 3 &c.)
Malabar means the Malabar language

(B.)—

1549 F r i s s o F r i s s e r a Port gese

1810 The language spoken at Madras
is the Tal ga here called Malabars —
Maria Graha 123

observed that the adventurers in these
expeditions who are styled in the Maha
wasso dandals or Tamils came not only
from Malabar but also from all
parts of the peninsula as far north as
and Orissa — Tenne ts Ce lo ,

Malabar Creeper, s Argynous
ica, Choisy

1718 This place (Tranquebar) is alto-
gether inhabited by Malabar Heathens
— Propn. of the Gospel in the East Pt I
(3d ed.) p 18

Malabar Rites This was a name
given to certain heathen and super-
stitious practices which the Jesuits of

to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—

1. The investiture of Brahmans and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted; and the thread was to be regarded as only a civil badge.

2. The ornamental use of sandal-wood paste was permitted, but not its superstitious use, *e.g.*, in mixture with cowdung-ashes, &c., for ceremonial purification.

3. Bathing as a ceremonial purification.

4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the Churches, was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (23rd June, 1704) prohibited:—

1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of '*saliva, sal, et insufflatio*.' 2. The use of Pagan names. 3. The Hinduizing of Christian terms by translation. 4. Deferring the baptism of children. 5. Infant marriages. 6. The use of the Hindu tali (see talee). 7. Hindu usages at marriages. 8. Augury at marriages, by means of a coco-nut. 9. The exclusion of women from churches during certain periods. 10. Ceremonies on a girl's attainment of puberty. 11. The making distinction between Pariahs and others. 12. The assistance of Christian musicians at heathen ceremonies. 13. The use of ceremonial washings and bathings. 14. The use of cowdung-ashes. 15. The reading and use of Hindu books.

With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the

only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

Malabathrum, *s.* There can be little doubt that this classical export from India was the dried leaf of various species of *Cinnamomum*, which leaf was known in Sanskrit as *tamālapattra*. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the *pān* or betel-leaf for the *malabathrum* of the ancients; and this was maintained by Dean Vincent in his well-known work on the Commerce and Navigation of the Ancients, justifying this in part by the Arab. name of the betel, *tambūl*, which is taken from Skt. *tāmbūla*, betel; *tāmbūla-pattra*, betel-leaf. The *tamāla-pattra*, however, the produce of certain wild spp. of *Cinnamomum*, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as *tejpāt*, or corruptly *tez-pāt*, *i.e.* 'pungent leaf.' The leaf was in the Arabic *Materia Medica* under the name of *sādhaj* or *sādhajī* Hindi, and was till recently in the English Pharmacopœia as *Folium indicum*, which will still be found in Italian drug-shops. The matter is treated, with his usual lucidity and abundance of local knowledge, in the *Colloquios* of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of *Malabathrum* and *Folium indicum* with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists. The ancients did no doubt apply the name *malabathrum* to some other substance, an unguent or solid extract. Rheede, we may notice, mentions that in his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from the root of the same tree a *camphor* was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in *Cathay*, &c., pp. cxlv.-xlv.).

N.B.—The name *Cinnamon* is pro-

perly confined to the tree of Ceylon (*C*
Zizyphus) The other *Cissampelos*
 are properly *Cissampelos*
C. A. D. F. D. *Malacca* *Malacca*

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 synonyms) By the latter names may be

1511. "This Parembūga gave the name of Malacca to the new colony, because in the language of Java, when a man of Palimbao flees away they call him *Malayo* . . . Others say that it was called Malacca because of the number of people who came there from one part and the other in so short a space of time, for the word *Malacca* also signifies to *mutt* . . . Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter."—*Commentaries of Albuquerque*, E. T. by Birch, iii. 76-77.

1516. "The said Kingdom of An-yane (Siam) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called Malacca."—*Bartolozzi*, 191.

1553. "A son of Paramisora called Naknem Darva, (i.e. *Sikandar Shih*) . . . to form the town of Malacca, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say 'banished,' and hence the people are called *Malaaios*."—*De Barros*, II. vi. 1.

"That which he (Albuquerque) regretted most of all that was lost on that vessel, was two lions cast in iron, a first-rate vessel, and most natural, which the King of China had sent to the King of Malacca, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Alfonso Albuquerque carried them off, as the principal item of his triumph on the capture of the city."—*Id.* II., vii. 1.

1572.

"Nem tu menos fugir poderás desto
Postoque rica, o postoque assentada
Lá no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
Assettas venenosas, que fizeste,
O-crises, com que f'iz to vejo armada,
Malaios namorados, Jaos valentes,
Todos farris ao Luso obedientes."

Camoës, x. 14.

By Burton:

"Nor shalt thou 'scape the fate to fall his
prize,
albeit so wealthy, and so strong thy site
there on Aurora's bosom, whence thy
rise,
thou Home of Opulence, Malacca hight!
The poisoned arrows which thine art
supplies,
the Kries thirsting, as I see, for fight,
th' enaunoured Malay-men, the Javan
braves,
all of the Lusian shall become the slaves."

1612. "The Arabs called it *Malakat*, from collecting all merchants."—*Sijara Malayu*, in *J. Ind. Arch.* v. 322.

1613. "*Malaca* significa *Mirabolano*, fructa de hua arvoze, plantada ao longo de hum ribeiro chamado Aeriele."—*Godinho de Eredio*, f. 4.

Malay, n.p. This is in the Malay

language an adjective, *Malayu*; thus *orang Malayu*, 'a Malay'; *tāna Malayu*, 'the Malay country'; *bahasa Malayu*, 'the Malay language.'

In Javanese the word *malayu* signifies 'to run away,' and the proper name has traditionally been derived from this, in reference to the alleged foundation of Malacca by Javanese fugitives (see *Malacca*); but we can hardly attach importance to this. It may be worthy at least of consideration whether the name was not of foreign, i.e. of South Indian origin, and connected with the *Malayu* of the Peninsula (see under *Malabar*).

It is a remarkable circumstance, which has been noted by Crawford, that a name which appears on Ptolemy's tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is *Maleos Kālon*, words which in Javanese (*Malayu-Kulon*) would signify "Malays of the West." After this, the next (possible) occurrence of the name in literature is in the Geography of Edrisi, who describes *Malai* as a great island in the eastern seas, or rather as occupying the position of the *Lemuria* of Mr. Schater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, i.e. of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable), or of the Island of the *Malagashes* (Madagascar), if it is either.

We then come to Marco Polo, and after him there is, we believe, no mention of the Malay name till the Portuguese entered the seas of the Archipelago.

c. 1150. "The Isle of Malai is very great . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatics and spices, such as clove, cinnamon, nard . . . and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have wind-mills."—*Edrisi*, by Jaubert, i. 945.

c. 1273. A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the Maliyi, or Maliurh, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade in *Bowring's Siam*, i. 72.

c. 1292. "You come to an Island which

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Malayos —P to

1053. And so
Moors who inhab
Island (Sumatra)
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set his hand to lift a thing of his own or
anybody else: every service must be done
by slaves Id II vi 1

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siams Cl us ans and
countries and to a vast
trade thurrow all the I
the own servants, untrymen and Bre
thern upon pains of death and loss of
goods —Peter Wilha nso: Flor s in Par
chas I 321

Malayalam. This is the name ap
plied to one of the cultivated Dravidian
languages the closest in its relation to
the Tamil. It is spoken along the

also says that the name of the islands
was taken from *Male* that on which
the K n o r e l u l R h o C o l l i n t

not impossible that the true etymology
was from *mal* a garland or necklace
of which then configuration is highly
suggestive Milburn (*Or Con rce*
1 330) says This island was (these
islands were) discovered by the Portu
guese in 100. Let us see

AD 90 Terit nes n l n n s o l t

what is the right one The people t given to islands which are formed in the

sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite, till they present a firm aspect . . . these islands are divided into two classes, according to the nature of their staple product. Those of one class are called *Diva-Kūzah* (or the Cowry Divahs), because of the cowries which are gathered from coco-branches planted in the sea. The others are called *Diva-Kanbar*, from the word *kanbar* (i.e. coir, q. v.), which is the name of the twine made from coco-fibres, with which vessels are stitched."—*Al-Birūnī*, in *Riḥāṭ*, *Frugmens*, 124.

1150. See also *Edrisi*, in Jaubert's Transl. i. 68. But the translator prints a bad reading *Rabihāt*, for *Dibajāt*.

c. 1343. "Ten days after embarking at Catecut we arrived at the Islands called *Dhibat-al-Mahal* . . . These islands are reckoned among the wonders of the World; there are some 2000 of them. Groups of a hundred, or not quite so many, of these islands are found clustered into a ring, and each cluster has an entrance like a harbour-mouth, and it is only there that ships can enter . . . Most of the trees that grow on these islands are coco-palms . . . They are divided into regions or groups . . . among which are distinguished . . . 3^o *Mahal*, the group which gives a name to the whole, and which is the residence of the Sultans."—*Ibn Batuta*, iv. 110 *seqq.*

1442. *Abdurazzāk* also calls them "the isles of *Diva-Mahal*."—In *Not. et Ect.* iv. 429.

1503. "But Dom Vasco . . . said that things must go on as they were to India, and there he would inquire into the truth. And so arriving in the Gulf (*golfão*) where the storm befel them, all were separated, and that vessel which steered badly, parted company with the fleet, and found itself at one of the first islands of Maldiva, at which they stopped some days enjoying themselves. For the island abounded in provisions, and the men indulged to excess in eating cocons, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died."—*Correa*, i. 347.

c. 1610. "Ce Royaume en leur langage s'appelle *Malé-rague*, Royaume de Malé, et des autres peuples de l'Inde il s'appelle *Malé-divar*, et les peuples d'ici . . . L'Isle principale, comme j'ay dit, s'appelle *Malé*, qui donne le nom à tout le reste des autres; car le mot *Diues* signifie vn nombre de petites isles anassées."—*Pyrard de Laval*, i. 63, 68. Ed. 1679.

1563. "R. Though it be somewhat to interrupt the business in hand,—why is that chain of islands called 'Islands of Maldiva?'"

"O. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I

have heard say. And that is that the right name is not Maldiva, but *Nalediva*; for *nale* in Malabar means 'four,' and *diva* 'island,' so that in the Malabar tongue the name is as much as to say 'Four Isles' . . . And in the same way we call a certain island that is 12 leagues from Goa *Angediva*, because there are five in the group, and so the name in Malabar means 'Five Isles,' for *ange* is 'five.' But these derivations rest on common report, I don't retail them to you as demonstrable facts."—*Garcia, Colloquios*, f. 11.

1572. See quotation from Canoens under *Coco-de-Mer*.

1683. "Mr. Beard sent up his Couries, which he received from ye Mauldivas, to be put off and passed by Mr. Charnock at Casumbazar."—*Hedges*, Oct. 2.

Malum, s. In a ship with English officers and native crew, the mate is called *mālum sahib*. The word is Arab. *mu'allim*, literally 'the Instructor,' and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our 'master' in the navy.

In regard to the first quotation we may observe that *Nākhuda* (see *Nacoda*) is, rather than *Mu'allim*, 'the captain;' though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of *Mu'allim* from *Nākhoda* accounts for the former title being assigned to the mate.

1497. "And he sent 20 cruzados in gold, and 20 testoons in silver for the Malemos, who were the pilots, for of those coins he would give each month whatever he (the Sheikh) should direct."—*Correa*, i. 38 (E. T. by *Ld. Stanley of Alderley*, 88).

On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541. "Meanwhile he sent three catur (q. v.) to the Port of the Malems (*Porto dos Malemos*) in order to get some pilot . . . In this port of the *Bandel of the Malems* the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—*Correa*, iv. 168.*

* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (1541):

"Now turning to the 'Gates' of the Strait, which are the chief object of our description, we remark that here the land of Arabia juts out into the sea, forming a prominent Point, and very prolonged. . . . This is the point or promontory which Ptolemy calls *Possidium*. . . In front of it, a little more than a gunshot off, is an islet

the places of the Ocean and must know a tronomy. It is he who guides the ship to her rest at on and prevents her falling into dangers. — *Ad* 1:230

c 1100 *Memuram Arabibus* & *Arabiorum* Graecis etc — *Id* Serapion & de *Ampl* *Med* & *H* *ato* Lib iv cap lxx l (ed Ven 1502 f 106)

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that the *namira* of the Punjab bazars is now known to be mostly if not entirely derived from *Thalctrum* foliosum D C 1:111 + 112

c 1:3 (at Aleppo) *Mamiranitchini* good for eyes as they say — *Rauwolf* n Ray 2nd ed p 114

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1862 Imports from Yarland and
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de 35

The *Ilva* is a fern and is mentioned
as *Ilva* d by Capt. Haussner J R L of S c
ix 1:0 It lies about 1/2 n due east of Pe m.

Mamoolie ad
Custom Customary Arab Hindi
man! The literal meaning is pre-
tised, and then established custo-
mary. *Man* is in short prece-
dent by which all Orientals set as
much store as English lawyers of
and *Laban* said it must not so be

done in our country (*lit.* It is not so done in our place) to give the younger before the firstborn."—Genesis xxix. 26.

Mamooty, Mamoty, s. A digging tool of the form usual all over India, *i.e.* not in the shape of a spade, but in that of a hoe, with the helve at an acute angle with the blade. The word is of S. Indian origin, Tamil *man-vētti*, *i.e.* 'earth-cutter'; and its vernacular use is confined to the Tamil regions, but it has long been an established term in the list of ordnance stores all over India, and thus has a certain prevalence in Anglo-Indian use beyond those limits.

Manchua, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayalam word is *manji*, and nowadays a nearer approach to this, *manjee*, &c., is usual.

c. 1512. "So he made ready two manchuas, and one night got into the house of the King, and stole from him the most beautiful woman that he had, and, along with her, jewels and a quantity of money."—*Correa*, i. 281.

1525. "Quatro lancharas (q.v.) grandes e seis qualaluzes (see Calaluz) e manchuas que se remam muyto."—*Lembrança das Cousas de India*, p. 8.

1552. "Manchuas que sam navios de remo."—*Castanheda*, ii. 362.

c. 1610. "Il a vne petite Galiothe, qu'ils appellent Manchoues, fort bien couverte . . . et faut huit ou neuf hommes seulement pour la mener."—*Pyrard*, ii. 26.

1682. "Ex huiusmodi arboribus excavatis naviculas Indi conficiunt, quas Mansjoas appellant, quarum nonnullae longitudine 80, latitudine 9 pedum mensuram superant."—*Rheede, Hort. Malabar*, iii. 27.

Mandadore, s. Port. *mandador*, one who commands.

1673. "Each of which Tribes have a Mandadore or Superintendent."—*Fryer*, 7.

Mandalay, Mandalé, n.p. The capital of the King of Burma, founded in 1860, 7 miles north of the preceding capital Amarapura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and

now of the city at its base) probably represents *Mandara*, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as *Mandiye-taung* in Major Grant Allan's Map of the Environs of Amarapura (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

1861. "Next morning the son of my friendly host accompanied me to the Mandalay Hill, on which there stands in a gilt chapel the image of Shwesayatta, pointing down with outstretched finger to the Palace of Mandalay, interpreted as the divine command there to build a city . . . on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha gazing in motionless meditation on the mountains opposite. There are here some caves in the hard rock, built up with bricks and white-washed, which are inhabited by eremites. . . ."—*Bastian's Travels* (German), ii. 89-90.

Mandarin, s. Portuguese *Mandarim*, *Mandarin*. Wedgwood explains and derives the word thus:

"A Chinese officer, a name first made known to us by the Portuguese, and like the Indian *caste*, erroneously supposed to be a native term. From Portuguese *mandar*, to hold authority, command, govern, &c." So also T. Hyde in the quotation below.

Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would *mandarim* be as a derivative from *mandar*? The Portuguese might have applied to Eastern officials some such word as *mandador*, which a preceding article shows that they *did* apply in certain cases. But the parallel to the assumed origin of *mandarin* from *mandar* would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivative from 'order,' and called them *orderumbos*.

The word is really a slight corruption of Hind. (from Skt.) *mantri*, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahomedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among

whom it is habitually applied to the highest class of public officers (see *Crawford's Malay Dict.* sub voce) Yet Crawford himself, strange to say adopts the current explanation as

1552 (In China) : There are among them degrees of honour and according to their degree of honour is their service gentlemen (*fidalgos*) whom they call mandarins ride on horseback and when they pass along the streets the common people make way for

(*H of Sumatra*, 2nd ed 285) Ritter adopts the etymology from *mandar* apparently after A. W. Schlegel. The true etymon is pointed out in *Notes and Queries in China* vol. 1 in 12, and by one of the writers in *Ocean Highways* to

and he being already known to Mandarins (at Chittagong in Bengal) I held that he was an appropriate title to the country because of the heavy amounts of gold that he paid he was regarded like a ruler — *Ibid* Dec IV in cap 2

And from these *Chittas* and native Malaya come all the Mandarins who are now the gentlemen (*Fidalgos*) of Malacca — *Ibid* II vi 1

of state not only in the Malay

Gold and silver and the rich given to banking eating and drinking and making good cheer as also the whole land of China — *Levi's* vol. 1

tier of Bengal
q v) as a den
dignitaries in
was perhaps
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sea. — *P. No* cap 1

1552 (at Malacca) whence subsist the king and the Prince with their mandarins who are the gentlemen — *Cassell's* vol. 10

in 5 tag t Oxon 10

1556 **Mantris** Councillors. These give orders and deal in things of moment and otherwise are in the Government next to the king in Ceylon) — *Tait's*
Asia vol. 6

1774. " . . . Presented to each of the Batchian Manteries as well as the two officers a scarlet coat."—*Forrest, Voyage to N. Guinea*, p. 100.

1788. " . . . Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue . . . and we are pleased to blend the three Chinese monosyllables *Con-fū-tzce* in the respectable name of Confucius, or even to adopt the Portuguese corruption of **Mandarin**."—*Gibbon*, Preface to his 4th volume.

1879. "The **Mentri**, the Malay Governor of Larut . . . was powerless to restore order."—*Bird, Golden Chersonese*, 267.

Mandarin Language, s. The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called *Kuan-Hua*. It is substantially the language of the people of the northern and middle zones of China, extending to Yun-nan. It is not to be confounded with the literary style which is used in books.

1674. "The Language . . . is called *Quenkra* (*hua*), or the Language of **Mandarines**, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more Letters far than any other, so it has fewer words."—*Faria y Sousa*, E. T. ii. 468.

Mangalore, n.p. The only place now well known by this name is (a) *Mangal-ūr*, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In Mir Husain Ali's Life of Haidar it is called "*Gorial Bunder*," perhaps a corr. of *Kandiāl*, which is said in *Imp. Gaz.* to be the modern native name.

The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology.

But the name in approximate forms (from *maṅgala*, 'gladness') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well-known, now commonly called *Mungrole*. And another place of the name (c) *Manglavar* in the valley of Swat, north of Peshāwar, is mentioned by Hwen T'sang as a city of Gandhāra. It is probably the same that appears in Sanskrit literature (see *Williams*, s. v. *Mangaia*) as the capital of Udyāna.

a. **Mangalore** of Canara.

c. 159 "Μεταξὺ ἐξ τοῦ Ψευδοστόμου καὶ τοῦ

Βάριος πόλεις αἰδε' Μαγγάνου."—*Ptolemy*, V. i. 86.

c. 545. "And the most notable places trade are these . . . and then the five ports of Malé from which pepper is exported, wit, Parti, **Mangaruth** . . ."—*Cosmas, Cathay*, &c., clxxvii.

c. 1343. "Quitting Fakanūr we arrive after 3 days at the city of **Manjarūr**, which is large and situated on an estuary . . . It is here that most of the merchants Fars and Yemen land; pepper and ginger are very abundant."—*Ibn Batuta*, iv. 79.

1442. "After having passed the port **Bendinaneh** (see *Pandarani*), situated on the coast of Melibar, (he) reached the port of **Mangalor**, which forms the frontier of the kingdom of Bidjanagar . . ."—*Abd. razzāk*, in *India in the XVth Cent.*, 20.

1516. "There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentiles, of the kingdom of **Narsinga**, called **Mangalor** . . . They have a ship there much rice in Moorish ships. At **Aden**, also pepper, which thenceforward the earth begins to produce."—*Barbosa*, i.

1727. "The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Bettnut, Sandal-wood, Iron and Steel, which make **Mangulore** a Place of pretty good Trade."—*A. Ham.* i. 285.

b. **Mangalor** or **Mungrole** Guzerat.

c. 150. "Συραστρηνῆς . . .

Συράστρα κώμη

Μογγόλωσησση ἐμπορίον . . ."

Ptolemy, VII. i. 3

1516. " . . . there is another town of commerce, which has a very good port, and is called **Surati Mangalor**, where also many ships of Malabar touch."—*Barbosa*, 59.

1727. "The next maritime town is **Mangaroul**. It admits of Trade, and affords coarse Calicoes, white and dyed, Wheat Pulse, and Butter for export."—*A. Ham.* i. 136.

c. **Manglavar** in Swat.

c. 630. "Le royaume de Ou-tchang (*Oudiyāna*) a environ 5000 li de tour . . . compte 4 ou 5 villes fortifiées. La plus grande des rois de ce pays ont pris pour capitale la ville de **Moung-kie-li** (*Moungali*) . . . la population est fort nombreuse."—*Hsü T'sang*, in *Pél. Boudh.* ii. 131-2.

1558. "Mongkieli se retrouve dans **Manglavor** (in Sanskrit *Maṅgala-poura*) . . . ville située près de la rive gauche de la rivière de Swat, et qui a été longtemps, au rapport des indigènes, la capitale du pays."—*Vit de St. Martin*, iii. 314-315.

Mangelin, s. A small weight, corresponding in a general way to a *ca* (q.v.), used in the S. of India and Ceylon for weighing precious stones.

The word is Tamil *maṇḍa* Telugu *maṇḍa* *maṇḍa* *maṇḍa* Had the fruit been an Arab importation it is improbable

in Aegyptus et in ceteris Europaeis

Mansu = The royal fruit of the | dulces et amabiles quod ore tenus eximi
possit — *Fr Jo Janus in Rec*
to. 10 42

2. At 18, he writes anbd.

was derived from Malacca
see in ga already used b
who according to Garcia,
went beyond Malabar

The word has been taken to *masugai* apparently by the Malayan colonist whose language has left so large an impression there, in the pre-

stop
O He couldn't have come more apro-
pos. I have a manga tree (*ia q e ra*) in
that island of mine which is remarkable for

both its two crops, one at this time of year, the other at the end of May, and much as the other crop excels this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six mangas."—*Garcia*, ff. 134 v., 135.

This author also mentions that the mangas of Ormuz were the most celebrated; also certain mangas of Guzerat, not large, but of surpassing fragrance and flavour, and having a very small stone. Those of Balaghat were both excellent and big; the Doctor had seen two that weighed 4 *arvatel* and a half ($\frac{1}{2}$ lbs.); and those of Bengal, Pegu, and Malacca were also good.

c. 1590. "The Mangoe (*Amba*) This fruit is unrivalled in colour, smell, and taste; and some of the *gourmands* of Túrín and Irín place it above muskmelons and grapes. . . . If a half-ripe mango, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—*Aín*, i. 67-68.

1615. "There is another very licquorish fruit called *Amangues* growing on trees, and it is as bigge as a great quince, with a very great stone in it."—*De Monfart*, 20.

1622. P. della Valle describes the tree and fruit at Miná (*Minao*) near Hormuz, under the name of *Amba*, as an exotic introduced from India. Afterwards at Goa he speaks of it as "*manga* or *amba*."—ii. pp. 313-14, and 581.

1631. "Alibi vero commemorat mangae speciem fortis admodum odoris, Terebinthinam scilicet, et Piceae arboris lacrymam redolentes, quas propterea nostri *stinkers* appellant."—*Piso* on *Bontis*, *Hist. Nat.* p. 95.

1673. Of the Goa mango,* *Fryer* says justly: "When ripe, the Apples of the *Hesperides* are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short. . . ." p. 182.

1679. "Mango and saio (see soy), two sorts of sauces brought from the East Indies."—*Locke's Journal in Lt. King's Life*, 1830, i. 249.

Also Hamilton :

1727. "The Goa mango is reckoned the largest and most delicious to the taste of any in the world, and I may add, the wholesomest and best tasted of any Fruit in the World."—*A. Ham.* i. 255.

1883. ". . . the unsophisticated ryot . . . conceives that cultivation could only emasculate the pronounced flavour and firm

fibrous texture of that prince of fruits, the wild mango, like a ball of tow soaked in turpentine."—*Tribes on My Frontier*, 149.

The name has been carried with the fruit to Mauritius and the West Indies.

Among many greater services to India the late Sir Proby Cautley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Jumna and Ganges canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity in the finer varieties.

Mango-bird s. The popular Anglo-Indian name of the beautiful golden oriole (*Oriolus aureus*, Jerdon). Its "loud mellow whistle" from the mango-groves and other gardens, which it affects, is associated in Upper India with the invasion of the hot weather.

1878. "The mango-bird glances through the grove, and in the early morning announces his beautiful but unwelcome presence with his merle melody."—*Ph. Robinson*, *In My Indian Garden*, 59.

Mango-fish, s. The familiar name of an excellent fish (*Polynemus Visua* of Buchanan, *P. paradiseus* of Day), in flavour somewhat resembling the smelt, but, according to Dr. Mason, nearly related to the mullets. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindustani name is *tapsi* or *tapassi*, 'an ascetic,' or penitent, but we do not know the rationale of the name. Buchanan says that it is owing to the long fibres (or free rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave.

1781. "The BOARD OF TRUSTIES Assembled on Tuesday at the New Tavern, where the Committee meet to eat Mangoe Fish for the benefit of the Subscribers and on other special affairs."—*Hickey's Bengal Gazette*, March 3.

Mango-showers, s. Used in Madras for showers which fall in March and April, when the mangoes begin to ripen.

Mango-trick. One of the most

* The excellence of the Goa Mangoes is stated to be due to the care and skill of the Jesuits. *Annaes Maritimos*, ii. 270. In S. India all good kinds have Portuguese or Mahomedan names. The author of *Tribes on My Frontier*, 1883, p. 148, mentions the insidious *peirie* and the delicate *ofoos* as two fine varieties, supposed to bear the names of a certain *Peiris* and a certain *Aforso*.

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that bare leaves and flowers as in the field to more marvellous skill We

1863 119

Manilla-man s This term is applied to natives of the Philippines who are often employed on shipboard and especially furnish the seacunnies (q v) or quarter masters in Lascar crews on the China voyage But *Ma nilla ma* : see is also from Wilson to be used in S India as a from Telug *ma nilla* : see and dealer in coral and gems in this use as he says from Sk a jewel but with some blend of the Port *ma nilla* a bit compare **Cobra manilla**

Manjee = The master or steers

ronounced though not by the Arabs) hether as applied to a stocking fortress or a ship But in Madras residency the word had formerly a very specialised sense as the recognised file of that branch of the executive which included the conservation of irrigation tanks and the like and which was worked under the District Civil Officers there being then no separate department of the State in charge of Civil Public Works

It is a curious illustration of the wide spread at one time of Musulman power that the same Arab word

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Principal Caut Mangies of Calcutta have entered into engagements at the Police office to supply all Persons that apply there with Boats and *Bud e ocs* and to give security for the *Dand es*—*India Ga. etc* Feb 17

Margosa s A name in the S of India and Ceylon for the *Nia* tree (see **Neem**) The word = a corruption of Port *amargosa* bitter indicating the characteristic of the tree

This proverb e *julakas* : see tree syrup and etc)

or if healthy the passenger may under —H H a 1308 1 M 1 148

Mannickjore = H : in / jos white necked stork (*Ciconia leucocorypha* Gmelin) sometime according to Jeron called in stark bird because cooked in that fash *Manikjor* means the Manik a Saint and in consequence abstain from eating it (*Jerid*)

Manucodiata See Bird of Paradise

1780 ils lavent le malade avec de l'eau fr le ens te le fro tent = de-

Markhore s P *mar Uor* 'snake-eater' A fine wild goat of the Western Himalaya *Capra megarotis* Hutton

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once heard a traveller of note relate with much spirit such an exhibition as witnessed in the Deccan. The narrator, then a young officer, determined with a comrade, at all hazards of fair play or foul, to solve the mystery. In the middle of the trick one suddenly seized the conjuror, whilst the other uncovered and snatched at the mangoplant. But lo! it came from the earth with a rust, and the mystery was darker than ever! We tell the tale as it was told.

It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, e.g.

1657. "... trium horarum spatio subculam vitam splatmae longitudine mensi facere enacel, ut et alias arbores frondiferas et fructiferas." *Mopis Universalia*, ed. P. Gaspar Schottus & Soc. Jes., Herlipoli, 1657, i. 32.

Mangosteen. s. From Malay *mang-gusta* (Crawford), or *manggi-gam* (Fayre), in Javanese *Manggi*. This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nutt. Ord. *Guttiferae*). It is strictly a tropical fruit, and in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1523. "R. They have bragged much to me of a fruit which they call mangostans; let us hear what you have to say of the-e."

"O. What I have heard of the mangostan is that 'tis one of the most delicious fruits that they have in those regions . . ."
—*Garcia*, f. 151r.

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a very agreeable Taste, but very cold."—*A. Hall*, ii. 20.

Mangrove. s. The sea-loving genera *Rhizophora* and *Avicennia* derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For whilst the former genus is, according to Crawford, called by the Malays *manggi-manggi*, a term which he supposes to be the origin of the English name, we see from Ovi do that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French *mariglier*, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New.

Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maize, mangle, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *muhiz*, mangle, *hamaca*, *canoe*, and *tobaco*."

It is, of course, the French and not the English *mangle* that is here in question.

The mangrove abounds on nearly all the coasts of further India, and also on the sea margin of the Ganges Delta, in the backwaters of S. Malabar, and less luxuriantly on the Indus mouths.

1535. "Of the Tree called Mangle . . . These trees grow in places of mire, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. They are trees very strange to see . . . they grow together in vast numbers, and many of their branches seem to turn down and change into roots . . . and these plant themselves in the ground like stems, so that the tree looks as if it had many be-joining one to the other."
—*Ocielo*, in *Ramusio*, iii. f. 115 v.

"So coming to the coast, embarked in a great Canoe with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call mangle."
—*Ibid.* f. 224.

1553. " . . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was really perplexed by its

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1863 119

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1511. "... passed then before Martaba- man, the people also heathens; men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lac, cloths, and provisions."—*Letter of Gio. da Empoli*, p. 80.

1545. "At the end of these two days the King... caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of Martabano was delivered to the mercy of the Souldiers... and therein shewed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown."—*Pinto* (in *Cogin*), 203.

1553. "And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are Vazara, Martaban, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavay."—*Barros*, l. i. 1.

1568. "Trovassimo nella città di Martaban intorno a nonanta Portoghesi, tra mercendanti e huomini vagabondi, li quali stanano in gran differenza co' Rettori della città."—*Ces. Federici in Ramus*, iii. 393.

1586. "The city of Martaban hath its front to the south-east, south, and south-west, and stands on a river which there enters the sea... it is a city of Mauparagia, a Prince of the King of Pegu."—*Gasparo Balbi*, f. 129r. 130r.

Martaban, s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from Martaban. They were sometimes called *Pegu jars*, and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telugu.

c. 1350. "Then the Princess made me a present, consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four rolls of cordial syrup, and Martabans, or huge jars, filled with

pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—*Barros*, iv. 253.

(1) "Un grand bassin de Martabani."—1091 *Jours*, ed. Paris, 1826, ii. 19. We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1598. "The lac (*lac*) which your Highness desired me to send, it will be a piece of good luck to get, because these ships depart early, and the vessels from Pegu and Martaban come late. But I hope for a good quantity of it, as I have given orders for it."—*Letter from the Viceroy Don Francisco Alvarado to the King*. In *Cartas*, i. 900.

1516. "In this town of Martaban are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandize."—*Barbosa*, 185.

1598. "In this town many of the great earthen pots are made, which in India are called Martauanas, and many of them carried throughout all India of all sorts, both small and great; some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they use them in every house, and in their ships instead of casks."—*Linschoten*, p. 80.

c. 1610. "... des terres les plus belles, les mieux vernis et les mieux façonnées que j'aye veu ailleurs. Il y en a qui tiennent autant qu'une pippe et plus. Elles se font au Royaume de Martabano. Elles se font au Royaume de Martabano, d'où on les apporte, et d'où elles prennent leur nom par toute l'Inde."—*Pymard de La- val*, i. 179.

1615. "Vasa figulina quae vulgo Martabania dicuntur per Indiam notantur... Per Orientem omnem, quin et Lusitaniam horum est usus."—*Jarric, Theatrum Re- indic*, pt. ii. 359.

1673. "Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Turcs... font un grand estime, et qu'ils achèptent bien cher à cause de la propriété qu'elle a de se rompre à la présence du poison... Ceste terre se nomme Martabani."—*Journal d'Ant. Galland*, ii. 110.

"... to that end offer Rice, and Cocoa-Nuts in a thick Grove, where they piled an huge Heap of long Jars Martavans."—*Fryer*, 160.

1688. "They took it out of the earthen jar that held about a Barrel apiece. These they call Martavans, from a town of that name in Pegu, whence they are brought, and carried over India."—*Dampier*, ii. 98.

c. 1690. "Sunt autem haec vase ac turgidae ollae in regionibus Martabaniae confectae, quae per totam Indiam ad varios liquorum vandos."—*Rumphius*, i. ch. iii.

1711. "... Pegu, Quedah, Johore,

Lockyer, 35

1726 " and the Martavaans con-
taining the water to drink when empty,
require two persons to carry them —
Valentia, v 254

"The goods exported
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Ibid, v 198

Dozy himself, we should add, is in-
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al-marta, 'a halter'

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the month *Calcutta Review*

Martil Martol = A hammer
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and this he strangely declares to be
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c 1681. The road between had been
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stranded there 150 years
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s of Bengal, Bunasas,
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effect of a martingale And we ven-
Mate, Maty, = An assistant under

head servant; in which sense, or something near it, but also sometimes the sense of a 'head-man,' the word is in use almost all over India. In the Bengal Presidency we have a *mate-carer* for the assistant body-servant (see *Bearer*); the *mate* attendant on an elephant under the mahout; a *mate* (head) of coolies or jomponnies (qq.v.), &c. And in Madras the *maty* is an under-servant, whose business it is to clean crockery, knives, &c., to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson gives *metti* as a distinct Malayalam word for an inferior domestic servant. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the *Āin*, in which the three classes of attendants on an elephant in Akbar's establishment are styled respectively *Mahawat*, *Bhoi*, and *Meth*; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as *metṭha*, *metṭha*, and *metṭa*, 'an elephant-keeper or feeder.' But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. *mitra*, 'associate, friend'? We have in Pali *metta*, 'friendship,' from Skt. *maitra*.

c. 1590. "A *metṭh* fetches fodder and assists in caparisoning the elephant. *Metṭh*s of all classes get on the march 4 *dāms* daily, and at other times 3½."—*Āin*, i. 125.

1810. "In some families *mates* or assistants are allowed, who do the drudgery."—Williamson, V. M. i. 241.

1837. "One *matee*."—See *Letters from Madras*, 106.

1872. "At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the *mate* distributed the boxes and bundles among them."—*A True Reformer*, ch. vi.

1873. "To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a *mate*, the title of Mahout being reserved for the head keeper" (of an elephant).—*Saturday Review*, Sept. 6, 302.

Matranee, s. Properly Hind. from Pers. *mihtarāni*; a female sweeper. See *Mehtar*.

Matross, s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ. *matrose*, 'a sailor,' identical no doubt with Fr. *matelot*. The origin is so obscure that it seems hardly worth while to quote the conjectures regarding it.

In the establishment of a company of Royal Artillery in 1771, as given in Duncan's Hist. of that corps, we have besides sergeants and corporals "4 Bombardiers, 8 Gunners, 34 *Matrosses*, and 2 Drummers." A definition of the *Matross* is given in our 3rd quotation. We have not ascertained when the term was disused in the R.A. As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, Second Gunners, and Military Drivers.

1673. "There being in pay for the Honourable East India Company of English and Portuguese, 700, reckoning the *Montrosses* and Gunners."—Fryer, 38.

1757. "I have with me one Gunner, one *Matross*, and two *Lascars*."—*Letter in Dabrymple, Or. Rept.* i. 203.

1779. "*Matrosses* are properly apprentices to the gunner, being soldiers in the royal regiment of artillery, and next to them; they assist in loading, firing, and spunging the great guns. They carry firelocks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency."—Capt. G. Smith's *Universal Military Dictionary*.

1792. "Wednesday evening, the 25th inst., a *Matross* of Artillery deserted from the Mount, and took away with him his firelock, and nine rounds of powder and ball."—*Madras Courier*, Feb. 2.

Matt, s. Touch (of gold). Tan *mārru* (pron. *māṭṭu*), perhaps from Skt. *mātra*, 'measure.' Very pure gold is said to be of 9 *mārru*, inferior gold of 5 or 6 *mārru*.

1693. "Gold, purified from all other metals . . . by us is reckoned as of 16 and twenty *Carats*, but by the blacks here divided and reckoned as of ten *Carats*."—*Havari*, 106.

1727. At Mocha . . . "the Coffee brings in a continual Supply of Silver Gold . . . from Turkey, Ebramie Mograbis, Gold of low *Matt*."—*A. I.* 43.

1 " to find the Value of the
Touch n Panam mult ply the Matt by
10 and then by 8 h ch g es t m ka
nams —T Brooks "

Maumlet = Domestic Hind am
lat for omelet

Maund = The authorised Anglo
Indian form of the name of a weight
(Hind n a Mahr man) which with
varying values has been current over
Western Asia from time immemorial
" 1 "

Babylon n n mo for of

India may have occurred during the
extensive commerce of the Arabs with
that country in the 8th and 9th cen-
turies possibly at an earlier date
Through the Arabs also we find an
old Spanish word *almena* and in old
French *alme* for a weight of about
20 lbs (Mur el D 10)

The quotations will show how the
Portuguese converted *man* a
of which the English made
and so (probably by the inf
the old T n e l h w 1 m

for hand in that language
rendered it.

The values of the *man* as a weight
even in modern times have varied
immensely : e from little more than
" lbs to upwards of 160 The Indian
Maund which is the standard of
weight in Brit h India m of 40 *seers*
each *ser* being divided into 16 *chh taks*

the standard *ser* is 80 *tolas* (q v) or
rupee weights and thus the *na d*
= 6 3 lbs av rdupos The Bombay
maund (or *na*) of 40 *seers* = 8 lbs
the Madras one of 40 *seers* 2 5 lbs
The Palloda *man* of Almadnagar
contained 64 *seers* and was = 163 1/2 lbs
This is the largest *ma* we find in the
Useful Tables The smallest Indian
ma again is that of Colachy in
Travancore and = 18 lbs 1 2 o 13 dr
The Persian *Tab ma* s however
less than lbs tho a *stak*
that the smallest of all on the
amed is the Jeddah *u* = 2 lbs
3 1/2 dr

can me ents very graciously b t not so
the gifts of the Cyrenaeans They had
sent no more than 500 minae of silver
b ch Cambyzes I imagine thought too
little He therefore snatched the money
from them and with his own hands scattered
it amo the soldiers —H od t cl
13 (E 1 by Pa ason)

c A D 0 Et quo am n mensur
quaque ac onder b s c eb o Græc nomi
bus utendum est nterj etat onem forum
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c 1343

The *Mena* of Sara makes in
Genoa eight lb 6 oz 2
The *Mena* of O ganc (Uryghary)
n Genoa lb 3 oz 9
The *Mena* of Oitrarre (Otrar)
n Genoa lb 3 oz 9
The *Mena* of Armalecho (Al
na f) n Genoa lb 0 oz 8
The *Mena* of C n

1

3

5

u d

as 1 ch are n
6 arrat is each
v ch we ph d

6 a ser neat. —G a r a f 1591

1598. "They have another weight called Mao, which is a Hand, and is 12 pounds."—*Lauchoten*, 69.

1610. "He was found . . . to have sixtie maunes in Gold, and every Mauno is five and fiftie pound weight."—*Hawkins*, in *Purchas*, i. 218.

1611. "Each maund being three and thittie pound English weight."—*Middleton*, in *Purchas*, i. 270.

c. 1665. "Le man pese quarante livres par toutes les Indes, mais ces livres ont des noms différents selon les Pais."—*Theriot*, v. 51.

1673. "A *Lambrie* (Sceen) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds."—*Fryer*, 78.

"The Surat Maund . . . is 10 *Seer*, of 20 *Pie* the *Seer*, which is 37l.

The Pucka Maund at *Agra* is double as much, where is also the *Echarry*, Maund which is 10 *Seer*, of 30 *Pie* to the *Seer*. . . ."

Ibid. 205.

1683. "Agreed with Chittur Mullsaw and Muttradas, Merchants of this place (Hugly), for 1,500 Bales of ye best *Tisinda* Sugar, each bale to weigh 2 Maunds, 6½ *Seer*, Factory weight."—*Hedges*, April 5.

1711. "Sugar, Coffee, Tutanague, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom house is nearest 6½ *Arindupoz*. . . . Establishes, and all sorts of Fruit . . . &c. are sold by the Maund *Cupara* of 7½ *Arindupoz*. The Maund Shaw is 230."—*Lockier*, 230.

c. 1760. Grose says, "the maund they weigh their Indians with is only 53 lb." He states the maund of Upper India as 69 lb.; at Bombay, 28 lb.; at Goa, 11 lb.; at Surat, 37½ lb.; at Colomandel, 25 lb.; in Bengal, 75 lb.

1854. ". . . You only consent to make play when you have packed a good maund of traps on your back."—*Life of Lord Lawrence*, i. 133.

Mazagong, n.p. A suburb of Bombay, containing a large Portuguese population.

1513. We find "Mazaguão, por 15,000 *fidias*, Monbaym, por 15,000."

S. Botelho, Tombo, 149.

1644. "Going up the stream from this town (Mombaym, i.e. Bombay) some 2 leagues, you come to the aldea of Mazagam."—*Bocarro, MS.* f. 227.

1673. ". . . for some miles together, till the Sea break in between them; over against which lies *Massegoung*, a great Fishing Town. . . . The Ground between this and the Great Breach is well ploughed and bears good Batty. Here the Portugals have another Church and Religious House belonging to the Franciscans."—*Fryer*, p. 67.

Meeana, Myanna, s. Hind. *mīna*. The name of a kind of palankin; that kind out of which the palankin used by Europeans has been developed, and which has been generally adopted in India for the last century. In Williamson's *Vale Meena* (i. 319) the word is written *Mohannah* (see s.v. **Myanna**).

1793. "To be sold . . . an Elegant New Bengal Meana, with Hair Bedding and furniture."—*Bombay Courier*, Nov. 2d.

1795. "For Sale, an Elegant Fashionable New Meanna from Calcutta."—*Id.*, May 16th.

Meerass, s., Meerassy, adj., Meerassidar, s. Inheritance, hereditary; a holder of hereditary property; Hind. from Arab. *mīrās*, *mīrāṣī*, *mīrāsīdār*; and these from *mirāṣ*, 'to inherit.'

1806. "Every meerassdar in Tanjore has been furnished with a separate *pottah* (q.v.) for the land held by him."—*Fifth Report* (1812), 771.

1812. "The term meerassco . . . was introduced by the Mahomedans."—*Ibid.* 136.

1877. "All miras rights were reclaimable within a forty years' absence."—*Meadows Taylor, Story of My Life*, ii. 211.

"I found a great proportion of the occupants of land to be *mirasdars*,—that is, persons who hold their portions of land in hereditary occupancy."—*Ibid.* 210.

Mehaul, s. Hind. from Arab. *mahāll*, being properly the pl. of Arab. *mahall*. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this Wilson may be consulted. But the most usual Anglo-Indian application of *mahāll* (used as a singular and generally written, incorrectly *mahāl*), is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcel of land separately assessed for revenue.' The sing. *mahall* (also written in the vernaculars *mahāl*, and *mahāl*) is often used for a palace or important edifice, e.g. see *Sheeshmahal*, *Ta mahal*.

Mehtar, s. A sweeper or scavenger. This name is usual in the Ben Presidency, especially for the domestic servant of this class. The word is P comp. *mihtar* (=Lat. *major*), 'a personage,' 'a prince,' and has been applied to the class in question.

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either irony or consolation has pe-

In Persia the mental application of the word seems to be different (see below)

The same class of servant is usually in W India called *blanja* (v *bungy*) and in Madras *toti*

1810 The mater or keeper is considered the lowest mental in every family — *Willis nason* I M 1 2:67 See also verses quoted under *bunew*

1828 besides many mehtars or stable boys. — *Hughes* B 64 i E gl: d 1 60

Melinde, Melinda, n 1 T
(*Malindu* or *Malindi*) of an is

of India

56

1320 See also *Abi feda* 1 y
207

1408 And that same day at sundown we cast anchor right opposite a place which is called *Milinde* which is 30 leagues from Mombaza. On Easter Day those *Milinde* whom we held prisoners told us that in the said town of *Milinde* were stopping four ships of Christians who were Indians and then these selves, Christians.

1404
no tribute,
should not
friends of

on service to this Coast. — *U. o. Botelho* (the margin of A V has erroneously

c 1, 0 D: C: 1: d: s: negot
la co ta le Melinda in *Estoria*
de Fiterico in *Pu* 1, 12. 3. 3. 1

Treme a bandeira vos o estai daria
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Soam os atambores e 1 andeiros
E assa entravam ledos e guet: liros
Ca 1023 11 13

By Burton

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thither from the direction of which they call *Maland* — *R la*
s *Erjes de Har* 11 40

the first portion representing 11 11 a
Madam Sahib is used at Bombay. See
Dorisan

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rus of the
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11 11 11 11 11 11 11 11 11 11
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was full of trees, and was well fenced round with a ditch and mindoy hedge."—*Mrs. Sherwood's Stories*, ed. of 1873, p. 71.

Mercall, Marcál, *s.* Tam. *marakkāl*, a grain measure in use in the Madras Presidency, and formerly varying much in different localities, though the most usual was = 12 sets or grain. Its standard is fixed since 1816 at 800 cubic inches, and = $\frac{1}{16}$ of a garce (q.v.).

1551. (Negapitam) "Of ghee (*amalatapa*) and oil, one mercar is = 2 $\frac{1}{2}$ *annam*."—*J. N. S.*, 36.

1803. "... take care to put on each bullock full six mercalls or 72 seers."—*Williamson's D. p.* (ed. 1837) n. 85.

Mergui, *n.p.* The name by which we know the most southern district of British Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin: the town is called by the Burmese *Bait* (Sir A. Phayre).

1568. "*Tinamar*, la quale è Città delle regioni del regno di Sion, posta infra terra due o tre marea sopra vn gran fiume... ed oue il fiume entra in mare e vna villa chiamata Mergi, nel porto della quale ogni anno si caricano alcune navi di uicino (see *brazil-wood* and *sappan-wood*), di nipa (q.v.), di *bulum* (see *benjamin*), e qualche poco di garofalo, macis, noci..."—*Ces. Federici in Ramus*, iii. 327 i.

Milk-bush, Milk-hedge, *s.* *Euphorbia Tirucalli*, L., often used for hedges on the Cooromandel coast. It abounds in acrid milky juices.

1780. "Thorn hedges are sometimes placed in gardens, but in the fields the milk bush is most commonly used. . . . when squeezed emitting a whitish juice like milk, that is deemed a deadly poison. . . . A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a milk hedge."—*Munro's Narr.* 80.

Minicoy, *n.p.* *Minikai*. An island intermediate between the Maldivæ and Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse is now (1883) being erected on the island. This is probably the island

intended by *Mulkee* in that ill-edited book the *E. T. of Tahfat al-Mujāhidin*.

Misree, *s.* Sugar candy. *Misri*, 'Egyptian,' from *Misr*, Egypt, showing the original source of supply. See under **Sugar**.

1810. "The sugar-candy made in India, where it is known by the name of *miscery*, bears a price suited to its quality. . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lb., each."—*Williamson, V.M.* ii. 131.

Missal, *s.* Hind.; from Arab. *misāl*, meaning 'similitude.' The body of documents in a particular case before a court.

Mobed, *s.* Pers. *mābūd*, a title of Parsee Priests. It is a corruption of the Pehlevi *magō-* at = 'Lord Magus.'

Mocuddum, *s.* Hind. from Ar. *mukaddam*, 'præpositus,' a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realization of the revenue (*v. lumberdar*); to the local head of a casto (*v. chowdry*); to the headman of a body of peons, or of a gang of labourers (*v. Mate*), &c., &c. (See further detail in *Wilson*.) Cobarruvias (*Tesoro de la Lengua Castellana*, 1611) gives **Almocaden**, "Capitan de Infanteria."

c. 1347. "... The prince's invited . . . the *tandail* or *mukaddam* of the crew, and the *sipāh-dār* or *mukaddam* of the archers."—*Ibn Batuta*, iv. 250.*

1538. "O Mocadão da mazmorra q̄ era o carcereiro d'aquella prisão, tanto q̄ o vio morto, deu logo rebate disso ao Guazil da justiça. . ."—*Pinto*, cap. vi.

"The Jaylor, which in their language is called **Mocadan**, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the *Guazil*, which is as the Jurg with us."—Cogan's Transl., p. 8.

1551. "E a hum naique, com seys pães

* This passage is also referred to under **Nacoda**. The French translation runs as follows:—"Cette princesse invita . . . le *teadd* ou 'general des pions,' et le *sipāh adin* ou 'general des archers.'" In answer to a query, our friend, Prof. Robertson Smith writes: "The word is *rajā*, and this may be used either as the plural of *rajā*, 'man,' or as the pl. of *rajā*, 'pion.' But foreman, or 'præpositus' of the 'men' (*mukaddam*) is not well rendered 'general'; is just as possible. And, if as possible, much more reasonable. Du-laurier (*J. A.* ser. iv. tom. ix.) renders *rajā* here "sailors." See also article **Tindal**; and see the quotation under the present article from **Bocani** MS.

* A Portuguese measure of about 3 pints.

(peons) e l ur
 hum boy les
Botelho Tomb
 147

fascic 4

1644

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1612 Il mutauamo, e i chian ar o i
 Padroni di questo barche —P f ki
 War a 3d ed 4 9

1870 This headman was called the
 Mokaddam in the more Northern
 Eastern Provinces —*State of Lusa*
ure (Lobden Club) 163

Moccudduma, s Hind from
 mukaddama a piece c^e
 but especially a suit at law

Modelliar Modhar
 the Tamil districts of
 formerly it would appear
 (tinent) for a native head
 also a caste title assume
 Tamil people who style

Di dras (an honourable a bump on in
 the South) Tam mulai jar an
 honorific plural from ; i dah a chief

c 1350 When I was staying at
 Columbum (Quilon) with those Christian
 chiefs who are called Modelliar and are the
 owners of the pepper one morning there
 came to me —*Jou de Mar j oil in*
Cathay &c u 381

1776 Modelyaar This is the same as
 Captain —*Valenty (Ceylon) Nu es of*
Officers &c 9

Mofussil he means anywhere in Bengal
 out of Calcutta if one at Benares talks
 of going into the Mofussil he means
 going anywhere in the Benares division
 or district (as the case might be) out
 of the city and station of Benares
 and so over India

The word (Hind from Arab) n i
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 ce provin-
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 me to have

Servant of God —*Correa u 796*

1544. a iud Prædictum loca illis
 quem Modeliarem vulgo nancuntant —
S F) A cru Epistolar 129

1607 On the part of Dom Fernando
 Modelliar a native of Ceylon I have re-
 ceived a petition stating his services —
Letter of A Pl l p III in L das Mo goes
 13

o and easy
 newspaper under the name of The
 Mofussilite was started at Meerut
 by Mr John Lang author of *Two*
Clever by Half &c and endured for
 many years

1831 a gentleman lately arrived
 from the Moussel (plainly a misprint) —
H d J s Be jol Gazette March 31

certain drac^{es} and modliars who are
 l is among the and he had de-
 serted and gone over to the enemy as is the
 way of the Cl j las —*Bacter v 4 3*

the Mofussil —*H d J s Be jol*
 il 429

1840 the Mofussil newspapers
 which I have seen though generally dis-

posed to cavil at all the acts of the Government, have often spoken favourably of the measure."—*T. B. Macaulay, Life, &c. i. 399.*

Mogul, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., *Mughals*; but in India it has come, in connexion with the nominally Mongol, though essentially rather *Turk*, family of Baber, to be applied to all foreign Mahommedans from the countries on the W. and N.W. of India, except the Pathāns. In fact these people themselves make a sharp distinction between the *Mughal Irānī*, of Pers. origin (who is a Shia), and the *M. Tūrānī* of Turk origin (who is a Sunni). *Beg* is the characteristic affix of the Mughal's name, as *Khān* is of the Pathān's. Among the Mahommedans of S. India the *Moguls* or *Mughals* constitute a strongly marked caste.

In Portuguese writers *Mogol* or *Mogor* is often used for "Hindustān" or the territory of the **Great Mogul**—see under next article.

In the quotation from Baber below the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

1247. "Terra quaedam est in partibus orientis . . . quae Mongal nominatur. Haec terra quondam populos quatuor habuit: unus *Yeka Mongal*, id est magni Mongali. . . ."—*Joannis de Plano Carpini Hist. Mongalorum*, 645.

1253. "Dicit nobis supradictus Coiac . . . 'Nolite dicere quod dominus noster sit christianus. Non est christianus, sed *Moal*;' quia enim nomen christianitatis videtur eis nomen ejusdem gentis . . . volentes nomen suum, hoc est *Moal*, exaltare super omne nomen, nec volunt vocari *Tartari*."—*Itin. Willielmi de Rubruk*, 259.

1298. ". . . *Mungul*, a name sometimes applied to the Tartars."—*Marco Polo*, i. 276 (2nd ed.)

c. 1300. "Ipsi verd dicunt se descendisse de Gog et Magog. Vnde ipsi dicuntur *Mogoli*, quasi corrupto vocabulo *Magogoli*."—*Ricoldus de Monte Crucis*, in *Per. Quatuor*, p. 118.

c. 1308. "Ὁ δὲ Νογᾶς . . . ὃς ἅμα πλείστας δυνάμειν ἐξ ὁμογενῶν Τοχάρων, οἷς αὐτοὶ Μουγουλιῶν λέγουσι, ἐξασπασταίς ἐκ τῶν κατὰ τὰς Κασπίας ἀρχόντων τοῦ γένους οὗς Κάνδας στομάζουσιν."—*Georg. Pachymeres, de Mich. Palaeol.*, lib. v.

c. 1340. "In the first place from Tana to

Gintarchan may be 25 days with an ox-waggon, and from 10 to 12 days with a horse-waggon. On the road you will find plenty of *Moccools*, that is to say of armed troopers."—*Pegolotti*, on the Land Route to Cathay, in *Cathay, &c.*, ii. 287.

c. 1500. "The Moghul troops, which had come to my assistance, did not attempt to fight, but instead of fighting, betook themselves to dismounting and plundering my own people. Nor is this a solitary instance; such is the uniform practice of these wretches the *Moghuls*; if they defeat the enemy they instantly seize the booty; if they are defeated, they plunder and dismount their own allies, and betide what may, carry off the spoil."—*Baber*, 93.

1534. "And whilst Badur was there in the hills engaged with his pleasures and luxury, there came to him a messenger from the King of the *Mogores* of the kingdom of Dely, called Bobor Mirza."—*Corra*, iii. 571.

1536. "Dicti *Mogores* vel à populis Persarum *Mogoribus*, vel quod nunc Turcae à Persis *Mogores* appellantur."—*Let. from K. John III. to Pope Paul III.*

1555. "Tartaria, otherwyse called *Mongal*, As Vincentius wryteth, is in that parte of the earth, where the Easte and the northe joine together."—*W. Watrcman, Fardle of Faciouns*.

1563. "This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coracone (Khorasan). . . . The *Mogores*, whom we call Tartars, conquered it more than 30 years ago. . . ."—*Garcia*, f. 34.

c. 1650. "Now shall I tell how the royal house arose in the land of the *Monghol*. . . And the Ruler (Chinghiz Khan) said. . . 'I will that this people Bède, resembling a precious crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of *Koke* (Blue) *Monghol*. . . ."—*Sanang Setzen*, by Schmidt, pp. 57 and 71.

1741. "Ao mesmo tempo que a paz se ajustou entre os referidos generaes *Mogor* e *Marata*."—*Bosquejo das Possessões Portuguesa no Oriente—Documentos Comprobativos*, iii. 21 (Lisbon, 1853).

1764. "Whatever *Moguls*, whether Oranies or Tooranies, come to offer their services should be received on the aforesaid terms."—*Paper of Articles* sent to Major Munro by the *Nauab*, in *Long*, 360.

c. 1773. ". . . the news-writers of Rai Droog frequently wrote to the Navaub . . . that the besieged Naik . . . had attacked the batteries of the besiegers, and had killed a great number of the *Moghuls*."—*Hist. of Hydur*, 317.

1800. "I pushed forward the whole of the *Mahratta* and *Mogul* cavalry in one body. . . ."—*Sir A. Wellesley to Munro, Munro's Life*, i. 268.

1803. "The *Mogul* horse do not appear very active; otherwise they ought certainly

by which the Kings of Dehli of the
 It

Sultan of Auras^y induced the latter
 phrase was probably the model of
 the present one

hero and under Mohwa

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 a d'impator to di tutto l'Regno de Cam
 baya —V di Messer Cesare Fderic
 Ramus o u

10^a
 A este o Rei Cambay co soberbissimo
 Fortaleza darà na r ca D o
 Porque contra o Mogor podero sa mo
 Libe ajude a defender o senhor o
 (a o s x 64

Englished by Burton
 To him Cambaya a king that haught est

Mogor
 sp to his stupendous po er your
 firm suppo t

1615 Nam praeter Magnum Mogor
 cu hod e potiss ma il us pars subjecta est
 qu tum qu dem Mahomet cae rel g on
 deditus erat, quam u s eam i
 angue pe s detestetur vix
 alius rex Mahometana sacr
 Jarr c i 58

prosecuting my tra a lo
 by land I entered the confines of the
 great Mogor —De Monfart 15

1616. It is in the country of Rama a

pp 549-550

166^a Samarchand by Oxus Temirs

91.
 163 It s the Flo er of the r Em
 perors T tles to be called the Great Mogul
 Burrow (read Burrow see Fryer's Index)
 Mogul Pod shar ho m at present
 Aurc Zc b —Fryer 190

177 Has ng made what Observat ons
 I could, of the Empire of Persia I'll tra el
 along the Seacoast towards Indus tan or tle
 Great Mogul s Empire —A Ham s 110

1780. "There are now six or seven fellows in the tent, gravely disputing whether Hyder is, or is not, the person commonly called in Europe the Great Mogul."—Letter of *T. Munro in Life*, i. 27.

1783. "The first potentate sold by the Company for money, was the Great Mogul—the descendant of Tamerlane."—Burke, *Speech on Fox's E. I. Bill*, iii. 458.

1786. "That Shah Allum, the prince commonly called the Great Mogul, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan. . . ."—*Art. of Charge against Hastings*, in Burke, vii. 189.

1807. "L'Hindoustan est depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnaît comme il faut l'autorité légitime du Mogol, si ce n'est cependant Messieurs les Anglais, lesquels n'ont pas cessé d'être soumis à son obéissance; en sorte qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Schah Alam."—*Afsos, An aush-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.* 90.

Mogul breeches. Apparently an early name for what we call long-drawers or pyjamas (qq. v.)

1625. ". . . let him have his shirt on and his Mogul breeches; here are women in the house."—*Beaumont and Fletcher, The Fair Maid of the Inn*, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July, 1883, the subject is represented as out shooting, in a red striped shirt and pyjamas, no doubt the "Mogul breeches" of the period.

Mohur, Gold, s. The official name of the chief gold coin of British India, Hind. from Pers. *muhur*, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from *mihir*, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrellâ, or the like' (*Vullers*).

The term *muhur*, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahommedan Empire in Hindustan by the Ghûlî Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 *ratîs* of pure gold (v. *ruttee*), or about 175 grains, thus equalling in weight, and probably

intended then to equal ten times in value, the silver coin which has for more than three centuries been called *rupee*.

There is good ground for regarding this as the theory of the system.* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed Tughlak (1325—1351) who raised the gold coin to 200 grains, and diminished the silver coin to 140 grains, a change which may have been connected with the enormous influx of gold into Upper India, from the plunder of the immemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, inasmuch that, on taking the weight of 46 different *mohurs* from the lists given in Prinsep's Tables, the average of pure gold is 167·22 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 sicca rupees. The full weight of this coin was 179·66 grs., containing 149·72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 sicca rupees. The weight of this was 190·773 grs. (according to Regn. of 1793, 190·894), and it contained 190·086 grs. of gold. Regulation xxxv. of 1793 declared these gold mohurs to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the gold mohur to be coined at this Presidency (Fort William), in order to raise the value of fine gold to fine silver, from the present rates of 1 to 14·861 to that of 1 to 15. The gold mohur will still continue to pass current at the rate of 16 rupees." The

* See *Cathay, &c.*, pp. cxxix-ccl.; and *M. E. Thomas, Pathan Kings of Delhi*, *passim*.

† The average was taken as follows:—(1). We took the whole of the weight of gold in the list at p. 43 ("Table of the Gold Coins of India,") with the omission of four pieces which are exceptionally debased; and (2), the first twenty-four pieces in the list at p. 50 ("Supplementary Table"), omitting two exceptional cases, and divided by the whole number of coins so taken. See the tables at end of Thomas's, ed. of *Prinsep's Essays*.

10 rupee piece
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see in this book **Hobson Jobson**

to be purely fanciful

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1720
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Pe sen and other money are struck —
Valentin v 166

that the Mahwa flower is now largely
to France for the manufac-
queurs The tree in groups
is common all over Central
the lower lands and more
sparsely in the Gangetic provinces

1785 Malver hair dresser from Europe
proposes himself to the ladies of the settle-
ment to dress *H v d* at t c p

the number of shops where
Mowah *P r ah Arrack* &c are
out absolutely incalculable —
ason V V u 133

1809 I instantly presented to her
a pair of nineteen gold mohurs in a white
saudkerchief — *Lord Valentin v 100*

Me n 402

Mole-islam, n.p. The title applied to a certain class of rustic Mahomedans or *quasi*-Mahomedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmūd Bigarra, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term.

Moley, s. A kind of (so-called *wet*) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Malay;' the dish being simply a bad imitation of one used by the Malays.

Molly, or (better) **Mallee**, s. Hind. *mālī*, 'a gardener,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the Molly with his dolly," viz., of the *mālī* with his *dālī* (see *dolly*).

1759. In a Calcutta wages tariff of this year we find—

"House Molly ... 2 Rs."
In *Long*, 182.

Moluccas, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (*Turnāti*), Tidore (*Tidori*), Mortir, Makian, and Bachian. But the application of the name has been extended to all the islands now under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Amboyna, and the islands are divided into 4 residencies, viz.: Amboyna, Banda, Ternate, and Manado. The origin of the name Molucca, or *Maluco* as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of *Jazīrat-al-Mulūk*, 'The Isles of the Kings.'

Since the above was written I see that Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the Moluccos and of their Kings, but we have hitherto met with no writer who has

given an exact view of the subject" (*Deel*, i. *Mol*. 3).

And on the next page he says:

"For what reason they have been called Moluccos we shall not here say; for we shall do this circumstantially when we shall speak of the Molukse Kings and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also just seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Muschenbroek in the Proceedings of the International Geogr. Congress at Venice in 1881 (ii. pp. 596, *seqq.*), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as **Molokos**, and that this term was substituted for the indigenous *Kolano*, or King. "Ce nom, ce titre restèrent, et furent même peu à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les fies et les états des **Molokos** devinrent les isles et les états **Molokos**." There is a good deal that is questionable, however, in this writer's deductions and etymologies.

c. 1430. "Has (Javas) ultra xv dierum cursu duae reperiuntur insulae, orientem versus. Altera Sandai appellatur, in qua nuces muscatae et maces; altera Bandam nomine, in qua sola gariofali producuntur."—*N. Conti in Poggius*.

1510. "We disembarked in the island of Monoch, which is much smaller than Bandan; but the people are worse . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited."—*Varthema*, 246.

1514. "Further on is Timor, whence comes sandalwood, both the white and the red; and further on still are the Maluc, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers."—*Letter of Giovanni da Empoli*, in *Archivio Stor. Ital.*, p. 81.

1515. "From Malacca ships and junks are come with a great quantity of spice, cloves, mace, nut(meg), sandalwood, and other rich things. They have discovered the five Islands of Cloves; two Portuguese are lords of them, and rule the land with the rod. 'Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us . . . God be praised for such favour, and such grand things!"—*Another letter of do.*, *ibid.* pp. 85-86.

1516. "Beyond these islands, 25 leagues

for which we gave thanks to God and to comfort ourselves we discharged all our artillery since we had passed 27 months all but two days always in search of Maluco — *P. Gafitta, Voyage of Magellan* (H. S. 1791)

(these) five islands called Maluco stand all within sight of one another embracing a distance of 20 leagues we do not call them Maluco because they have

... out to be *Megelia pinnata* of E Africa and propagated so rapidly that in a few years I introduced it all over the Bombay Presidency. The Baobab however is generally found old ports (S) s sparsely was intro- gul time, as far E as Calcutta but always planted. There are or were noble specimens in the Botanic Gardens at Calcutta and in Mr Grote's garden at Alipur

... la molta viaggi dalla città di Lisbona, e dal n. ar rosso a Calcut, et insino alle Molucche, dove nascono le spezierie — *G. B. Pausano Pref. sopra il Libro del Vago* M. Marco Polo 1791

... season, which the Portuguese corrupted into *monção* and our people into *monsoon*. Dictionaries (except Dr Badger's) do not apparently give the Arabic word *mausim*

Paradise Lost 11

put in the *Beirut Mohit* which says

Illarum Inspector — In *Norbert*, Mem., 1390 note 1717. Towns and villages are governed by inferior Officers *manikarar* (Majors or Bailiffs) who hear the complaints — *Philips, Account*, &c., 83

Monkey-bread Tree, s. The Baobab *Adansonia digitata*, L. "a fantastic-looking tree with immense elephant-

W R S The Spaniards in America would seem to have a word for *season* in analogous use for a recurring wind, as may be gathered from Tom Cringle.

"Don Ricardo began to fret and fidget most awfully — Begging of the seasons — why we may not get away for a week as all the ships will be kept back in their loading." — Ed. p. 302

any kind in this Country, you must at least have a smattering of the Language for few of the Inhabitants (except in great Towns) speak English. The original Language, of this Country, (or at least the earliest we know of) is the Bengala or Gentoo. . . . But the politest Language is the Moors or Mussulmans and Persian. . . . The only Language that I know anything of is the Bengala, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—*MS. Letter of James Rennell, March 10.*

1783. "Moors, by not being written, bars all close application."—*Letter in L. of Colebrooke, 13.*

"The Language called 'Moors' has a written character differing both from the Sanskrit and Bengalee character, it is called *Nipra*, which means 'writing.'"—*Letter in Mem. of Lt. Teynmouth, i. 101.*

1784.

"Wild perquoets first silence broke,
Eager of danger near to prate;
But they in English never spoke,
And she began her Moors of late."
Plassy Plain, a Ballad by Sir W. Jones, in Works, ii. 504.

1788. "Wants Employment. A young man who has been some years in Bengal, used to common accounts, understands Bengallue, Moors, Portuguese. . . ."—*In Sitou-Kari, i. 286.*

1789. ". . . Sometimes slept half an hour, sometimes not, and then wrote or talked Persian or Moors till sun-set, when I went to parade."—*Letter of Sir T. Munro, i. 76.*

1802. "All business is transacted in a barbarous mixture of Moors, Mahratta, and Gentoo."—*Sir T. Munro, in Life, i. 333.*

1804. "She had a Moorish woman interpreter, and as I heard her give orders to her interpreter in the Moorish language. . . . I must consider the conversation of the first authority."—*Wellington, iii. 290.*

"The Stranger's Guide to the Hindoostanie, or Grand Popular Language of India, improperly called Moorish; by J. Borthwick Gilchrist: Calcutta."

Moorum, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Mole-worth gives "*murām*, a fissile kind of stone, probably decayed Trap."

Mootsuddy, s. A native accountant. H. *mutasuddi* from Ar. *mutasaddi*.

1683. "Co-sadass ye chief Secretary, Mutsuddies, and ye Nabobs Chief Eunuch will be paid all their money beforehand."—*Hedges, Jan. 6.*

1785. "This representation has caused us the utmost surprise. Whenever the Mutsuddies belonging to your department

cease to yield you proper obedience, you must give them a severe flogging."—*Tippoo's Letters, p. 2.*

1785. "Old age has certainly made havock on your understanding, otherwise you would have known that the Mutsuddies here are not the proper persons to determine the market prices there."—*Do. p. 118.*

Moplah, s. Malayalam, *māppila*. The usual application of this word is to the indigenous Mahomedans of Malabar; but it is also applied to the indigenous (so called) Syrian Christians of Cochin and Travancore. In Morton's Life of Leyden the word in the latter application is curiously misprinted as *madilla*.

The derivation of the word is very obscure. Wilson gives *mā-pilla*, 'mother's son,' as springing from the intercourse of foreign colonists, who were persons unknown, with Malabar women." Nelson, as quoted below, interprets the word as 'bridegroom' (it should however rather be 'son-in-law')*. Dr. Badger again, in a note on Varthema, suggests that it is from the Arabic verb *fallaha*, and means 'a cultivator' (compare the *fallah* of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic *mu'abbar*, 'from over the water.' No one of these greatly commends itself.

1516. "In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country. . . . They call these Moors Mapulera; they carry on nearly all the trade of the seaports."—*Barbosa, 116.*

1767. "Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the success and conquests of a Muhammadan Chief."—*H. of Hydur, p. 184.*

1782. ". . . les Maplets regurent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivoient. C'est pour se conformer aux usages des Malibars, que les enfans des Maplets n'héritent point de leurs pères, mais des frères de leurs mères."—*Sonnarat, i. 193.*

1787.

"Of Moplas fierce your hand has tam'd,
And monsters that your sword has maim'd."

Life and Letters of J. Ritson, 1833, i. 114.

* The husband of the existing Princess of Tanjore is habitually styled by the natives "*Mayallai Sēnib* ('n Signor Genero'), as the son-in-law of the late Raja.

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one day or at the most in a day and
night as much that not ten in a hundred

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made of Peacock s Feathers four or five — Co res 15 238- 89
Foot long in the m f r
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of the Marqui
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Portuguese word *morue*
Konkani and Mahratti *m*
s, or *midwash* chole
Mahr verb *mod e* to
sink (as under infirmities
collapse)

The Guzarati appear to
or *morue*

Correa s description is
that we give it almost at l

Canarin Brahman physicians usually employ for the *collerica passio* sickness, which they call *morzi*; which sickness is so sharp that it kills in fourteen hours or less."—*Acosta, Tractado*, 27.

1598. "There reigneth a sickness called *Mordexijn* which stealeth uppon men, and handleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—*Linschoten*, 67.

1599. "The disease which in India is called *Mordicin*. This is a species of Colic, which comes on in those countries with such force and vehemence that it kills in a few hours; and there is no remedy discovered. It causes evacuations by stool or vomit, and makes one burst with pain. But there is a herb proper for the cure, which bears the same name of *mordescin*."—*Carletti*, 227.

1602. "In those islets (off Aracan) they found bad and brackish water, and certain beans like ours both green and dry, of which they ate some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call *mordexim*, which ought to be *morxis*, and which the Arabs call *sachaiza*, which is what Rasis calls *sahida*, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (*derribada*) that the patient seems like a dead man."—*Couto*, Dec. IV., liv. iv. cap. 10.

c. 1610. "Il regne entre eux vne autre maladie qui vient a l'improviste, ils la nomment *Mordessin*, et vient avec grande douleur des testes, et vomissement, et crient fort, et le plus souvent en meurent."—*Pyrard de Laval*, ii. 19.

1631. "Pulvis ejus (Calumbac) ad scrup. unius pondus sumptus cholerae prod-est, quam *Mordexi* incolae vocant."—*Jac. Bontii*, lib. iv. p. 43.

edendus est, alias enim . . . plerumque oritur *Passio Choleric*a, Portugallis *Mordexi dicta*."—*Herb. Amb.*, i. 106.

1702. "Cette grande indigestion qu'on appelle aux Indes *Mordechin*, et que quelques uns de nos Français ont appelée *Mort-de-Chien*."—*Lettres Édif.* xi. 156.

Bluteau (s.v.) says *Mordexim* is properly a failure of digestion which is very perilous in those parties, unless the native remedy be used. This is to apply a thin iron, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705. "Ce mals s'appelle mort-de-chien."—*Luillier*, 113.

The following is an example of literal translation, as far as we know, unique :

1716. "The extraordinary distempers of this country (I. of Bourbon) are the *Cholick*, and what they call the *Dog's Disease*, which is cured by burning the heel of the patient with a hot iron."—*Acct. of the I. of Bourbon*, in *La Roque's Voyage to Arabia the Happy*, etc., E. T., London, 1726, p. 155.

1727. ". . . the *Mordexin* (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot."—*Valentijn*, v. (Malabar) 5.

c. 1760. "There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the *Mordechin*; which seizes the patient with such fury of purging, vomiting, and tormina of the intestines, that it will often carry him off in 30 hours."—*Grose*, i. 250.

1768. "This disease (cholera morbus) in the East Indies, where it is very frequent

1781 "Early in the morning of the 21st June (1781) we had two men seized with the mort-de chien"—*Curtis, Diseases of India*, 3rd ed, Edinb, 1807

1782 "Les indigestions appellées dans l'Inde Mort de chien, sont fréquentes

1813 "General M**** was taken very ill three or four days ago, a kind of fit—mort de chien—the doctor said, brought on by eating too many radishes"—*Original Familiar Correspondence between Residents in India, &c.*, Edinburgh, 1846, p 287

instance of the *familiar* use of the word that we have met with | marked a great recrudescence of the disease. But it is a fact that some of

the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in *Quarterly Review*, for Jan'y. 1867, and a *Treatise on Asiatic Cholera* by C. Macnamara, 1876. To these, and especially to the former, we owe several facts and references; though we had recorded quotations relating to *mordexin* and its identity with cholera some years before even the earlier of those publications.

Mordexim, or **Mordixim**, s. Also the name of a sea-fish. Bluteau says 'a fish found at the Isle of Quixembe on the Coast of Mozambique, very like *bogas* (?) or river-pikes.'

Mosellay, n.p. A site at Shirāz often mentioned by Hafiz as a favourite spot, and near which is his tomb.

c. 1350.

"Boy! let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say;
Tell them that Eden cannot show
A stream so clear as Roenabad;
A bower so sweet as Mossellay."
Hafiz, rendered by Sir W. Jones.

1811. "The stream of Rūknabād murmured near us; and within three or four hundred yards was the Mossellā and the Tomb of Hafiz."—*W. Ouseley's Travels*, i. 318.

1813. "Not a shrub now remains of the bower of Mossella, the situation of which is now only marked by the ruins of an ancient tower."—*Macdonald Kinneir's Persia*, 62.

Mosque, s. There is no room for doubt as to the original of this word being the Arab. *masjid*, 'a place of worship,' literally the place of *sujūd*, i.e. 'prostration.' And the probable course is this. *Masjid* becomes (1) in Spanish *mezquita*, (Port. *mesquita*); * (2) Ital. *meschita*, *moschea*; French (old), *mosquete*, *mosquée*; (3) Eng. *mosque*. Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of *masjid* rather than of mosque we have noted a ludicrous

misapplication of the word in the advertisement of a newspaper story. "*Musjeed* the Hindoo: Adventures with the Star of India in the Sepoy Mutiny of 1857." *The Weekly Detroit Free Press*, London, July 1, 1882.

1336. "Corpusque ipsius perditissimi Pseudo-prophetæ . . . in civitate quæ Mecha dicitur . . . pro maximo sanctuario conservatur in pulchrâ ipsorum Ecclesiâ quam *Mulschet* vulgariter dicunt."—*Gul. de Boldenscle*, in *Canisii Thesaur. ed. Basnage*, iv.

1384. "Sonvi le mosquette, cioè chiese de' Saraceni . . . dentro tutte bianche ed intonicate ed ingessate."—*Frescobaldi*, 29.

1543. "And with the stipulation that the 5000 *larin tangas* which in old times were granted, and are deposited for the expenses of the *mizquitas* of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said *mizquitas* and the prayers that are made in them there shall be no innovation whatever."—Treaty at Baçaim of the Portuguese with King Bador of Canbaya (Bahadur Shah of Guzerat) in *S. Botelho, Tombo*, 137.

1553. ". . . but destined yet to unfurl that divine and royal banner of the Soldiery of Christ . . . in the Eastern regions of Asia, amidst the infernal mesquitas of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges."—*Barros*, i. i. 1.

1616. "They are very jealous to let their women or Moschees be seen."—*Sir T. Roe in Purchas*, i. 537.

1634.

"Que a de abominação mesquita innmuda Casa, a Deos dedicada hoje se veja."
Malaca Conquistada, l. xii. 43.

1638. Mandelso unreasonably applies the term to all sorts of pagan temples, e.g. :—

"Nor is it only in great Cities that the *Benjans* have their many Mosqueys. . ."

—*Eng. Tr.*, 2d ed., 1669, p. 52.
"The King of Siam is a Pagan, nor do his Subjects know any other Religion. They have divers Mosquees, Monasteries, and Chappels."—*Id.* p. 104.

c. 1662. ". . . he did it only for love to their Mammon; and would have sold afterwards for as much more St. Peter's . . . to the Turks for a Mosquito."—*Cowley*, Discourse concerning the Govt. of O. Cromwell.

1719. "On condition they had a Cowle (q.v.) granted, exempting them from paying the Pagoda or Musqueet duty."—*In Wheeler*, ii. 301.

1727. "There are no fine Buildings in the City, but many large Houses, and some Caravanserays and Muschèits."—*A. Ham.*, i. 161.

c. 1760. "The Roman Catholic Churches, the Moorish Moschs, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated."—*Grose*, i. 44.

* According to *Pyramid mesquite* is the word used in the Maldiva Islands. It is difficult to suppose the people would adopt such a word from the Portuguese. And probably the form both in east and west is to be accounted for by a hard pronunciation of the Arabic *j*, as in Egypt now; the older and probably the most widely diffused.

, which will give a
one that visits its
Frontier, 27

nd from Arab.
ding to C P B.
technically ap-
f miscellaneous
Bombay, such as
, in Bengal

cutta'

It is related of a young Scotch lady

Moulmein, n p This is said to be
originally a Telugu name of a place
by be
el,
and
nted
cor-
ing,
Malay)
called

annoyed
Indian
Spanish
Phillips,
1584

Saint Louis being many of us stung before
upon Shoare with the Muskates, but the
same night we took a Spanish Frigate —
Sir Richard Greenwicke's Voyage, in Hal
in 308

1616 and 1673 See both Terry and Fryer
under Chints

when these be-
after the first
as lost political
annexation of
out is a thriving
city which numbered in 1881, 33,107
inhabitants

Mount Dely, n p See Delly,
Mount

Muncha, n p A little
found
weigh-
but the
pigmy
thus, found
l belong to

more venomous
Jth ed., 1756, p 46

—Anson's Voyage,

1764

"Mosquitos, sandflies, seek the sheltered
roof
And with full rage the stranger guest
assail
Nor spare the sportive child."

Granger, bk. 1

1883 "Among rank weeds in deserted
Bombay gardens too, there is a large,
speckled, unmusical mosquito, raging and

not

c. 1662 "As the soil of the country is
very damp, the people do not live on the
ground floor but on the machan, which is
the name for a raised floor"—*Sjchabellia*
Taluk, by Blochmann, in J A B B 21.
It is 84

"Tradition says that the city was founded
by a king, with three eyes but it is an extra
eye in his forehead that, by the machinism
of a man the eye in his forehead was destroyed;
—*Manuscript*, vol. 1, p. 12

Muchwa, s. Mahr. *machuā*, a kind of boat or barge in use about Bombay.

Muckna, s. Hind. *mukhnā*. A male elephant without tusks or with only rudimentary tusks. These latter are familiar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grubbers, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (*The Rifle and Hound, in Ceylon*, 11.) Sanderson (*13 Years among the Wild Beasts of India*, 1879), says: "On the Continent of India *mucknas*, or elephants born without tusks, are decidedly rare . . . *Mucknas* breed in the herds, and the peculiarity is not hereditary or transmittable." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were *mucknas*. But the definition of a *mukhnā* in Bengal is that which we have given, including those animals which possess only rudimentary tusks, the 'short grubbers' of Baker; and the latter can hardly be called rare among domesticated elephants. This may be partly due to a preference in purchasers.*

The same author derives the term from *mukh*, 'face'; but the reason is obscure. Shakespeare gives the word as also applied to 'a cock without spurs.'

c. 1780. "An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unlucky, and not saleable; the *muckna* or elephant born without teeth is thought the best."—*Hon. R. Lindsay in Lives of the Lindsays*, iii. 191.

Mucoa, **Mukuva**, n.p. Malayal, and Tamil, *mukkuva* (-ing-), 'a diver,' and *mukkuvar* (pl.). A name applied to the fishermen of the western coast of the Peninsula near C. Comorin, among whom, and among the corresponding class of **Paravars** (q.v.) on the east coast, F. Xavier's most noted labours in India occurred.

1510. "The fourth class are called **Mechua**, and these are fishers."—*Varthema*, 142.

* Sir George Yule notes. "I am distinctly called to mind 6 *mucknas* that I had (I may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of *mucknas*, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.

1525. "And Dom João had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 pardaos (and that he gave him on the spot) to set fire to houses that stood round the fort. . . . So this Christian, called Duarte Fernandes . . . put on a lot of old rags and tags, and powdered himself with ashes, after the fashion of *joques* . . . also dressing his hair with a mixture of oil and ashes, and disguising himself like a regular *joque*, whilst he tied under his rags a parcel of gunpowder and pieces of slow-match, and so commending himself to God, in which all joined, slipped out of the fort by night, and, as the day broke, he came to certain huts of *macaas*, which are fishermen, and began to beg alms in the usual palaver of the *joques*, i.e., prayers for their long life and health, and the conquest of enemies, and easy deliveries for their womenkind, and prosperity for their children, and other grand things."—*Correa*, ii. 871.

1552. Barros has *muquaria*, 'a fisherman's village.'

1600. "Those who gave the best reception to the Gospel were the *Macóas*; and, as they had no church in which to assemble, they did so in the field, and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—*Lucena, Vida do P. F. Xavier*, 117.

1615. "Edixit ut *Macuæ* omnes, id est vilissimæ plebeculæ et piscatu vivens, Christiana sacra suscipiant."—*Jarvis*, i. 360.

1626. "The **Muchoa** or **Mechoo** are Fishers . . . the men *Thecutas*, the women *Harlots*, with whom they please. . . ."—*Purchas, Pilgrimage*, 553.

1727. "They may marry into lower Tribes . . . and so may the **Muckwas**, or Fishers, who, I think, are a higher tribe than the *Poutus*."—*A. Ham.*, i. 310.

1745. "The *Macóas*, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—*Noiset*, i. 227-8.

1760. "Fifteen *massoolas* accompanied the ships; they took in 170 of the troops, besides the *Macóas*, who are the black fellows that row them."—*Orme*, ed. 1803, iii. 617.

Muddār, s. Hind. *madār*. *Calotropis procera*, R. Brown, N.O. *Asclepiadaceæ*. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £10 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilization. The seeds are imbedded in a silky floss,

and Sind See Ak

Muddle s (?) This word is only known to us from the clever—perhaps too clever—little book quoted below. The word does not seem to be known

with fine worshippers and it seems possible that the word may have been Pers. *magi*—magus

The Chittagong Muggs long furnished the best class of native cooks in Calcutta hence the meaning of the

are bitten — A n or o 988

viz the descendants of Arakanese

ary for the lightest palamquar *Widd*
in 142.

1862 We started in Mun
sheels or hammo la al no to hamboos | a snake

R
ca
to

Le Manchy una donnola ² *Pap* in *de Gubernatis St*
The word has also been introduced | *de Viagg Ital* p 29
by the F
forms ma *aj th u dye*
1810 L NO C_{III}
maxilas idder

who are all dressed alike in a kind of | warrant
livery — *A Journey in E Africa* by M
A Fri p 89

the e that are
Ber ut k T

mus (Geoffroy) of naturalists and | 1673 Munsubdars or petty omrahs —
unsubdar or con
—Orme ed. 1803 A.

1673 A Mongoose is akin to a
Ferret. — *Fryer* 116.
1681 The knowledge of these anti
total herbs they have learned from the
Mounggutia, kind of Ferret. — *Knox*, 115
1683 They have what they call a | *Mantra* a text
of the Vedas a magical formula
1612 Trata la causa | rumeira,
segundo os livros que se chamados Jerum
Mandramole — *Conto* Dec. V liv vi
cap. 3
This is *mantra mula* the latter word =
text.

1776. "Mantur—a text of the Shaster."
—*Hulhed*, Code, p. 17.

1817. "... he is said to have found
the great mantra, spell or talisman."—*Mill's British India*, ii. 149.

Muntree, s. Sansk. *Mantri*. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derived their ancient civilisation from India. It is the word which the Portuguese made into *mandarin* (q.v.)

1810. "When the Court was full, and Ibrahim, the son of Candu the merchant, was near the throne, the Raja entered. ... But as soon as the Raja seated himself, the muntrees and high officers of state arrayed themselves according to their rank."—In a Malay's account of Government House at Calcutta, transl. by Dr. Leyden, in *Maria Graham*, p. 200.

Munzil, s. Ar. *manzil*, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1685. "We were not able to reach Obdeen-deen (ye usual *Menzil*) but lay at a sorry Caravan Sarai."—*Hedys*, July 30.

Muscât, n.p., properly *Māskūt*. A port and city of N.E. Arabia; for a long time past the capital of 'Omān. See *Imaum*.

Music. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of western music which they appreciate and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (*behosh*).'

1780. "The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—*Munro's Narrative*, 33.

Musk, s. We got this word from the Lat. *musculus*, Greek *μόςχος*, and the latter must have been got, probably through Persian, from the Sansk. *mushka*, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540).

In the quotation from Cosmas the word used is *μόςχος*, and *kastiri* is a Skt. name, still, according to Royle, applied to the musk-deer in the Himālaya. The transfer of the name to (or from) the article called by the Greeks *καρτόπιον*, which is an analogous product of the beaver, is curious.

The musk-deer (*Moschus moschiferus*, L.) is found throughout the Himālaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.

c. 390. "Odoris autem suavitas, et diversa thymiamata, et amomum, et cypri, oenanthe, muscus, et peregrini muris pellicula, quod dissolutis et amatoribus conveniat, nemo nisi dissolutus negat."—St. Jerome, in Lib. Secund. adv. Jovinianum, ed. Vallarsii, ii. col. 337.

c. 515. "This little animal is the Musk (*μόςχος*). The natives call it in their own tongue *καρτόπιον*. They hunt it and shoot it, and binding tight the blood collected about the navel they cut this off, and this is the sweet-smelling part of it, and what we call musk."—*Cosmas Indicopleustes*, Bk. xi.

1673. "Musk. It is best to buy it in the Cod . . . that which openeth with a bright *Mosk* colour is best."—*Fryer*, p. 212.

Musk-Rat, s. The popular name of the *Sorex caeruleus*, Jerdon, an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously remarks, it is much more probable that the corks have been affected before being used in bottling. When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly.

Can this be the *mus peregrinus* mentioned by St. Jerome (above under **Musk**), as P. Vincenzo supposes?

c. 1590. "Here (in Tooman Belkhrad, n. of Kabul R.) are also mice that have a

fine musky scent — *Apee* by Gladwyn (1800) n 166

1672 P Vincenzo Maria speak his first acquaintance with this (*il ratto del ausco*) which occurred Capuchin Convent at Surat say multiplicity (or malignity)

I was astonished to perceive an odour so fragrant* in the vicinity of these most religious Fathers with whom I was at the moment in conversation — *J agno* p 380

which is situated in Mesopotamia) by us Muslin — *Rauwolf* p 84

1673 Le drap qu'on estend sur les matelas est d'une toile ausay fine que de la mousseline — *App to Jour al d Ant Galland* n 198.

1813 See *Fishes Or Mts* 1 42

Muslin s There seems to be doubt that this word is derived from Mosul (Mausal or Mausil) on the Tigris † and it has been from an old

Musnud s Hind Arab *musnad* from root *sanad* he leaned or rested | large cushion &c Princes in India in

ging went through
tting on the musnud or
200 ed 1803

109 in both of which the word indicates the material of a fine turban The quotation from Ives as well as that from Marco Polo seems to apply to a different texture from what we call muslin

1298 All the cloths of gold and silk that are called Mosolins are made in this country (Mausil) — *Marco Polo*, Bk 1 chap 5

1803 The *lesh vah* arrived yesterday and is to be seated on the musnud. — *A Wellesley in Munro's Life* 1 343

1800 In it was a musnud with a carpet and a little on one side were chairs on a white cloth — *Lord Valentia* 1 348

184 They spread fresh carpets and prepared the royal musnud covering it with a magnificent shawl. — *Haji Baba*, p 142 ed 183.

Mussalla s Pers Hind (with

At cennae sparsim legebantur Interpre-
tat a

There is a tradition of a very gallant Governor General that he had found sharp but brief on *chuprasees* v) meaning

Mussol from whence they are brought

call or purgative
80
the woman was
y stuff on a flat
r shaped like a
n 20

Mosses for fine cotton textures.

Mussaui s Hind from Arab

mash'al, a torch. It usually is made of rags wrapt round a rod, and fed at intervals with oil from an earthen pot.

c. 1407. "Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of *mash'al*."—*Abdurazzak*, in *N. & Ext.* xiv., Pt. i. 153.

1673. "The Duties * march like Furies with their lighted mussals in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags."—*Fryer*, 33.

1705. "... flambeaux qu'ils appellent *Mansalles*."—*Luillier*, 89.

1809. "These Mussal or link-boys."—*Ld. Valentia*, i. 17.

1810. "The Mosaul, or flambeau, consists of old rags, wrapped very closely round a small stick."—*Williamson*, *V. M.* i. 219.

Mussaulchee, s. Hind. *mash'alchī* from *mash'al* (see last) with the Turki terminal *chī*, generally implying an agent. The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran alongside of a palankin on a night-journey, bearing a mussaul (q.v.). The word is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from *Ld. Valentia*, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1810. "He always had in service 500 *Massalgees*."—*Finch*, in *Purchas*, i. 432.

1662. (In Asam) "they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a *mash'alchī* [torch-bearer] alive into the vault, to look after the lamp."—*Shihabuddin Talish*, tr. by Blochmann, in *J. A. S. B.*, xli. Pt. i. 82.

1673. "Trois *Massalgis* du Grand Seigneur vinrent faire honneur à M. l'Ambassadeur avec leurs feux allumés."—*Journal d'Ant. Galland*, ii. 103.

1686. "After strict examination he chose out 2 persons, the *Chout* (*Chous*?), an Armenian, who had charge of watching my tent that night, and my *Mossalgees*, a person who carries the light before me in the night."—*Hedges*, July 2.

1791. "... un *masolchī*, ou porte-flambeau, pour la nuit."—*B. de St. Pierre*, *La Chaumière Indienne*, 16.

1809. "It is universally the custom to drive out between sunset and dinner. The *Mussalchees*, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour, and the numerous lights moving along the esplanade produce a singular and pleasing effect."—*Ld. Valentia*, i. 240.

1813. "The occupation of *massaulchee*, or torch-bearer, although generally allotted to the village barber, in the *purgannas* under my charge, may vary in other districts."—*Forbes*, *Or. Mem.*, ii. 417.

1826. "After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by *Mussalchees* or torch-bearers."—*Pandurang Hari*, 557.

Mussendom, Cape, n.p. The extreme eastern point of Arabia, at the entrance to the Persian Gulf. Properly speaking it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Omān. The name is written *Masāndim* in the map which Dr. Badger gives with his H. of 'Omān. But it is *Rās Masundam* (or possibly *Masundum*) in the *Mohit* of Sidi 'Alī Kapudān (*J. As. Soc. Ben.*, v. 459). Sprenger writes *Mosandam* (*Alt. Geog. Arabiens*, p. 107).

1516. "... it (the coast) trends to the N.E. by N. 30 leagues until Cape *Moscondon*, which is at the mouth of the Sea of Persia."—*Barbosa*, 32.

1553. "... before you come to Cape *Moçandan*, which Ptolemy calls *Asabōro* (Ἀσαβῶρον ἄκρον) and which he puts in 23°, but which we put in 26°; and here terminates our first division" (of the Eastern Coasts).—*Barros*, I. ix. 1.

1572. "Olha o cabo *Asabōro* que chamado Agora he *Moçandão* dos navegantes: Por aqui entrá o lago, que he fechado De Arabia, e Persias terras abundantes."—*Camões*, x. 102.

By Burton: "Behold of *Asabōn* the Head, now hight *Mosandam*, by the men who plough the Main:

Here lies the Gulf whose long and lake-like Bight, parts Araby from fertile Persia's plain."

The fact that the poet copies the misprint or mistake of Barros in *Asabōro*, shows how he made use of that historian.

1673. "On the one side St. Jaques (see *Jask*) his Headland, on the other that of *Mussendown* appeared, and afore Sunset we entered the Straights Mouth."—*Fryer*, 221.

1727. "The same Chain of rocky Mountains continue as high as *Zoar*, above Cape *Musenden*, which Cape and Cape Jaques

* *Deotī*, a torch-bearer. Thus Baber: "If the emperor or chief nobility (in India) at any time have occasion for a light by night, these filthy *Deutīs* bring in their lamps, which they carry up to their master, and stand holding it close by his side."—*Baber*, 333.

begin the Gulf of Persia "

71
1777 "At the mouth
Mocandon, which leads
gulf, lies the island of
Raynal (tr. 1777), l. 66

Mussoola, Mussoolah Boat, s.
The surf boat used on the Coromandel

1673. "I went ashore in a Mussoola, a
Boat wherein ten Men paddle, the two
aftermost of whom are Steersmen name

... immediately rowed ashore and

... oola boats
surf) will
aboard 3

... on the Ganges 44)

... oats, and were occa
sharks, if the sand
set in the rollers "

... leather water-
is entire skin of a
of the hair and

c. 1580 " where (Negapatam) dressed, which is carried by a *bhisht*
they cannot land anything but in the (see Bheesty.) Hind *mashuk*.
Maqles of the same country."—*Primer e*

Honra, &c, f. 93.
1842 "Might it not be worth while to
try the experiment of having 'mushucks'
aterproof cloth in England?"—
Aw, in *Ind. Ad.* of Lord Ellen-
20

... Iman, adj. and s. Mahom-
Muslim, 'resigning' or 'sub-
(se oneself to God), is the
ven by Mahommed to the
The Persian plural of this is
, which appears to have been

adopted as a singular, and the word *Muslimān* or *Masulmān* thus formed.

1216. "Intravimus terram **Bisermينو**-rum. Isti homines linguam Comanicam loquebantur, et adhuc loquuntur; sed legem Sarracenorum tenent."—*Plano Carpini*, in *Rec. de Voyages*, &c., iv. 750.

c. 1510. ". . . . disse por tres vezes, *Lah, hilah, hilah, lah* Muhamed roçol halah, o Massoleymoens e homis justos da santa ley de Mafumade."—*Pinto*, ch. lix.

1559. "Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Savollhensians . . . and many others, which are in truth Mahometans; yet do they hold it for a grievous insult and reproach to be called and styled *Turks*; they wish to be styled **Besermiani**, and by this name the *Turks* also desire to be styled."—*Herberstein*, in *Ramusio*, ii. f. 171.

c. 1580. "Tutti sopradetti Tartari seguitano la fede de' Turchi et alla Turchesca credono, ma si tegono a gran vergogna, e molto si corrociano l'esser detti Turchi, secondo che all' incontro godono d'esser **Besurmani**, cioè gète eletta, chiamati."—*Descrittione della Sarmatia Europea del magn. caval. Aless. Gragnino*, in *Ramusio*, ii. pt. ii. f. 72.

1619. ". . . . i **Musulmani**, cioè i salvati; che cosa pazzamento si chiamano fra di loro i maomettani."—*P. della Valle*, i. 791.

"The precepts of the Moslemons are first, circumcision. . . ."—*Gabriel Sionita*, in *Purchas*, ii. 1504.

1633. ". . . son infanterie d'Indistannis **Mansulmans**, ou Indiens du la secte des Sonnis."—*De la Boullaye-le-Gouz*, ed. 1637, 233.

1673. "Yet here are a sort of bold, lusty, and most an end drunken Beggars of the **Musslemen** Cast, that if they see a Christian in good clothes, mounted on a stately horse . . . are presently upon their Punctilio's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and the *Coffery* (Unbeliever) to vaunt it thus?"—*Fryer*, 91.

1788. "We escape an ambiguous termination by adopting *Moslem* instead of **Musulman** in the plural number."—*Gibbon*, pref. to vol. iv.

Must, adj. Pers. *mast*, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of periodical excitement.

Mustees, Mestiz, &c. s. A half-caste. A corruption of the Portuguese *mestiço*, having the same meaning; * French, *métis* and *métif*.

1516. "The Governor in honour of this great action (the victory at Diu), ordered that all the *mestiços* who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them,--subject to the King's confirmation. For a regulation had been sent to India that no *mestiço* of India should be given pay or subsistence: for, as it was laid down, it was their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—*Correa*, iv. 580.

1552. ". . . . the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthy, as being *mestiços*."—*Barros*, I., ii. 1.

1586. ". . . . che se sono nati qua di donne indiane, gli domandano *mestizi*."—*Sassetti* in *De Gubernatis*, 188.

1588. ". . . . An interpreteur . . . which was a *Mestizo*, that is half an Indian, and half a Portugall."—*Candish*, in *Hakl.* iv. 337.

c. 1610. "Le Capitaine et les Marchands estoient *Mestifs*, les autres Indiens Chrestians."—*Pyrard de Laval*, i. 165.

This author has also *Métifs* (ii. 10), and again: ". . . . qu'ils appellent *Metices*, c'est à dire *Metifs*, meslez" (ii. 23).

"Je vy vne moustru generale de tous les Habitans portans armes, tant Portugais que *Metices* et Indiens, and so trouverent environ 4000."—*Moquet*, 332.

c. 1665. "And, in a word *Bengale* is a country abounding in all things; and tis for this very reason that so many Portuguese, *Mesticks*, and other Christians are fled thither."—*Burnier*, E. T., 140.

1699. "Wives of Freemen, **Mustees**."—*Census of Company's Servants on the Coast*, in *Wheeler*, i. 356.

1727. "A poor Seaman had got a pretty **Mustice** Wife."—*A. Ham.*, ii. 10.

1834. "You don't know these *Babooos*. . . . Most of them now-a-days have their *Mistees* *Beebees*, and their *Moosulmaunces* and not a few their *Gora* *Beebees* likewise."—*The Baboo*, &c., 167-168.

Muster, s. A pattern, or a sample, From Port. *mostra* (Span. *muestra*. Ital. *mostra*).

The word is current in China, as well as India. See *Wells Williams's Guide*, 237.

c. 1444. "Vierão as nossas Galés por comissão sua com algumas amostras de açúcar da Madeira, de Sangue de Drago, e de outras cousas."—*Cadamosto*, *Navegação primeira*, 6.

1563. "And they gave me a *mostra* of *amomum*, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of *Dioscorides*."—*Garcia*, f. 15.

* *Mestico*. A mixing; applied to human beings and animals born of a father and mother of different species, like a mule.—*Bluteau*.

ceiving Masters — *Fryer*, 61

1702 " . Packing Stuff, Packing Materials, Masters. — *Quinquapartite* Indenture, in *Charters of the E I Co.*, 325

of last century The town *Mak-sudabad* is stated by Trefenthaler to have been founded by Albar. The

1760 " "

1760 " He (the tailor) never measures you, he only asks *master* for *master*, as he terms it, that is for a pattern. — *Fryer*, 32

down to 1760 (*W W Hunter*)

1703-4 "The first act of the Nuwab, on his return to Bengal, was to change the name of the city of *Makassoodabad* to *Moorshudabad*, and by establishing in it the mint, and by erecting a palace to render it the capital of the Province" — *Stewart, H of Bengal*, 300

Mutlub, s. Hind from *Ar mat-lab* The Arabic, from *talab*, 'he asked,' properly means a question, hence intention, wish, object, &c In Anglo-Indian use it always means 'purpose, gist,' and the like rate natives by a common if corruption turn the word into In the Punjab this occurs in books, and an adjective is *matbuli*, 'opinionated,' and the

1726 *Moxadabath* — *Valentyn, Cho* rom etc 147

" " "

1874

and in a cant, but quarters in the *maine* — *Lat Review*, cxvii. 212

Muttongosht, s. (i.e. 'Mutton-flesh'), Anglo-Indian domestic Hind for 'Mutton'

Muttongye, s. Sea-Hind *malangas*, a (nautical) martingale, a corruption of the Eng word

1782 "You demand an account of the East Indies, the Mogul's dominions, and

that *Muxadab* is as far from Madras, as Constantinople is from Glasgow" — *T Munro* to his brother William in *Life*, &c, iii 41

numerous new localities, see under **Madura**

Muxadabad, n p. Arab Pers. *Mak-*

lass of , vulg om Ar. ngham applied to Sikh converts from Mahomedanism (*History*, p 379) But this is not the usual application now 1838 "On the 19th June (18 7) I ad.

Hindu medicine, which appears in *Amarakosha* (c. A.D. 500), as well as in a prescription of Susruta, the disciple of Charaka, and which is still, it would seem, familiar to the native Indian practitioners. It is, according to Royle, a combination of the black, yellow and *Chubul*, but Garcia, who calls it *tingala* (*tin-plat* in Hind.—‘Three-fruits’) seems to imply that it consisted of the three kinds known in Goa, viz., *chubul* (or yellow), the *Indian* (or black), and the *holleric*. The *chubul*, he says, were not used in medicine there, only in tanning, like sumach.

The Myrobolans imported in the middle ages seem often to have been preserved (in syrup?).

c. 11. 10. “ἵστω ἡ γὰρ οὖτος τοῦ πικροῦ ἐν τῇ ἀρχῇ στίλβων ὡς γλαυκός. τὰν μυροβαλάνων ἐν ἱστίοις ἐν τῇ ἀρχῇ, οὗτοι γινώσκουσιν, εἰ πικροὶ εἴσιν ἡ λυκοὶ, ποῦ ὅς ἐστι σπέρματα καὶ ἐν τῇ ἀρχῇ αὐτῶν πικροὶ . . .” *Aristoteles, De Plantis*, ii. 10.

c. A.D. 14. “ἵστω ἡ γὰρ οὖτος τοῦ πικροῦ ἐν τῇ ἀρχῇ στίλβων ὡς γλαυκός. τὰν μυροβαλάνων ἐν ἱστίοις ἐν τῇ ἀρχῇ, οὗτοι γινώσκουσιν, εἰ πικροὶ εἴσιν ἡ λυκοὶ, ποῦ ὅς ἐστι σπέρματα καὶ ἐν τῇ ἀρχῇ αὐτῶν πικροὶ . . .” *Aristoteles, De Plantis*, ii. 10.

c. A.D. 70. “Myrobalanum Troglodytic et Thebaudi et Arabiae quae Indicum ab Aegypto determinat commune est, nascens unguento, ut ipso nomine apparet, quo item indicatur et glandi in esse. Arbor est heliotropio . . . simili folio, fructus magnitudinis abellanæ nucis,” etc. — *Pliny*, xii. 21 (16).

c. 540. A prescription of Aetius of Amida, which will be found transcribed under Zedoary, includes myrobalan among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the later sense.

1552. “La campagne de Jericho est entourée de montagnes de tous costez;aignant laquelle, et du costé de midy est la mer morte. . . . Les arbres qui portent le Licion, naissent en ceste plaine, et aussi les arbres qui portent les Myrobalans *Citrus*, du noyau desquel les habitants font de l’huile.” — *P. Belon, Observations*, ed. 1554, f. 141.

c. 1343. “Pit-eyed Mirabolans (*mirabolani conditi*) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and tender to the tooth (like candied walnuts) the better they are. . . . Some people say that in India they are candied when un-

ripe (*docti*), just as we candy* the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut combs. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of calisotul† and honey or sugar; and they should remain always in the syrup, for they form a moist preservative and are not fit to use dry.” — *Pegolotti*, p. 377.

c. 1343. (At Alexandria) “Are sold 1/2 for ten muns (*manu*, = 8 Maund) . . . ammonium, mirabolans of every kind, camphor, castor. . . .” — *Id.*, 77.

1487. “ . . . Vasi grandi di confectio ne, mirabolani e zingibaro.” — *Letter* comprised sent by the Sultan to L. de’ Medici, in Rossetti’s *Lettere*, ed. 1825, ii. 372.

1507. (In Calicut) “Il nasce mirabolani, emblicke che bali, li quali valeno ducati do cl’aur.” — *Leonardus Cu’ Matur*, p. 27.

1610. “Mais pour ce que le Ben, que les Grecs appellent Bilanus Myrpesia, m’a fait souvenir de Myrobolans de Arabes, dont y en a cinq especes: et que d’ailleurs, on en voit ordinairement en Medecine, encors que les anciens Grecs n’en ayant fait aucune mention: il m’a semblé l’en d’en toucher mot: car l’usage fait grand tort à ces Commentaires, de les priver d’un fruct si requis en Medecine. Il y a doncques cinq especes de Myrobolans.” — *Matthioli*, Comm. on Dioscorides, old Fr. Tr., p. 331.

1610. “Kudal. How know you? *Subtle*. By inspection on her forehead; And subtlety of lips, which must be tasted Often, to make a judgment [Kisses her again.]

“Slight, she melts Like a Myrobolane.” — *The Merchant*, ii. 1.

1672. “Speaking of the *glans Unguentaria*, otherwise call’d *Balanus Myrpesia* or *Ben Arabum*, a very rare Tree, yielding a most fragrant and highly esteemed Oyl; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland.” — *Notice of a Work by Abraham*

* “*Cassia* . . .” make counts of; “*preserv*,” but the latter word is too vague.

† This is surely not what we now call *Cassia fistula*, the long cylindrical pod of a leguminous tree, affording a mild laxative! But Haubarr and Flückiger (pp. 195, 475) show that some *Cassia bark* (of the cinnamon kind) was known in the early centuries of our era as *cassia stygiensis* and *cassia fistularis*; whilst the drug now called *Cassia fistula*, L. is first noticed by a medical writer of Constantinople towards A.D. 1300. Pegolotti, at p. 366, gives a few lines of instruction for judging of *cassia fistula*: “It ought to be black, and thick, and unbroken (*solda*), and heavy, and the thicker it is, and the blacker the outside and is, the riper and better it is; and it retains its virtue well for 2 years.” This is not very decisive, but on the whole we should suppose Pegolotti’s *cassia fistula* to be either a spice-bark, or solid twigs of a like plant (see H. & F. 479).

* This is probably *Balanus aegyptiaca*, Delile, the *zak* of the Arabs, which is not unlike myrobalan fruit, and yields an oil much used medicinally. The Negroes of the Niger make an intoxicating spirit of it.

Montu J, M D, in *Philos ph Trans*
249

2 —
1604 " delante del Nabaabo que
es justicia mayor —Guerrero, *Relacion*, 10

Mysore

"Catechumeni ergo parentes viri
inducunt honestos et assessores
id est, iudices supremi, cui con-
erant, uti et Proregi, ut libellum
adversus Pinnerum spargerent
—*Thesaurus*, iii, 378
1633 " Il prend la qualité de
Nabab qui vaut autant à dire que mon-
seigneur —*De la Boullaye le Grou.* (ed 1637)
142

N.

Nabób, s Port Nababo, and
Nabab from Hind Nabaab which

ling of the Nahab,*
ry trick that was
Janary birds at the
the story whereof
—*Ibid* ii 37
y by these steps a nearer
Nabob, he cut the new
day —*Fryer*, 163

(a) Simply as a corr
presentative of *Narób*.
from the Port. *nabábo*,
from Bluteru below.

(b) It began to be applied in the
17th century, when the transactions of
Chiv made the epithet familiar in

Hedges writes *Nabob*, *Nabab*, *Natab*,
Natob
1716 "Nabábo Termo do Mogel He
o Titolo do Ministro que he Cabeça."—

try for the Mogul, for some Disgust he had received from the Inhabitants of Diu Islands, would have made a Present of them to the Colony of Fort St. George."—*A. Ham.*, i. 374.

1742. "We have had a great man called the Nabob (who is the next person in dignity to the Great Mogul) to visit the Governor. . . . His lady, with all her women attendance, came the night before him. All the guns fired round the fort upon her arrival, as well as upon his; he and she are Moors, whose women are never seen by any man upon earth except their husbands."—*Letter from Madras in Mrs. Delany's Life*, ii. 169.

1743. "Every governor of a fort, and every commander of a district had assumed the title of Nabob . . . one day after having received the homage of several of these little lords, Nizam ul muluck said that he had that day seen no less than eighteen Nabobs in the Carnatic."—*Orme*, Bk. i., Reprint, p. 51.

1752. "Agreed . . . that a present should be made the Nabob that might prove satisfactory."—*In Long*, 33.

1773. "And though my years have passed in this hard duty,

No Benefit acquired—no Nabob's booty."

Epilogue at Fort Marlborough, by W. Marsden, in *Mem.*, 9.

1787.

"Of armaments by flood and field ;

Of Nabobs you have made to yield."

Ritson, in *Life and Letters*, i. 124.

1807. "Some say that he is a Tailor who brought out a long bill against some of Lord Wellesley's staff, and was in consequence provided for; others say he was an adventurer, and sold knickknacks to the Nabob of Oude."—*Sir T. Munro in Life*, i. 371.

1809. "I was surprised that I had heard nothing from the Nawaub of the Carnatic."—*Ld. Valentia*, i. 381.

b.—

1773. "I regretted the decay of respect for men of family, and that a Nabob would now carry an election from them.

"JOHNSON: Why, sir, the Nabob will carry it by means of his wealth, in a country where money is highly valued, as it must be where nothing can be had without money; but if it comes to personal preference, the man of family will always carry it."—*Boswell, Journal of a Tour to the Hebrides*, under Aug. 25th.

1780. "The Intrigues of a Nabob, or Bengal the Fittest Soil for the Growth of Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company. By Henry Fred. Thompson. Printed for the Author." (A base book.)

1783. "The office given to a young man going to India is of trifling consequence. But he that goes out an insignificant boy,

in a few years returns a great Nabob. Mr. Hastings says he has two hundred and fifty of that kind of raw material, who expect to be speedily manufactured into the merchantlike quality I mention."—*Burke, Speech on Fox's E. I. Bill*, in *Works and Corr.*, ed. 1852, iii. 506.

1787. "The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nichols, a lawyer; Mr. Vansittart, a nabob; Alderman Le Mesurier, a smuggler from Jersey; . . . and Dempster, who is one of the good-natured candid men who connect themselves with every bad man they can find."—*Ld. Minto*, in *Life*, &c., i. 126.

1848. "'Isn't he very rich?' said Rebecca.

'They say all Indian Nabobs are enormously rich.'"—*Vanity Fair*, ed. 1867, i. 17.

c. 1858.

"Le vieux Nabab et la Begum d'Arkate."

Lecoute de Lisle, ed. 1872, p. 156.

1872. "Ce train de vie facile . . . suffit à me faire décerner . . . le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—*Rev. des Deux Mondes*, xcvi. 938.

1874. "At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. . . . or East Indian Nabob, who wished to have F.R.S. added to his name, was sure to obtain admittance."—*Geikie, Life of Murchison*, i. 197.

1878. ". . . A Tunis?—interrompt le duc. . . Alors pourquoi ce nom de Nabab?—Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—*Le Nabab*, par *Alph. Daudet*, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten Nawab; thus:

1878. "These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs* bought and sold by Anglo-Indian Nawabs."—*Smith's Life of Dr. John Wilson*, 30.

But there is no question of purism in the following delicious passage:

1878. "If . . . the spirited proprietor of the Daily Telegraph had been informed that our aid of their friends the Turks would have taken the form of a tax upon paper, and a concession of the Levies to act as Commanders of Regiments of Bashibozouks, with a request to the Generalissimo to place them in as forward a position as Nabob was given in the host of a

* Qu. boroughs his country when and sold. The before 1832 was *ham*, our *borough* was *ham*. There are no burghs in England.

King David, the harp in Peterborough Court would not have twanged long to the

were regues, but our Knockaty or pilot told us he knew them . . ."—*Ibid*, 248
word looks like a confusion, in the r of the Poet of the "Snark," be-
nakhuda and (Hind) aklati, "a

=Uriah

Nacoda, Nacoder, &c

navi-khuda (*navis dominus*)

the master of a native ve

haps the original sense is . . .
owner of the ship, going with it as his

from the Persian,¹ especially considering that he is dealing with a book of the 9th and 10th centuries

c. 916 "Bientôt l'on regarda par merme de ménagements pour les patrons de navires (*navi-khuda*, pl of *nākhudā*) Arabes, et les maîtres de batiments marchands furent en butte à des prétentions injustes"—*Relation*, &c, 1: 68

Naga, n p The name applied to a extensive group of uncivilised clans warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachār and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Naga clans is still independent

The etymology of the name is dis-

p 47

mountains of Assam, have a light brown

see the Naxan they were dark, imp-
ented with cowries,
heads they wore a
allowing their black
hair neck."—*Shilab-*

341

1625 Purchas has the word in many forms, Nokayday, Nahoda, Nohuda,

uddin Tutsah, tr by Prof Blochmann, in
J As Soc Beng, 3d Pt 1 p 84

1638 "Their neckado or India was stab'd in the Groyne twice"
Hakluyt, iv. 48.

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(b) —

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This was the uncle of the famous Haidar Naik or Hyder Ali Khan.

(c) —

1604. "Maduré; corte del *Naygue* Señor destas terras."—*Guerrero*, *Relacion*, 101.

1616. "... and that orders should be given for issuing a proclamation at Negapatam that no one was to trade at Tevenapatam, Porto Novo, or other port belonging to the *Naique* of Ginja or the King of Massulapatam."—*Bocarro*, 619.

1646. "Le *Naique* de Maduré, à qui appartient la coste de la pescherie, a la pesche d'un jour par semaine pour son tribut."—*Barretto*, 248.

c. 1665. "Il y a plusieurs *Naiques* au Sud de Saint-Thomé, qui sont Souverains: Le *Naique* de Madure en est un."—*Thevenot*, v. 317.

1672. "The greatest Lords and *Naiks* of this kingdom (Carnataka) who are subject to the Crown of Velour . . . namely Vitipa *naik* of Madura, the King's Cuspidore-bearer . . . and Cristapa *naik* of Chengier, the King's Betel-holder . . . the *Naik* of Tanjower the King's Shield-bearer."—*Baldaevs* (Germ.) p. 153.

1809. "All I could learn was that it was built by a *Naig* of the place."—*Lord Valentia*, i. 398.

(d) —

1787. "A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subidar, 3 Jemidars, 4 Havildars, 4 *Naiques*, 1 Trumpeter, 1 Farrier, and 68 Privates."—*Reyns*, for *H. Co.'s Troops on the Coast of Coromandel*, &c. 6.

g^o and l^o l^o —
by N L 188'

rim who is the
very e Hak

nslator errone

on ly: tented with *Nambudiri* a Malabar
Brahmin) See next article

1634

Intra em C d i m no thalamo secret
Abode Nambodera dorme quieto
Malaca Conquist 1 10

Nambooree, Malayil; *nambudiri*
Tam na ib r A Brahman of Ma-
labar

We may add as a special sense that
in west India Nuk is ap^lied to the
head man of a hamlet (*Kuri*) or camp
(*Tenda*) of Brinjarries (q v)

Nair a Malayal *najar*, from same
San k origin as **naik** Name of the
ruling caste in Malabar

1010 These kin^s do not marry
only each has a mistress,
lineage and family, which
—*Biblow, 11*

1 3 And as the
place are very q^uerulous in dealing with
people foreign to their blood and chiefly
those called Brammanes and Naires
Darion Dec I liv iv cap 7

1003 The Naires who are the
Knights —*Groc*

1042
kin^s of
are Nay
tu el a {

Nankeen a cotton stuff of a
brownish yellow tinge which was
originally imported from China and
derived its name from the city of
Nanking It was not dyed but made

he G^os
variety
however
not in 1

1781 'The 1 bers preceded the Nairs
or nobles of Malabar —*Gilbert ch xiv*

f as Narr f Lora Vicut iys E blant u
42,

1791 "The e l^o e of Nam King is
false
at I e u bat
g sent from
he pieces, f
because of
an Brant

Nambudairam a Malayalam na
ijadiri, a general, a prince

1797 *Chua Invest e f per Lpton C ste*
Company a broad and narrow Nan
brown Nankeen. —In *Seton Karr u*

1809 'Cotton in this district (*Per*
1 or *P r ca*) is but a trifling article
re are several kinds sent and

1 'Thisa lve f the Nambodairam

mology of a name several thousand years old.

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This was the uncle of the famous Haidar Naik or Hyder Ali Khan.

(c) —

1604. "Maduré; corte del **Naygue** Señor destas terras."—*Guerrero, Relacion*, 101.

1616. "... and that orders should be given for issuing a proclamation at Negapatam that no one was to trade at Tevenapatam, Porto Novo, or other port belonging to the **Naique** of Ginja or the King of Massulapatam."—*Bocarro*, 619.

1646. "Le **Naique** de Maduré, à qui appartient la coste de la pescherie, a la pesche d'un jour par semaine pour son tribut."—*Barretto*, 248.

c. 1665. "Il y a plusieurs **Naiques** au Sud de Saint-Thomé, qui sont Souverains: Le **Naique** de Madure en est un."—*Thevenot*, v. 317.

1672. "The greatest Lords and **Naiks** of this kingdom (Carnataka) who are subject to the Crown of Velour . . . namely Vitipa **naik** of Madura, the King's Cuspidore-bearer . . . and Cristapa **naik** of Chengier, the King's Betel-holder . . . the **Naik** of Tanjower the King's Shield-bearer."—*Baldaeus* (Germ.) p. 153.

1809. "All I could learn was that it was built by a **Naig** of the place."—*Lord Valentia*, i. 398.

(d) —

1787. "A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subidar, 3 Jemidars, 4 Havildars, 4 **Naiques**, 1 Trumpeter, 1 Farrier, and 68 Privates."—*Regns. for H. Co.'s Troops on the Coast of Coromandel*, &c. 6.

1874

they went gallantly on till

was destroyed by the English —
Costa Rica see also *Tria* by N. L. Los
 f 147

187 The Nambearum who is the
 principal author of *D'Almeida's* Hak
 Soc. J

(The word is by the translator errone-
 ously identified with *Nabir* a Malabar
 Brahmin) See next article

1634

Lutra em Clima no thalamo secret
 Los de Nambeodera dorme quiet

Malaca Conquist 1 30

Nambooree, Malabar *nambūdi*
 Tam 1 1 6 A Brahman of Ma-
 libar

We may add in a special sense that
 in west India Nuk is applied to the
 head man of a hamlet (*Ara*) or camp
 (*Tunda*) of Brinjarries (qv)

Nair = Malayal *najar*, from sam
 Sansk. origin as *naik* Name of the
 ruling caste in Malabar

1516 The English do not marry
 only each has a mistress a lady of great
 lineage and family which is called *nayre*
 —*L. Loea* 10

103 And as the Gentiles of the
 place are very perstitious in death, with
 people foreign to their blood and chiefly
 those called Brianmanes and Naires
Barnes Dec 1 liv iv cap 7

1503 The Naires who are the
 Knights —*Garc*

1507 The Nambouries are the first in
 both Capacities of Church and State and
 none of them are Popes being sovereign
 princes both *A Ha* 1 31^o

Nankeen = A cotton stuff of a
 brownish yellow tinge which was
 originally imported from China and
 derived its name from the city of
 Nanking It was not dyed but made

the *Gos-*
 a variety
 however
 England
 its imita-

known in
 under the
 below)

and 114
MS f 3

1701
 or nobles

174 The ... of ...

Nambearum = Malayalam *na*
ijad is a general, a prince

E. L. L. 11 141

1797 *Cl. us* *rest* ... *per* *Cl.* *to* *Castle*
 Company a broad and narrow Nan
 brown Nankeen —In *Seton* *Kari* 11

1800 ... *Cott* ... this ... *strict* (*Per*
us or *P. r. ca*) is but a trifling article
 all ...

1 ... *thus* ... of the Nambearum

The *Kukti* is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material which the Chinese use in that manufacture."—*F. Buchanan, in Eastern India*, iii. 244.

1838. "Nanka is imported in the greatest quantity (to Kabul) from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to nankeen cloth that comes to India from China, and is of a strong durable texture."—*Report by Baines, in Punjab Trade Report*, App. p. ix. See also p. clxvii.

1848. "'Don't be trying to deprecate the value of the lot, Mr. Moss,' Mr. Hamnerdown said; 'let the company examine it as a work of art—the attitude of the gallant animal quite according to nature, the gentleman in a nankeen-jacket, his gun in hand, is going to the chase; in the distance a banyan tree and a pagoda.'"—*Vanity Fair*, i. 178.

Nanking, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as *Kin-ling-fu*, then got the style of *Nan-king*, or 'South Court.' Peking ('North-Court') was however recaptured as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since.

Nanking is mentioned as a great city called *Chilenfu* (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (*Chelim*) in the old notices of China translated by R. Willes in *Hakluyt* (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor: "Hinc prope XV. dierum itinere (i.e. from Cambalec or Peking) alia civitas *Nemptai* nomine, ab imperatore condita, ejus ambitus patet triginta milliaribus, eaque est populosissima omnium." This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the Life of Timour (iii. 218) under the form *Nemnai*. The form *Lankin*, &c. is common in old Portuguese narratives, probably, like *Liampo* (q.v.), a Fuhkien form.

c. 1520. "After that follows Great China, the king of which is the greatest sovereign in the world. . . . The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely Nankin and Com-

laka,* where the king usually resides."—*Pigafetta's Magellan* (Hak. Soc.) p. 156.

c. 1510. "Thereunto we answered that we were strangers, natives of the Kingdom of Siam, and that coming from the Port of Liampoo to go to the fishing of Nanquin, we were cast away at sea . . . that we purposed to go to the city of Nanquin there to imbarque ourselves as rowers in the first *Lantea* that should put to sea, for to pass unto Cantan. . . ."—*Pinto*, E. T., p. 99, (orig. cap. xxxi.)

1553. "Further, according to the Cosmographies of China . . . the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: Nankuij, Xantom (*Shantung*), and Quincij" (Kingsze or capital, i.e., Pecheli).—*Barros*, I., ix. 1.

1556. "Ogni anno va di Persia alla China vna grossa Carauana, che camina sei mesi prima ch'arriui alla Città de Lanchin, Città nella quale risiede il Re con la sua Corte."—*Ces. Federici*, in *Ramus*, iii. 391c.

Narcondam, n.p. The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (*Marco Polo*, Bk. III. ch. 13, note) that in the name of *Narkandam* one cannot but recognize *Narak*, 'Hell'; perhaps *Naraka-kundam*, 'a pit of hell'; adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognized in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? But we have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitous encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell,' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name *Narcondam* may have been

* Read *Combalck*.

really applicable to Barren Island. The latter name is quite modern. We Jones See in Canticles, 1 12, and 14. 13, 14.

Horace, Odes, II, 11

or *Oriental Navigator* (1781) he finds "Narcondam according to the Portuguese," in 13° 45' N lat. and 110° 35' E. long. (from Porto) and "Nardam, or High Island, according to French," in 12° 50' N. lat. and 103° 11' long. This is valuable as ab

A D 29 "καὶ ὅπως αὐτὸν ἐν Βηθαίᾳ ἐν τῇ οἰκίᾳ Σιμωνος ἔλαβε γυνὴ ἐχούσα ἀλαβαστρον ἡμερον παρθεον πιστικας πολυτελεας —St Mark, xiv 3

Narcondam, N lat 13° 24', E long 94° 12' *Barren Island*, N. lat. 12° 16', E long 93° 54'

The difference of lat (12 miles) agrees well with Portuguese as but the difference (approximate miles), is in other minus, may be due

C A D 30 καταγενται ος ει αυτης (Οζης) και απο των διω τόνων, η δια Πωκλειδος κατα φερονται παρθεος, η διασπασηνη, και η Παροπα νισση και η χαβουλη και η δια της παρακε μενη

are marked approximately in the positions of the present Barren Island and Narcondam. Still, we believe that Mr Mallet's suggestion is likely to be well founded

The form *Nycondam* is nearer that found in the following

f 191

c 1781

"My first shuts out thistles from your house or your room,
My second expures a Syrian perfume,
My whole is a man in whose converse is shared
The strength of a Bear and the sweetness of Nard"

Charade on Bishop Barnard by Dr Johnson

Narsinga Narsingh s Pioneer

the change of *t* into *r*; and in this form it is found in both Hebrew and Greek. The plant was first identified in modern times by Sir W.

Narsinga, n p This is the name most frequently applied in the 16th and 17th centuries to the kingdom in

Southern India otherwise termed Vijayanagara or **Bisnagar** (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belāla dynasty reigning at Dwāra Samudra, about A.D. 1341. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by *Narasinha*, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the name of Narsinga, which they learned to apply to this kingdom from his name, continued to be applied to it for nearly two centuries.

1505. "H. a. se notizia delli maggiori Re che hanno uell' India, che è el Re de Narsin, indiano zentil; confina in Estremadura con el regno de Com (qu. regno *Dionij?*), el qual Re si è Moro. El qual Re de Narsin tien grande regno; sarà (harà?) ad ogni suo comando 10 mila elefanti, 30 mila cavalli, e infinito numero di genti."—*Leonardo Ca' Masser*, 35.

1510. "The Governor . . . learning of the embassy which the King of Bisnaga was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace . . . principally because the kingdom of Narsinga extends in the interior from above Calcutt and from the Balagate as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bisnaga."—*Correa*, ii. 30.

1513. "Aderant tunc apud nostrū prae-fectū a Narsingae rege legati."—*Emanuel. Reg. Epist.*, f. 3v.

1516. "45 leagues from these mountains inland, there is a very large city which is called Bijanaguer, very populous . . . The King of Narsinga always resides there."—*Burboza*, 85.

c. 1538. "And she (the Queen of Onor) swore to him by the golden sandals of her pagod that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at table with his wife."—*F. Mendez Pinto*, ch. ix., see also *Cogan*, p. 11.

1553. "And they had learned besides from a Friar who had come from Narsinga to stay at Cananor, how that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him . . ."—*Barros*, I. viii. 9.

1572.
" . . . O Reyno Narsinga poderoso
Mais de ouro e de pedras, que de forte
gente."—*Camões*, vii. 21.

By Burton:
"Narsinga's Kingdom, with her rich display
Of gold and gems, but poor in martial
vein. . . ."

1580. "In the Kingdom of Narsingua to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals."—*Montaigne*, by Cotton, ch. xi.

(What is said here of priests applies to Lingayats, q. v.)

1611. " . . . the Dutch President on the coast of *Choromandell*, shewed us a *Caul* (see *Cowle*) from the King of Narsinga, *Wencapati*, *Raia*, wherein was granted that it should not be lawfull for any one that came out of Europe to trade there, but such as brought Prince *Maurice* his Patent, and therefore desired our departure."—*P. W. Floris*, in *Purchas*, i. 320.

1681. "Coromandel. Ciudad muy grande, sugeta al Rey de Narsinga, el qual Reyno e llamado por otro nombre *Bisnaga*."—*Martinez de la Puente*, *Compendio*, 16.

Nassick, n.p. *Nāsik*; *Nāśika* of Ptolemy (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the head-quarter of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (now Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India.

Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (*Cambridge Math. Jour.*, 1857), have been called by him *Nasik* squares, and *Nasik* cubes, from his residence at that ancient place (see *Encyc. Britan.* 9th ed. xv. 215).

Nat, s. Burmese *nāt*; a term applied to all spiritual beings, angels, elfs, demons, or what not, including the gods of the Hindus.

Nautch, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. *nāch*; from Skt. *nritya*, dancing or stage-playing, through Prakrit *nachcha*. The word is in European use all over India.

Browning seems fond of using this word, and persists in using it wrongly.

ecan

lation

1823
large
given
on the
H'w,

c 1012 In this and the Mo

61, et passim infiniti Maho
am reperiebantur tum indigenae quos
naites vocabant, tum externi —
Jerric 1 7

1623 There are two sorts of Moors
one West cos of mixed seed of Moore fathers
mother called Naitians
in their relation the other
P'ict & P'ict jr,

1812 let be there as a sort
Of degradation as well known, ordained
from first
T

T

1870 I looked in the swarth little lady—
I swear,
From the head to the foot of her well
quite as bare
No Nautch shall cheat me and I
taking my stand
At this bolt which I draw
Antus il Me jec, in Puelmotto etc

Nautch girl, See Bayadere,
Dancing girl The second quotation
is a glorious jumble after the manner
of the compiler

Nazir, a Hind from Arab id r,
injection (id r sight) The title of
a native official in the Anglo Indian
Courts sometimes improperly rendered
sheriff, because he serves processes,
&c

1670 The Khan ordered his
Nazir, or Master of the Court, to assign
something to the servants id rics,

1618 The Nazir had charge of the
treasury, stamps &c and also the issue of
monies and processes —Life in the
Mofussil 1 304

Neel See Anil

be conceived —Hilr

1836 In India
girls are trained to
give a fascinating
natch for which
In P' Phlips, A Million of Facts, 322

comp German rufen, and outcrop of

and implying 'new convert'

1562 "Sons of Moors and of Gentile
women who are called Naites —
Castaneda, iii 24

1563 Naites que são mestiços quanto
aos pais de arábido e árabi e
per parte das mães das gentes —Barros,
i ix m

the effects of a deceased European is,
may be seen in the quotation from
Linschoten

it beginneth in 3^d morning at 7 of the
clock and continueth till 9 in the

'And because of this fertility of

principal streete of the citie . . . and is called the *Leylon*, which is as much as to say, as an *outroop* . . . and when any man dieth, all his goods are brought thether and sold to the last penniworth, in the same outroop, whosoever they be, yea although they were the Viceroyes goodes . . .”—*Linschoten*, ch. xxix.

c. 1610. “. . . le mary vient frapper à la porte, dont la femme faisant fort l'estonnee, prie le Portugais de se cacher dans vne petite cuue à pourcelaine, et l'ayant fait entrer là dedans, et ferme tres bien à clef, ouurit la porte à son mary, qui . . . le laissa tremper là jusqu'au lendemain matin, qu'il fit porter ceste cuue au marché, ou lailan ainsi qu'ils appellent . . .”—*Mocquet*, 344.

Linschoten gives an engraving of the *Rua Direita* in Goa, with many of these auctions going on, and the super-scription: “*O Leilao que se faz cada dia pola menha na Rua direita de Goa.*”

The Portuguese word has taken root at Canton Chinese in the form *yé-lang*; but more distinctly betrays its origin in the Amoy form *lê-lang* and Swatow *loy-lang* (see *Giles*; also *Dennys's Notes and Queries*, vol. i.).

Neelgye, Nilghau, &c., s. *Hind. nīlgau, nīlgāi, līlgāi, i.e. 'blue cow';* the popular name of the great antelope, called by *Pallas Antilope tragocamelus* (*Portax pictus*, of *Jerdon*), given from the slaty blue which is its predominating colour. The proper Hindi name of the animal is *rājh* (Skt. *riśya* or *riśhya*).

1663. “After these Elephants are brought divers tamed *Gazelles*, which are made to fight with one another; as also some *Nilgaux*, or grey oxen, which in my opinion are a kind of *Elands*, and *Rhinoceros*, and those great *Buffalos* of *Bengala* . . . to combat with a Lion or Tiger.”—*Bernier*, E. T., p. 84.

1824. “There are not only *neelghaus*, and the common Indian deer, but some noble red-deer in the park” (at Lucknow).—*Heber* (ed. 1844), i. 214.

1882. “All officers, we believe, who have served, like the present writers, on the canals of Upper India, look back on their peripatetic life there as a happy time . . . occasionally on a winding part of the bank one intruded on the solitude of a huge *nīlgai*.”—*Mem. of General Sir W. E. Baker*, p. 11.

Neem, s. The Tree (Ord. *Meliaceae*) *Azadirachta indica*, *Jussieu*; *Hind. nīm* (and *nīb*, according to *Playfair*, *Taleef Shereef*, 170), *Mahr. nimb*, from Skt. *nīmba*. It grows in almost all

parts of India, and has a repute for various remedial uses. Thus poultices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the *bakain* (see *buckyne*), on which it grafts readily.

1563. “*R.* I beg you to recall the tree by help of which you cured that valuable horse of yours, of which you told me, for I wish to remember it.

“*O.* You are quite right, for in sooth it is a tree that has a great repute as valuable and medicinal among nations that I am acquainted with, and the name among them all is *nimbo*. I came to know its virtues in the *Balaghat*, because with it I there succeeded in curing sore backs of horses that were most difficult to clean and heal; and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice . . .”—*Garcia*, f. 153.

1578. “There is another tree highly medicinal . . . which is called *Nimbo*; and the Malabars call it *Bepole*.”—*Acosta*, 284.

1877. “The elders of the Clans sat every day on their platform, under the great neem tree in the town, and attended to all complaints.”—*Macdougall Taylor*, *Story*, &c., ii. 85.

Negapatam, n.p. A seaport of Tanjore District in S. India, written *Nāgai-ppattānam*, which may mean ‘Snake Town.’ It is, perhaps, the *Nīyama Μητρόπολις* of *Ptolemy*; and see under *Coromandel*.

Negombo, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Colombo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) *Nir-Ko-lumbu*, i.e. ‘Colombo in the water.’ But according to *Emerson Tennent* the ordinary derivation is *Mi-gamao*, the ‘Village of bees;’ whilst *Burnouf* says it is properly *Nāga-blu*, ‘Land of Nāgas’ or serpent worshippers (see *Tennent*, ii. 630).

1613. “On this he cast anchor; but the wind blowing very strong by daybreak, the ships were obliged to weigh, as they could not stand at their moorings. The vessel of *Andrea Coelho* and that of *Nuno*

Dragon's whirlpool.³ The title here is very apt to the whorl, and thus the locality for wrecks. It is possible

since is the *Alguacil*, on which the lighthouse was erected by (now Lieut Gen) A. Fraser, of the Engineers, with great power and skill. The statement of original to But he real French *jeu*. In or *Le-Sunken Island* (*N. Dir.*

term *Burra de N* frequently occurs in see Balbi, Fitch, is a misinterpretation

Malayal *nel*, 'rice' is the Dravidian addy (q v), and is French and Portuguese English-

1893
S.W.
the N
ing the
Negrais

port which runs up into Pegu—*Gaspard* f 526

Ball f 11

that is, unpounded rice, the husk.—*Rogetius*, p.

"(after speaking of "the great Island of Negrais") . . . he goes on . . . "The other Island of Negrais, which makes the

* In the charts the extreme south point of the mainland is called *Figula Point* and the seaward promontory, S.W. of this, *Cape Negrais*.

Nerbudda R., n p. Skt. *Narmadā*, 'causing delight,' Ptol. *Napados*; Peripl. *Napados* (amended by Fabricius to *Nappados*). Dean Vincent's conjectured etymology of *Nahr-Budda*,

'River of Buddha,' is a caution against such guesses.

c. 1020. "From Dhār southwards to the R. Nerbadda nine (parasangs); thence to Mahrat-des . . . eighteen . . ."—*Al-Birūnī*, in *Elliot*, i. 60. The reading of Nerbadda is however doubtful.

c. 1310. "There were means of crossing all the rivers, but the Nerbadda was such that you might say it was a remnant of the universal deluge."—*Amir Khusru*, in *Elliot*, 79.

Nercha, s. Malm. *Nerchcha*, 'a vow,' from verb *neruṣya*, 'to agree or promise.'

1606. "They all assemble on certain days in the porches of the churches and dine together . . . and this they call *nercha*."—*Gouriet*, *Synodo*, f. 63. See also f. 11.

This term also includes offerings to saints, or to temples, or particular forms of devotion. Among Hindoos a common form is to feed a lamp before an idol with *ghue* instead of oil.

Nerrick, Nerruck, Nirk, &c., s. Hind. from Pers. *nirakh*. A tariff, rate, or price current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. It is still in force in the French settlements, and with no apparent ill effects.

1799. "I have written to Campbell a long letter about the nerrick of exchange, in which I have endeavoured to explain the principles of the whole system of *shroffing* . . ."—*Wellington*, i. 56.

1800. "While I was absent with the army, Col. Sherbrooke had altered the nerrick of artificers, and of all kinds of materials for building, at the instigation of Capt. Norris . . . and on the examination of the subject a system of engineering came out, well worthy of the example set at Madras."—*Id.* i. 67.

1878. "On expressing his surprise at this, the man assured him that it was really the case that the bazar '*nerik*' or market-rate, had so risen."—*Life in the Mofussil*, i. p. 33.

Ngapee, s. The Burmese name, *nga-pi* ('pressed fish'), of the odorous delicacy described under **Balachong**, q. v.

1855. "Makettich, the Armenian, assured us that the j.u. of ngapé at Amara-poorā exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De La Loubère mentions

it in 1688 as held by the Siamese."—*Mission to Ava*, p. 160.

Nicobar Islands, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the *Βάπουσσα* of Ptolemy, and the *Lankha Bālus* of the oldest Arab *Relation*. The Danes attempted to colonize the islands in the middle of last century, and since, unsuccessfully. An account of the various attempts will be found in the *Voyage of the Novara*. Since 1869 they have been partially occupied by the British Government, as an appendage of the Andaman settlement.

Comparing the old forms *Lankha* and *Nakka-vāram*, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (*naṅgā*).

c. 1050. The name appears as **Nakka-vāram** in the great Tanjore Inscription of the 11th century.

c. 1292. "When you leave the island of Java (the Less) and the Kingdom of Lambi, you sail north about 150 miles, and then you come to two Islands, one of which is called *Neuveran*. In this island they have no king nor chief, but live like beasts . . ."—*Marco Polo*, Bk. III. ch. 12.

c. 1300. "Opposite Lāmūi is the island of Lākwāam (probably to read *Nakwāram*), which produces plenty of red amber. Men and women go naked, except that the latter cover the pudenda with cocoanut leaves. They are all subject to the Kāān."—*Rashiduddin*, in *Elliot*, i. 71.

c. 1322. "Departing from that country, and sailing towards the south over the Ocean Sea, I found many islands and countries, where among others was one called *Nieveran* . . . both the men and women there have faces like dogs, etc. . . ."—*Frar Odoric*, in *Cathay*, &c., 97.

1510. "In front of the before named island of Samatia, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called *Niconvar* (*Nacabar* in Lisbon ed.), and they find in them very good amber, which they carry thence to Malaca and other parts."—*Burboa*, 195.

1514. "Seeing the land, the pilot said it was the land of *Nieubar* . . . The pilot was at the top to look out, and coming down he said that this land was all cut up (i.e. in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to Cochīn . . . The natives of the country had sight of us and suddenly came forth in great boats full of people . . . They were all *Capric*, with fish-bones inserted in their lips and chin: big men and

in, hful to look on; having their boats full of bows and arrows poisoned with herbs"—*Caio de Empoli, in Adria* 61 p. 71

semi-mythical ranges of the Hindu Puranic Cosmography (see *Vishnu*

Nigger. It is an of the Englishman in I this term to the natives, from Ives quoted below

he following, ier refers to Hedges

1582 "A negroe of John Pilot to *Paulo de la Gama*, was run away to the Moors"—*Ca* N L, f 19

1622. Ed. Grant, purser of the *Arcturion*, reports capture of vessels, including a junk "with some stoer of negers, which was devided bytwick the Dutch and the English."—*Sainsbury*, iii p 78

c 1755. "You cannot affront them (the

Australia, and the leaves of which afford the chief material used for thatch in the Archipelago "In the Philippines," says Crawford, "but not that I am aware of anywhere else the cop

with care"—*Mss. Letter of James Rennell*, Sept 30th

1860 "Now the political creed of the

b Arrack made from the sap of a palm-tree, a manufacture by no means confined to the Philippines. The Portuguese appropriating the word *Nipa* spirit, called the tico itself

Bungalore, p 225

1811 "Other wine is of another kind of palm which is called *Nipa* (growing in

Tl

it

lu

adu, 'Hill country'), which is the chief site of hill-sanitaria in the Madras Presidency. Skt. *Nilagiri*, 'Blue Mountain'. The name *Nila* or *Nidra* (synonymous with *Nidra*) belongs to one of the mythical or

and Panassarim, Malacca, and the Philippines or Manila, but that of Panassarim exceeds all in goodness."—*Teixeira, Relacões*, i 17

1613. "And then on from the marsh to the *Nypeiras* or wild palms of the rivulet of Part China."—*Godinho de Eredia*, 6.

13. "And the wild palmus called Nyras . . . from those flowers is drawn liquor which is distilled into wine by alembic, which is the best wine of India."—*Ibid.* 162.

1848. "Steaming among the low swampy islands of the Sunderbunds . . . the paddles of the steamers tossed up the huge fruits of the Nipa fruticans, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey."—*Hooker, Himalayan Journal*, i. 1-2.

1860 "The Nipa is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar."—*Mason's Burmah*, p. 506.

1874. "It (sugar) is also got from Nipa fruticans, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy."—*Hanbury and Fluckiger*, 675.
These last quotations confirm the old travellers who represent Tenasserim as the great source of the Nipa spirit.

b.—

1568. "Nipa, qual' è in Vino eccellente-
tissimo che nasce nel fior d'un arbore
chiamato Niper, il cui liquor si distilla, e se
ne fa vna bevanda eccellentissima."—*Ces.
Federici*, in *Ramus*. iii. 392.

c. 1567. "Every year is there lade (at
Tenasserim) some ships with Veizino, Nipa,
and Benjamin."—*Ibid.* (E. T. in *Hakluyt*),
ii. 359.

1591. "Those of Tanasei are chiefly
freighted with Rice and Nipar wine, which
is very strong."—*Baker's Account of Lan-
caster's Voyage*, in *Hak.* ii. 592

In the next two quotations nipe is
confounded with coco-nut spirit.

1598. "Likewise there is much wine
brought thither, which is made of Cocus or
Indian Nattes, and is called Nype de Tanas-
sarua, that is Aqua-Composita of Tanas-
sarua."—*Linschoten*, 30.

"The Sura, being distilled, is called
Fula (see Fool-rack) or Nipe, and is an ex-
cellent Aqua Vitae as any is made in Dort."
—*Id.* 101.

1623. "In the daytime they did nothing
but talk a little with one another, and some
of them get drunk upon a certain wine
they have of raisins, or on a kind of aqua
vitæ with other things mixt in it, in India
called nippa, which had been given them."
—*P. della Valle*, ii. 669.

We think there can be little doubt

that the slang word nip for a small
diam of spirits is adopted from Nipa.

Nirvāna, Sansk. *nirvāna*. The
literal meaning of this word is simply
'blown out,' like a candle. It is the
technical term in the philosophy of
the Buddhists for the condition to
which they aspire as the crown and
goal of virtue, viz., the cessation
of sentient existence. On the exact
meaning of the term see Childers's
Pali Dictionary, s.v. *nibbāna*, an
article from which we quote a few
sentences below, but which covers ten
double-column pages.

The word has become common in
Europe along with the growing in-
terest in Buddhism, and partly from
its use by Schopenhauer. But it is
often employed very inaccurately, of
which an instance occurs in the
quotation below from Dr. Diaper.
The oldest European occurrence of
which we are aware is in Purchas,
who had met with the Pali form
common in Burma, &c., *nibban*.

1626. "After death they (the Talapoys)
believe three Places, one of Pleasure *Sevum*
(perhaps *sukham*) like the Mahimitane Para-
dise; another of Torment *Nazac* (read *Nā-
zac*), the third of Annihilation which they
call Niba."—*Purchas, Pilgrimage*, 506.

c. 1815. "... the state of Niban, which
is the most perfect of all states. This con-
sists in an almost perpetual ecstasy, in
which those who attain it are not only free
from troubles and miseries of life, from
death, illness and old age, but are ab-
stracted from all sensation; they have no
longer either a thought or a desire."—
Sangermano, Burmese Empire, p. 6.

1858. "... Transience, Pain, and Un-
reality . . . these are the characters of all
existence, and the only true good is exemp-
tion from these in the attainment of nir-
vāna, whether that be, as in the view of
the Brahmin or the theistic Buddhist, ab-
sorption into the supreme essence; or
whether it be, as many have thought,
absolute nothingness; or whether it be, as
Mr. Hodgson quaintly phrases it, the ubi
or the *modus* in which the infinitely at-
tenuated elements of all things exist, in the
last and highest state of abstraction from
all particular modifications such as our
senses and understandings are cognisant
of."—*Mission to Ava*, 236.

"When from between the soil and
at Kusindia he passed into nirvāna,
(Buddha) ceased, as the extinguished
ceases."—*Ibid.* 239.

1869. "What Bishop Bigandet
others represent as the popular view of
Nirvāna, in contradistinction to that of
Buddhist divines, was, in my opinion,

Truthner's Or Record, Oct. 16, 1869

1875 "Nibbānam. I
struction annihilation;
being, Nirvāna, annihila
passion, Arhatship or fi

"In *Truthner's Record*

sanctification called Arhatship, as
annihilation of existence in which
ship ends"—*Children's Path Dictionary*
265-266

"universal
is reaches
state in
born."—1

1879

"And
fell

That Buddha died
And how a thousand thousand crores
since then

Have trod the Path which leads whither
he went

Unto Nirvāna where the Silence lives"
E Arnold, Light of Asia, 237

Nokar, = A servant, either domes-
tic military or civil also in *Nokar*

of positive laws and rules of adminis-
tration, and the division of duties,
much the same might now be said of
the difference between *Regulation* and
Non-regulation Provinces that a witty
Frenchman said of Intervention and
Non-intervention—"La Non-inter-
vention est une phrase politique et
technique qui veut dire enfin à-peu-

than Englishmen. As regards Eng-
lishmen, compare higger-mugger,
hurdy-gurdy, tip-top, highty-tighty,
higgledy-piggledy, hocus-pocus, tit
for tat,
roly-poly
stump, si
(see chac . . .
would se
introduce
of Chung
c. 1407.

the Governor-General to visit some
new building Lord Dalhousie said
to him "It is not a thing that one
must say in public but I would give
of India

y years the
-regulation
val of that
ere, as in
provinces,
ible to hold

some worschyppen Non-regulation (veluti Cog'it Hago). . . .”—Ext. from a MS. of *The Travels of Sir John Mandevill in the E. Indies*, lately discovered.

1867. “. . . We believe we should indicate the sort of government that Sicily wants, tolerably well to Englishmen who know anything of India, by saying that it should be treated in great measure as a ‘non-regulation province.’”—*Quarterly Review*, Jan. 1867, p. 135.

1883. ‘The Delhi district, happily for all, was a non-regulation province.’—*Life of Lord Lawrence*, i. 44.

Nor-wester, s. A sudden and violent storm, such as often occurs in the hot weather, bringing probably a ‘dust storm’ at first, and culminating in hail or torrents of rain. See **Tufaan**.

1810. “. . . those violent squalls called ‘north-westerns,’ in consequence of their usually either commencing in, or veering round to that quarter. . . . The force of these north-westerns is next to incredible.”—*Williamson*, V. M., ii. 35.

Nowbehar, n. p. This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus, in the early history of the Mahomedans in Sind, we find repeated mention of a temple called *Nau-vihār* (*Nava-vihāra*, ‘New Monastery’). And the same name occurs at Balkh, near the Oxus.

Nowroze, s. Pers. *nau-rūz*, ‘New (Year’s) Day;’ i.e. the first day of the Solar Year. In W. India this is observed by the Parsees.

c. 1590. “This was also the cause why the *Naurūz i Jalālī* was observed, on which day, since his Majesty’s accession, a great feast was given. . . . The New Year’s Day feast . . . commences on the day when the Sun in his splendour moves to Aries, and lasts till the 19th day of the month (Farwardin).”—*Ain*, 183 and 276.

1638. “There are two Festivals which are celebrated in this place with extraordinary ceremonies; one whereof is that of the first day of the year, which, with the Persians, they call *Naurus*, *Nauros*, or *Norose*, which signifies *nine days*, though now it lasts *eighteen* at least, and it falls at the moment that the Sun enters Aries.”—*Mandelslo*, 41.

1673. “On the day of the Vernal *Equinox*, we returned to *Gombroon*, when the *Moors* introduced their New-Year *Æde*, or *Noe Rose*, with Banqueting and great Solemnity.”—*Fryer*, 306.

1712. “Restat *Naurus*, i.e. *vertentis anni initium*, incidens in diem aequinoctii verni. Non legalis est, sed ab antiquis

Persis haereditate accepta festivitas, omnium caeterarum maxima et sollemnissima.”—*Kaempfer*, *Am. Exot.* 162.

1815. “*Jemsheed* also introduced the solar year; and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called *Nauroze*, or new year’s day, and is still the great festival in Persia.”—*Malcolm*, *H. of Persia*, i. 17.

1832. “*Now-roz* (new year’s day) is a festival or eed of no mean importance in the estimation of Mussulman society. . . . The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days’ previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for *now-roz*.”—*Mrs. Mcer Hassan Ali*, *Obsns. on the Mussulmans of India*, i. 283-4.

Nowshadder, s. Pers. *naushādar* (Skt. *narasāra*, but recent), *Sal-ammoniac*, i.e., chloride of ammonium.

c. 1300. We find this word in a medieval list of articles of trade contained in *Capmany’s Memorias de Barcelona* (ii. App. 71) under the form *noxadre*.

1343. “*Salarmoniac*, cioè *lisciadro*, e non si dà nè sacco nè cassa con essa.”—*Pegolotti*, p. 17; also see 57, etc.

Nuddeea Rivers, n. p. See under **Hoogly River**, of which these are branches, intersecting the *Nadiya* District. In order to keep open navigation by the directest course from the Ganges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.

Nuggurcote, n. p. *Nagarkoṭ*. This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab *Himālaya* which we now usually know as *Koṭ-kāngra*, both being substantially the same name, *Nagarkoṭ*, ‘The fortress town,’ or *Koṭ-kā-nagara*, ‘The town of the fortress.’ In yet older times, and in the history of *Mahmūd* of *Ghazni*, it is styled *Bhim-nagar*. The name *Nagarkoṭ* is sometimes used by older European writers to designate the Himalayan mountains.

1008. “The Sultan himself (*Mahmūd*) joined in the pursuit, and went after them as far as the fort called *Bhim-nagar*, which is very strong, situated on the promontory

were able to take it. —*Badr-i chack* in | at one time a kind of militia under

318

Hindustán and situated in these moun-
tains. The distance was 30 *los* but the
road lay through jungles and over lofty
and rugged hills. —*Autobiog of Timur* in
10 46

W. 1176 " Hind *nula* a water-
cessarily a dry water-
this is perhaps more
—*Anglo*

Indian use

1776 When the water fails in all the
nullahs —*Halked's Code* 53

1787 " We or 11 *lams* had sent on the
to throw a
—*Carracciol*

ch the enemy
composed of
—*Munro*

they cut at their tongues
again in the course of two

—*Ayzen*, 11 115

1000 Bordering to him is another | 11 310
great *lams* called *77* *ll* *cl* *Chan* *l* *wh* *so*

to China, are from 1 to 3 miles in width, | nails, its sails and its cordage is all made
with the fronds (which we call
lalavar) they cover houses and
—Garcia, f 67

Ollah, = Tam. *ola*, Nalm *ola*. A
palm-leaf, but especially the leaf of

order, and burned the whole of
rd f 113 113

'The writing was on leaves of
hich they call Olla.'—*Puichas*,
re, 534

houses are low, and thatched
f the Cocoe Trees"—*Fryer*,

Ola peculiariter Ma-
et inter alia Papyri loco
Rumphius, 1 2

Damulian Leaves, com-
Oles"—*Prop of the Gospel*,

11 11 21

of papers un-
them has always several of these leaves in
blank but signed at the top by the king and
when he commands them to despatch any
business they write it on these leaves.'—
f. p. 110-111, *Hai Sor*, but translation
modified.

1553. "All the Gentiles of India
when they wish to commit anythi
written record, do it on certain
leaves which they call olla, of the breadth
of two fingers"—*Barros*, I, 15 3

"All the rest of the town was of
wood, thatched with a kind of palm leaf,
which they call ola."—*Ibid* I, 15. 11

O R, 1 377

palm^h—*Tennent, Ceylon*, 1 512

1870 "Un manuscript sur olles
"—*Revue Critique*, June 11th, 374

Omedwaur, = Hind from Pers
or umed, 'hope';

1563. "... in the Maldiva Islands
they make a kind of vessel which with its

chts of being three or
four years an omedwaur, and of staying out
here till fifty deterred me."—*M. Elphinstone in Life*, 1 344

1828. "In a two-poled tent of a great
e, and lined with yellow woollen stuff of
Europe, sat Nader Koolie Khan, upon a
barso numud . . ." *The Kuz-dhash*, i. 251.

Nuncaties. s. (*) Rich cakes made
by the Mahommedans in W. India,
chiefly imported into Bombay from
Surat.

Nut. Promotion. s. From its sup-
posed indigestible character, the kernel
of the cashew-nut is so called in S.
India, where, roasted and hot, it is a
favourite dessert-dish.

Nuzzer, s. Hind from Arab. *nazr*
or *nazar* (prop. *nallir*), primarily "a
vow or votive offering"; but, in ordi-
nary use, a ceremonial present, pro-
perly an offering from an inferior to a
superior, the converse of *m'am*. The
root is the same as that of *Nazarik*
(Number, vi. 2).

1785. "Presents of ceremony, called
nuzzers, were to many a great portion of
their subsistence. . . ."—*Letter in Life*
of Colclough, 16.

1786. Tippon, even in writing to the
French Governor of Pondichery, whom it
was his interest to conciliate, and in acknow-
ledging a present of 500 muskets, cannot
restrain his insolence, but calls them "sent
by way of *nuzr*." *Select Letters of Tippon*,
377.

1809. "The Amul himself offered the
nazur of fruit."—*Ld. Valentia*, i. 153.

1876. "The Standard has the following
curious piece of news in its Court Circular
of a few days ago:—

"Sir Salar Jung was presented to the
Queen by the Marquis of Salisbury, and
offered his **Muggur** as a token of allegiance,
which her Majesty touched and returned."
—*Punch*, July 15th.

For the true sense of the word so deli-
ciously introduced instead of **Nuzzer**, see
Muggur.

O.

Oart, s. A coco-nut garden. The
word is peculiar to Western India, and
is a corruption of Port. *orta* (now more
usually *horta*). "Any man's par-
ticular allotment of coco-nut trees in
the groves at Mahim or Girgaum is
spoken of as his **oart**" (Sir G.
Birdwood).

1561. " . . . e mo praz de fazer merce
adita cidade emfatiota para sempre que a
ortalliga de ortas dos moradores Portu-
guezes christaos que na-ta cidade de Goa
vill. to . . . porem vender . . ." &c.—
Presbuntion of Dom Sebastian, in *Archiv.*
Port. Orient., fasc. 2, 157.

c. 1610. "Il y a un grand nombre de Pal-
ters ou ortas, comme vous diriez ici de nos
vergers, pleins d'arbres de Cocos, plantez
bien pres a pres; mais ils ne viennent qu'à
linee aquatique et bar . . ."—*Journal de*
Leval, ii. 17-18.

1613. "E os naturaes ch debto no longo do
rio de Malaca, em repomares u orthas."
—*Goetinde de Kralia*, 11.

1673. "Old Goa . . . her Soil is lux-
urians and Campaign, and abounds with
Rich Inhabitants, who Rural Palaces are
immured with Groves and Hortos."—*Pigot*,
151.

c. 1700. "As to the Oarts, or Coco-nut
groves, they make the most considerable
part of the landed property."—*Fin*, i. 47.

1793. "For sale . . . That neat and
commodious Dwelling House built by Mr.
William Beal: it is situated in a most
lovely Oart . . ."—*Bombay Courier*, Jan.
12th.

Obang, s. Jap. *Oh'o-ban*. Lit.
"greater division." The name of a
large oblong Japanese gold piece,
similar to the **Kobang** (q. v.), but of
10 times the value; 5 to 6 inches in
length and 3 to 4 inches in width,
with an average weight of 2361 gra-
m. First issued in 1580, and last
in 1860. Tavernier has a representa-
tion of one.

Old Strait, n.p. This is an old
name of the narrow strait between the
island of Singapore and the mainland,
which was the old passage followed by
ships passing towards China, but has
long been abandoned for the wider
strait south of Singapore and north of
Bintang. It is called by the Malays
Salat Tambrau, from an edible fish
called by the last name. It is the
Strait of Singapura of some of the old
navigators; whilst the wider southern
strait was known as New Strait or
Governor's Straits (q. v.).

1727. " . . . Johore Lani, which is
sometimes the Place of that King's Resi-
dence, and has the Benefit of a fine deep
large River, which admits of two Entrances
into it. The smallest is from the Westward
called by Europeans the Straights of Singa-
pore, but by the Natives *Salata de Ber-*
(i. e., **Salat Tambrau**, as above).—*A. Han-*
ii. 92.

1860. "The Old Straits, through which
formerly our Indianmen passed on their way

Ollah, s Tann ola, Malm ola

business they write it on these leaves — Pp 110-111, *Hab. Soc*, but translation modified.

1503 "All the Gentiles of India when they wish to commit anything to written record, do it on certain palm leaves which they call olla, of the breadth of two fingers — *Barroet*, I, ix 3

All the rest of the town was of wood thatched with a kind of palm leaf, which they call ola."—*Ibid* I, iv vii

shorthand — *Buchanan*, *Christian Researches*, 2d ed. 70

1860 The books of the Singhalees are formed to-day as they have been for ages past, of olas or strips taken from the young leaves of the Talipot or the Palmyra palm — *Tenney*, *Ceylon*, i 512

1870 "Un manuscrit sur olas" — *Revue Critique*, June 11th, 374

Omedyaur, s Hind from Pers

they make a kind of vessel which with

here till fifty deterred mo."—*M'Elphinstone* in *L f*, i. 344

OMLAH.

mlah, s. This is properly the
 plural, 'umalā, of 'amil (see
 nil). It is applied on the Bengal
 of India to the native officers,
 rks, and other staff of a civil court
 cutcherry (q.v.) collectively.

1778. "I was at this place met by the
 mlah or officers belonging to the esta-
 blishment, who hailed my arrival in a
 variety of boats dressed out for the occa-
 sion." *Hon. R. Lindsay, in Lays of the*
Lindsay, m. 167.

1866. "At the worst we will hunt to the
 Omlahs to discover a fast which it is
 necessary that they shall keep with great
 solemnity." *Trenchard, The Dark Bungal-
 low, in Fraser, ixm. 390.*

The use of an English plural omlahs here
 is incorrect and unusual; though omlahs is
 used (see next word)

1878. "... the subordinate managers,
 young, inexperienced, and altogether in the
 hands of the Omlah" — *Life in the Mofussil*,
 ii. 6.

Omlah, s. This is properly, like
 the last word, an Arabic plural
 (Umarā, pl. of Amir, see Ameer), and
 should be applied collectively to the
 higher officials at a Mahomedan
 Court, especially that of the Great
 Mogul. But in old European narra-
 tives it is used as a singular for a lord
 or grandee of that court; and, indeed,
 in Hindustani the word was similarly
 used, for we have a H. plural umar-
 āyān = omlahs.

From the remarks and quotations of
 Blochmann, it would seem that Man-
 sabdars, from the commandant of 1000
 upwards, were *Amir-kabir*, or
Amir, and *Amir* properly.
 The *Amir* were styled
 (239-240), a
 Court of the

plupart Persans ou fils de Persans." —
Theriot, v. 397.

1673. "The President . . . has a Noise
 of Trumpets . . . an Horse of State
 led before him, a *Mirchal* (a Fan of
 Ostrich Feathers) to keep off the Sun, as
 the Ombrabs or Great Men have." — *Fryer*,
 86.

The word *Mirchal* in this passage stands
 for *Morch'hul*, a fan of peacock's "fe-
 thers;" see *Morchul*. *L. 1.*

1676.
 "Their standard, planted on the battle-
 ment,
 Despair and death among the soldiers
 sent;
 You the bold Omrah tumbled from the
 wall,
 And shouts of victory pursued the fall."
Dryden, Aurengzebe, ii. 1.

1710. "Donna Juliana . . . let the
 Heer Ambassador know . . . that the
 Emperor had ordered the Ammaraws
 Enay Ullah Chan (&c.) to take care of our
 interests." — *Valentijn, iv. Surat, 281.*

1727. "You made several complaints
 against former Governors, all of which I
 have here from several of my Umbras." —
Firmān of Aurangzib, in A. Ham. ii. 227.

1791. "... les Omrah ou grands
 seigneurs Indiens . . ." — *B. de St. Pierre*,
La Chaumière Indienne, 32.

Omum Water. A common do-
 mestic medicine in S. India, made
 from the strong-smelling carminative
 seeds of an umbelliferous plant, *Carum*
copticum, Benth. (*Ptychotis coptica*, and
Ptych. Ajowan of Decand.), called in
 Tamil *omam*. See *Hanbury and Flicki-*
ger, 269.

Onore, n.p. See Honore.

Oojyne, n.p. *Ujjayani*, or, in
 modern vernacular, *Ujjain*, one of the
 most ancient of Indian cities, and one
 of their seven sacred cities. It was the
 capital of King Vikramaditya, and
 was the first meridian of Hindu astro-
 nomers, from which they calculated
 their longitudes.

The name of Ujjain long led to a
 curious imbroglio in the interpretation
 of the Arabian geographers. Its meri-
 dian, as we have just mentioned, was the
 zero of longitude among the Hindus.
 The Arab writers borrowing from the
 Hindus wrote the name apparently
Ajzin, but this by the mere omission of
 a diacritical point became *Arin*, and
 from the Arabs passed to medieval
 Christian geographers as the name of
 an imaginary point on the equator, the
 intersection of the central meridian

ahs who are great
 "T. R."

where, out of this prodigi-
 yearly many great payments:
 tenants of Province, and Vm.
 of Towns and Forts. — *See T.*

p. 55.
 Et sous le commandement de
 sieurs autres seigneurs de ceulx Paris,
 pellant Ommeraudes." — *Mandelslo*,
 53, 174.

1653. "Il y a quantité d'elephants dans
 les Indes . . . les Omras s'en servent
 par grandeur." — *De la Boullaye-le-Gouz, en l.*
 1657, p. 230.

c. 1663. "Les Omras sont les grand
 seigneurs du Roiaume, qui sont pour la

centuries in geographical ideas or statements. The idea was that just 180 of the earth's circumference was habitable or at any rate cognizable as such and this meridian of *Ar* bisected the habitable hemisphere. But as the western limit extended to the Fortunate Islands it became manifest to the Arabs that the central meridian could not be so far east as the *Hin*

La
shift
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Eos

Malum et regiones et continentia et transit per Syene quae nunc Arum vocatur. Nam in libro cursus planetarum dicitur quod duplex est Syene una sub solstitio alia sub aequinoctiali

vel terrae et hoc versus orientem. Roger Bacon Opus Majus lib. 13 (ed. London 1633)

c. 1000 Les Astronomes ont fait correspondre la ville d'Odjein avec le

* See quotation from the *Argabala* under JAV.

in Dalry ple O R. 1. 203

Oolooballong is Malay Ulul
la gachosen warrior champion

c. 1546. "Four of twelve gates that were in the Town were opened, thorough each of the which sallied forth one of the four Captaines with his company, having first sent out for Spies into the Camp six Orobalangs of the most valiant that were about the King. . ."—Pinto (in *Cogan*), p. 260.

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Ooplah, s. Cow dung patted into cakes, and dried and stacked for fuel. Hind. *uplā*. It is in S. India called *bratty* (q. v.). This fuel, which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:—

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oribus suis; et quia nondum videramus Imperatorem, noluerunt nos vocare nec intr-
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pini, p. 752.

1404. "And the Lord (Timour) was very
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he did not see the Ambassador at this feast,
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it that you have enraged and vexed the
Lord? Now since you were not with the
Frank ambassadors, and to punish you, and
ensure your always being ready, we order
your nostrils to be bored, and a cord put
through them, and that you be led through
the whole Ordo as a punishment.'"—Clav-
ijo, § cxi.

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and innumerable multitude of beastes that
are in this Lorde? . . . if you were disposed
in one daie to bie a thousande or ij.^m
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Lorde, for they go in heardes like sheepe
. . ."—Josafū Barbaro, old E. T., *Hak.*
Soc., 20.

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117.

Oorial, s. Punj. *ūrial*, *Ovis cyclo-*
ceros, Hutton; the wild sheep of the
Salt Range and Sulināni Mountains.

Ootacamund, n. p. The chief sta-
tion in the Neilgherry Hills, and the
summer residence of the Governor of
Madras. The word is a corruption of
the Badaga name of the site of 'Stone-
house,' the first European house
erected in those hills, properly *Hotta-*
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gherries, 6).

Opal, s. This word is certainly of Indian origin. Lat *opalus*, Greek, *οπαλλιος*, Sansk *upala*, 'a stone.' The European word seems to be derived from Pliny. We do not know the Sansk. word receiving its meaning, but there are many analogous cases.

Opium. This word is in origin Greek, which spelling of the capsule (c a i full at Handu The

into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is A-fu-yung,

Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much *anfaat*, which we call opium. . . —Barbosa, 306

quantity as is expended, and how much may be eaten every day.

Garcia, 153v to 155i

inland Countries, where it is very much used."—*A. Ham.* i. 315.

1770. "Patna . . . is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs. . . . An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—*Raynal* (tr. 1777), i. 424.

Orange, s. A good example of plausible but entirely incorrect etymology is that of orange from Lat. *aurantium*. The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab. *nāranj*, which is again a form of Pers. *nārang* or *nārangī*, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Sansk. *nāgaraṅga*, and *nāraṅga*, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanskritised from some southern term. Sir William Jones, in his article on the Spikenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamul dictionary, most words beginning with *nar* have some relation to fragrance; as *narukeradu*, to yield an odour; *nārtum pillei*, lemon-grass; *nārtei*, citron; *nārta manum* (read *marum*), the wild orange-tree; *nārum panei*, the Indian jasmine; *nārum alleri*, a strong smelling flower; and *nārtu*, which is put for *nard* in the Tamul version of our scriptures." (See *As. Res.*, vol. ii. p. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam *naru* is 'fragrant.' See, also, on the subject of this article, *A. F. Pott*, in Lassen's *Zeitschrift f. d. Kunde des Morgenlandes*, vii. 114 seqq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwāl and in Sikkim, as well as in the Kāsia country (see *Cossya*), the valleys of which last are still abundantly productive of excellent oranges. It is believed that the orange first known and cultivated in Europe was the bitter or

Seville orange (see *Hanbury and Flückiger*, 111–112).

From the Arabic, Byzantine Greek got *νεράντζιον*, the Spaniards *naranja*, old Italian *narancia*, the Portuguese *laranja*; from which last, or some similar form, by the easy detachment of the *l* (taken probably, as in many other instances, for an article) we have the Ital. *arancio*, L. Latin *aurantium*, French *orange*, the modification of these two being shaped by *aurum* and *or*. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like *al-arangi* may have been current in Syria. Perhaps, however, his phrase *ab indigenis nuncupantur* may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first instance from Hehn, who gives a most interesting history of the introduction of the various species of *citrus* into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (*Citrus aurantium dulce*) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gout" (244†). That these *pommes* were the famous Cintra oranges can hardly be doubted. For Baber (*Autobiog.*, 328) describes an orange under the name of *Sangtarah*, which is, indeed, a recognized Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of *Cintra*, but for the persistence with which the alternative name of *Portugals* has adhered to

* There seems to have been great oscillation of traffic in this matter. About 1873, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of *citrus* cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

† In Reiske's version "poma stupendae molis et excellentissima."—*Büsching's Magazin*, iv. 230

the fruit in question The famous
name of the large sweet orange
Scaly and Italy is *portogallo*
nothing else
in Albanian
Kurds *portog*
qual Arabic
timony of Ma
tion of the or
his time (c
were (as it would seem) the Seville
orange renders it quite possible that
better qualities should have
lashed or been developed
during the Saracenic occupat

ang outan &c s
ape of Sumatra
Satyra L. This
by Bontaus (see
day *orang utan*
The proper name
of the animal in Borneo is *mas*
Crawford says that it is never called

Dongare
These were apparently or Seville
oranges

At the same time as we are
wld An mals in the Woods (of Java) there is
one n part ular called the *Ouran Outang*
—A *Ham* 131

e to be dri en out of
thing \ould remain to
m possessed dur ng the

erefore n m state of
the ourang outang of
ountains of Asia and

native haunts."—Wallace, *Malay Archip.* 39.

In the following passage the term is applied to a tribe of men :

1881. "The Jaccons belong to one of the wild aboriginal tribes . . . they are often styled *Orang Utan*, or men of the forest."—Cavenagh, *Rem. of an Indian Official*, 293.

Orankay, Arangkaio, &c., s. Malay, *Orang kaya*. In the Archipelago, a person of distinction, a chief or noble, corresponding to the Indian *omrah*; literally 'a rich man,' analogous therefore to the use of *riche-homme* by Joinville and other old French writers.

c. 1612. "The Malay officers of state are classified as 1. *Bandahara*; 2. *Ferdana Mantri*; 3. *Punghulu Bandari*; 4. the chief *Hulubalang* or champion; 5. the *Paramantris*; 6. *Orang Kayas*; 7. *Chat-riyas* (Khsehtryas); 8. *Sedu Sidahs*; 9. *Bentaras* or heralds; 10. *Hulubalangs*."—*Sijara Melayu*, in *J. Ind. Arch.* v. 246.

1613. "The nobler *Orancayas* spend their time in pastimes and recreations, in music and in cock fighting, a royal sport. . ."—*Godinho de Eredia*, f. 31v.

"An *Oran Caya* came aboard, and told me that a *Curra Curra* (see *Caracao*) of the Flemings had searched three or four Praws or Canoas coming aboard vs with Cloues, and had taken them from them, threatening death to them for the next offence."—*Saris in Purchas*, i. 348.

1615. "Another conference with all the *Arrankayos* of Lugho and Cambello in the hills among the bushes: their reverence for the King and the honorable Company."—*Sainsbury*, i. p. 420.

1620. "Premierement sur vn fort grand Elephant il y auoit vne chaire couuerte, dans laquelle s'est assis vn des principaux *Orangcayes* ou Seigneurs."—*Beaulieu*, in *Thevenot's Collection*, i. 49.

1711. "Two Pieces of Callico or Silk to the *Shalander*, and head *Oronkoy* or Minister of State."—*Lockyer*, 36.

1727. "As he was entering at the Door, the *Orankay* past a long Lance through his Heart, and so made an end of the Beast."—*A. Ham.* ii. 97.

"However, the reigning King not expecting that his Customs would meet with such Opposition, sent an *Orangkaya* aboard of my Ship, with the Linguist, to know why we made War on him."—*Ibid.* 106.

1784. "Three or four days before my departure, Posally signified to me the King meant to confer on me the honour of being made Knight of the Golden Sword, *Orang Kayo derry piddang mas*" (*orang kaya dāri pūḍang mas*).—*Forrest*, V. to *Merqui*, 54.

1811. "From amongst the *orang kayas* the Sultan appoints the officers of state,

who as members of Council are called *mantri* (see *Mandarin*)."—*Marsden*, *H. of Sumatra*, 350.

Orissa, n. p. The name of the ancient kingdom and modern province which lies between Bengal and the Coromandel Coast.

1516. "Kingdom of Orisa. Further on towards the interior there is another kingdom which is continous with that of Narsynga, and on another side with Bengala, and on another with the great Kingdom of Dely. . ."—*Barbosa in Lisbon ed.* 306.

c. 1568. "Orisa fu già vn Regno molto bello e sicuro . . . sina che regnò il suo Rè legitimo, qual era Gentile."—*Ces. Federici, Ramus* iii. 392.

Ormesine, s. A kind of silk texture, which we are unable to define. The name suggests derivation from *Ormus*.

c. 1566. " . . . a little Island called Tana, a place very populous with Portugals, Moores, and Gentiles: these have nothing but Rico; they are makers of *Armesie* and weavers of girdles of wooll and bumbast."—*Ces. Fredericke, in Hakluyt*, ii. 344.

1726. "Velvet, Damasks, *Armosyn*, *Sattyn*."—*Valentijn*, v. 183,

Ormus or Ormuz, n. p. Properly *Hurmuz* or *Hurmāz*, a famous maritime city and minor kingdom near the mouth of the Persian Gulf. The original place of the city was on the northern shore of the Gulf, some 30 miles east of the site of *Bandar Abbās* or *Gombroon* (q. v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of *Gerūn* or *Jerūn*, which may be identified with the *Organa* of *Nearchus*, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under *Alboquerque* in 1506. It was taken by them about 1515, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by *Shāh 'Abbās*, with the assistance of an English squadron from *Surat*, in 1622. The place was destroyed by the Persians, and the island has since remained desolate, and all but uninhabited, though the Portuguese citadel and water-tanks remain.

B. c. c. 325. "They weighed next day at dawn, and after a course of 100 stadia anchored at the mouth of the river

Anamis, in a country called *Harmozia* "
Arrian, Voyage of Nearchus, ch xxxiii 1
 by *M Crinile*, p 202.

c. A.D 150 (on the coast of Carman)

"*Ἀρμαζία* *ἡ πόλις*

"*Ἀρμαζία* *ἡ πόλις*"

Plol VI viii 5

c. 540 At this time one Gabriel is men-
 tioned as (Nestorian) Bishop of Hormuz
 (see *Assemani*, i 147 88)

■ 655 "No
 omnis velut

quales vos esse

Sacerdotes ad vos allegare, Theodorum
 videlicet Episcopum Hormuzdadschir et
 Georgium Episcopum Susatrae"—*Syrac*
Letter of the Patriarch Jesuabab, in *ibid*
 133.

By Burton

"But see yon Gerum isle the tale unfold
 of mighty things which Time can make

own you shore upon
 lory this her rival won "

20 17 Touchant le mot Ormuz il est
 moderne, et luy a esté imposé par les
 Portugais le nom venant de l'accident de
 ce qu'ils cherchoient que estoit que l'Or,
 tellement qu'estant arrivez là, et voyans
 le trafic de tous biens auquel le pais
 ils dirent *Vin esta Or mucho* cest
 Il y a forces d'Or et pource ils don-
 nent le nom d'Ormucho à la dite isle —
etel Cosmographie Univ, liv x i

1 a throne of royal state, which

Cathay, &c, ■

c. 1331 "I departed from 'Oman for
 the country of Hormuz The city of Hor-
 muz stands on the shore of the sea. The

137
 Outshone the wealth of Ormus and of Ind
 Or where the gorgeous East with richest
 hand
 Showers on her 1 sea-bard as a ...

Arrian, i 147 88

c. 1470 "Hormuz is 4 miles across
 water, and stands on an Island"—*it*
Assemani, in *do*, p 8

to India in *Assemani*, iii 591

1503 "In la bocca di questo re-
 Perna) e vu altra insula chiam-
 maza doue sono perle infinite
 che per tutte quelle parti
 precio"—*Letter of K Ewanuci*, //

1000 "The name is applied
 to a ...
 idja, I ...
 to ...
 ...
 a ...

Otta, Otter, a ...
 ur, a Hindi word ...
 original ...

" ...
 ...

"Confound this Shekhawati land,
My bread's half wheat-meal and half
sand."

Boileau, Tour through Rajwara,
1837, p. 274.

Otto, Otter, s. Or usually 'Otto of Roses,' or by imperfect purists 'Attar of Roses,' an essential oil obtained in India from the petals of the flower, a manufacture of which the chief seat is at Ghāzipūr on the Ganges. The word is the Arab. *'itr*, 'perfume.' From this word are derivatives *'attār*, 'a perfumer or druggist,' *'attāri*, adj. 'pertaining to a perfumer.' And a relic of Saracen rule in Palermo is the *Via Lattarini*, 'the Street of the perfumers' shops.' We find the same in an old Spanish account of Fez:

1573. "Issuing thence to the Cayzerie by a gate which faces the north there is a handsome street which is called of the Atarin, which is the Spicery."—*Marmol, Africa*, ii. f. 88.

1712. Kaempfer enumerating the departments of the Royal Household in Persia names: "*Pharmacopoeia . . . Atthaar choneh*, in quā medicamenta, et praesertim variae virtutis opiata, pro Majestate et aulicis praeparantur. . . ."—*Am. Exot.*, 124.

1824. "The attar is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top."—*Heber*, i. 154 (ed. 1844).

Oudh, Oude, n.p. *Awadh*; properly the ancient and holy city of *Ayodhya* (Skt. 'not to be warred against') the capital of Rāma, on the right bank of the river Sarayu, now commonly called the Gogra. Also the province in which *Ayodhya* was situated, but of which Lucknow (Lakhnao) for about 150 years has been the capital, as that of the dynasty of the Nawabs, and from 1814 kings, of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country re-conquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N. W. Provinces.

B. c. x. "The noble city of *Ayodhyā* crowned with a royal highway had already cleaned and besprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the consecration of Rāma, waited with impatience the rising of the offic.

of the morrow's sun."—*Ramāyana*, Bk. iii. (*Ayodhya Kanda*), ch. 3.

636. "Departing from this Kingdom (*Kanyākubja* or Kanauj) he (Hwen T'sang) travelled about 600 *li* to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of 'Oyut'o (*Ayodhya*)."—*Pélerin's Bouddh.*, ii. 267.

1255. "A peremptory command had been issued that Malik Kutlugh Khān . . . should leave the province of *Awadh*, and proceed to the fief of *Bharā'ij*, and he had not obeyed. . . ."—*Tābakāt-i-Nāsiri*, E.T. by *Raverty*, 107.

1289. "Mu'izzu-d dīn Kai-Kubād, on his arrival from Dehli, pitched his camp at Oudh (*Ajudyha*) on the bank of the *Ghāgra*. Nasiru-d dīn, from the opposite side, sent his chamberlain to deliver a message to Kai-Kubād, who by way of intimidation himself discharged an arrow at him. . . ."—*Amir Khusrū in Elliot*, iii. 530.

c. 1335. "The territories to the west of the Ganges, and where the Sultan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by 'Ain-ul-Mulk . . . and among their chief towns we may name the city of *Awadh*, and the city of *Zafarābād* and the city of *Laknau*, et cetera."—*In Batuta*, iii. 342.

c. 1340. The 23 principal provinces of India under Mahommed Tughlak are thus stated, on the authority of Sirajuddin Abu'l-fatah Omah, a native of *Awadh*: "(1) *Aklīm Dihli*, (2) *Multān*; (3) *Kahrān* (Guhram), and (4) *Samān* (both about Sirhind); (5) *Siwastān* (Sehwān in Sind), (6) *Waja* (Ūja, i.e. Ūch), (7) *Hāsi* (Hānsi), (8) *Sarsati* (Sirsa), (9) *Ma'bar* (Coromandel), (10) *Tiling* (Kalinga), (11) *Gujrāt*, (12) *Badā'īn*, (13) *Awadh*, (14) *Kanauj*, (15) *Laknauti* (N. Bengal), (16) *Bahār*, (17) *Karra* (Lower Doab), (18) *Malāwa* (Malwa), (19) *Lahāwar* (Lahore), (20) *Kalanār* (E. Punjab), (21) *Jajnagar* (Orissa), (22) *Tilinj* (?), (23) *Dursamand* (Mysore)."—*Shihābuddin, in Notices et Extraits*, xiii. 167-171.

Outcry, s. Auction. This term seems to have survived a good deal longer in India than in England. See **Neelam**.

The old Italian expression for auction seems to be identical in sense, viz., *gridaggio*, and the auctioneer *gridatore*, thus:

c. 1343. "For jewels, and plate; and (other) merchandize that is sold by outcry (*gridaggio*), i.e. by auction (*oncanto*) in Cyprus, the buyer pays the crier (*gridatore*) one quarter *carat* per bezant on the price bid for the thing bought through the crier, and the seller pays nothing except, &c."—*Pegolotti*, 74.

1627. "Out-crit of goods to be sold. G(al-licē) Encant. Incant. I(talice).—Inc.anto . . .

a Monday last was Married

Overland. Specifically applied
the Mediterranean route to India, which in former days involved usually other Gentlemen's care, between Suez and Grand Cairo.

It left England in July,
wild Arabs between
a "Lord Cornwallis,
and so, &c., 1247.

1673 "French and Dutch Jewellers,

1793 "Ext of a letter from Poonamalee,
dated 7th June

The dispatch by way of Suez has put us
in a commotion."—*Bombay Courier*,
no 29th

—Fryer, 89

ush, but
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ing rice.
in some

by some
of India,
to propa-
us seems
r bhatta,
so found
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Hind. in
The last
bhakti,
al of all

1776. "We had advices long ago from
England, as late as the end of May, by way
of Suez. This is a new Route opened by
Govr. Hastings, and the Letters which left
arising probably out of the old im-
portance of the export trade of rice
from Java (see *Raffles's Java*, i. 239-

11 380

1725 "May 14 Mr Leake went with

Jarvis, III 135

1814 "The Padres make a laurch of
one of the ...
Mass:
Purch

1811
broug
him
house
564

102.
preti

—*La uella d'alle*, II 580

1065 "They (Hindu Jogis) are imperti
nent enough to compare themselves with
our Religious Men they meet with in the

Capital two French, two Armenian, and
two Portuguese Padres, have their churches
—*Ibid*, p 15

1800 "The Padre, who is a half cast
Portuguese, informed me that he had three
districts under him —*Id. Valentia*, I 320

1820 "The ... and ..."

—Bernier, 104

the not weather — *Les Lilemnas*, ch.

is known as Lord (or lat) padre
.. 1216

aw, Podshaw, a Pers. Hind.
'Emperor', the Great Mogul
King

say the priests, instruct the children in the | dustan, we have "King, Patchaw" And

again: "Is the King at Agra? . . . Punshaw *Agramcha*?"*—99-100.

1673. "They took upon them without controul the Regal Dignity and Title of Pedeshaw."—*Fryer*, 166.

1727. "Aureng-zib, who is now saluted Pautshaw, or Emperor, by the Army, notwithstanding his Father was then alive."—*A. Ham.*, i. 175.

Pagar, s. a. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702. "Some other out-pagars or Factories, depending upon the Factory of Bencoolen."—*Charters of E. I. Co.*, p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind. (Arab.) word *ihāṭa*, 'a fence, enclosure,' in the sense of *Presidency*: *Bombay kī ihāṭa*, *Bangāl kī ihāṭa*, a sense not given in Shakespeare or Forbes; it is given in Fallon.

b. (pagār). This word is in general use in the Bombay domestic dialect for 'wages.' It is obviously the Port. verb *pagar*, 'to pay,' used as a substantive.

Pagoda. s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical.

In the 17th cent. we find the word sometimes misapplied to places of Mahomedan worship, as by Faria-y-Sousa, who speaks of the "Pagoda of Mecca."

b. An idol.

c. A coin long current in S. India. The coins so called were both gold and silver, but generally gold. The gold pagoda was the *varāha* or *hūn* of the natives; the former name (fr. Skt. for 'boar') being taken from the Boar avatār of Vishnu, which was figured on a variety of ancient coins of the South; and the latter signifying 'gold,' no doubt identical with *sonā*, and an instance of the exchange of *h* and *s*. See also **Pardao** in *Suppt.*

Accounts at Madras down to 1818 were kept in *pagodas*, *fanams*, and *kās* (or cash, q.v.; 8 *kās* = 1 *fanam*, 42

fanams = 1 *pagoda*). In the year named the rupee was made the standard coin.* The pagoda was then reckoned as equivalent to 3½ rupees. In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deduceable from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. *Pao-t'ah*, 'precious pile,' and *Poh-kuh-t'ah* (white-bones-pile.)† Anything can be made out of Chinese monosyllables in the way of etymology; though no doubt it is curious that the first at least of these phrases is actually applied by the Chinese to the polygonal towers which in China foreigners specially call *pagodas*. Whether it be possible that this phrase may have been in any measure formed in imitation of *pagoda*, so constantly in the mouths of foreigners, we cannot say (though it would not be a solitary example of such borrowing, see **Neelam**); but we can say with confidence that it is impossible *pagoda* should have been taken from the Chinese. The quotations from Corsali and Barbosa set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese *pagão*, 'a pagan.' It is possible that this word may have helped to facilitate the Portuguese adoption of *pagoda*; it is not possible that it should have given rise to the word. A third theory makes *pagoda* a transposition of *dagoba*. The latter is a genuine word, used in Ceylon, but known in Continental India, since the extinction of Buddhism, only in the most rare and exceptional way (see **Dagoba**).

A fourth suggestion connects it with the Sanskrit *bhagavat*, 'holy, divine,' or *Bhagavati*, applied to Durga and other goddesses; and a fifth makes it a corruption of the Pers. *but-kadah*, 'idol-temple'; a derivation given below by Ovington. There can be little doubt that the origin really lies between these two.

The two contributors to this book are somewhat divided on this subject:—

(1) Against the derivation from

* i.c. (Hindustani) *Padishāh Agra men hai*?

† Prinsep's *Useful Tables*, by E. Thomas, p. 19.
† See *Giles's Glossary of Reference*, s. v.

the *pagodas* of the Madras Mint, as | MS tracts belonging to Malabar, the

of Man-
 "Tem-
 " . . ."
 " ngombu
 f Padde-
 " Temple
 ur Kave
 the god-

current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between *Bagarati* and *butkadah* which shaped the new word. It is no sufficient objection to say that *bhagavati* is not a term applied by the natives to a temple, the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term? (H. Y.)† The use of the word by Barbosa at so early a date as 1516, and its application to a particular class of temples must not be overlooked.

a.—

1516. "There is another sect of people among the Indians of Malabar, which is called *Cyagen*. . . . Their business is to work at baked clay, and tiles for covering houses, with which the temples and Royal buildings are roofed. . . . Their idolatry and their idols are different from those of

* Since the above was written Sir Walter Elliot has kindly furnished a note, of which the following is an extract

"I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., 'pagoda', 'goddess', 'bhagavati', 'goddess'.

"Thus, the Hindu temple with its lofty gopuram or propylon at once attracts attention, and a stranger inquiring what it was, would be told 'the house or place of bhagavat.' The village divinity throughout the south is always a form of Durga, or, as she is commonly called, 'Durga Devi' (or *Bhagavati*, 'the goddess'). . . . In like manner a figure of Durga is found on most of the gold coins (i.e., *pagoda* coins) current in the Dekkan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was 'the goddess', i.e., 'Bhagavati'."

† As my friend can no longer represent his own view, it seems right to print here the latest remarks of his on the subject that I can find. They are in a letter from Tanjore, dated 10th March, 1880. "I think I overlooked a remark of yours regarding my observation that the *e* in *Pagode* was pronounced, and that this was a difficulty in deriving it from *Bhagavati*. In modern Portuguese in the 16th century, but verses show that it was in *Pagoda*, it must come from *Bhagavati*; but certainly the goddess is and was worshipped to a certain extent in S. India, it is by other names a name of a Durga temple, but assuredly thus *bhagavati* and *Tamil* are full of such adopted words. *bhagavati* is little used, and the goddess is too insignificant to give rise to *pagoda* as a general name for a temple.

"*Bhagavat* can only appear in the S. Indian languages in its (Skt.) nominative form *bhagavan*, *anul*, *payudu*. As such, in Tamil and Malayalam it equals Vishnu or Siva, which would suit. *pagoda* can't be got out of *bhagavan*; and if we look to the N. Indian forms, *bhagavant*, &c., it is the difficulty about the *e*, to say nothing of the *nt*."

the others; and in their houses of prayer they perform a thousand acts of witchcraft and necromancy; they call their temples *pagodes*, and they are separate from the others."—Barbosa, 135.

This is Lord Stanley of Alderley's translation from a Spanish MS. The Italian Ramusio reads: "nelle loro orationi fanno molto strigherio e necromantie, le quali chiamano Pagodes, differenti assai dall'altre" (Ramusio, l. f. 303r.). In the Portuguese MS. published by the Lisbon Academy in 1812, the words are altogether absent; and in interpolating them from Ramusio the editor has given the same sense as in Lord Stanley's English.

1516. "In this City of Goa, and all over India, there are an infinity of ancient buildings of the Gentiles, and in a small island near this, called Dinari, the Portuguese, in order to build the city, have destroyed an ancient temple called *Pagode*, which was built with marvellous art, and with ancient figures wrought to the greatest perfection in a certain black stone, some of which remain standing, ruined and shattered, because these Portuguese care nothing about them. If I can come by one of these shattered images I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world."—Letter of Andrea Corsali to Giuliano de' Medici, in Ramusio, l. f. 177.

1543. "And with all his fleet he anchored at Conlha (Quilon) and landed there with all his people. And the Governor (Martim Afonso de Sousa) went thither because of information he had of a *pagode* which was quite near in the interior, and which, they said, contained much treasure. . . . And the people of the country seeing that the Governor was going to the *pagode*, they sent to offer him 50,000 pardaos not to go."—Correia, iv. 323-326.

1551. "And for the monastery of Santa Feo 845,000 reis yearly, besides the revenue of the *Pagodes* which His Highness bestowed upon the said House, which gives 600,000 reis a year. . . ."—Botelho, Tombo, in Subsídios, 70.

1563. "They have (at Baçaim) in one part a certain island called *Sabsete*, where there are two *pagodes* or houses of idolatry."—Garcia, f. 211r.

1582. ". . . *Pagode*, which is the house of prayers to their Idols."—Castañeda (by N. L.), f. 34.

1594. "And as to what you have written to me, viz., that although you understand how necessary it was for the increase of the Christianity of those parts to destroy all the *pagodas* and mosques (*pagodes e mesquitas*), which the Gentiles and the Moors possess in the fortified places of this State. . . ." (The King goes on to enjoin the Viceroy to treat this matter carefully with some theologians and canonists of those parts, but not to act till he shall have reported to the King.)—Letter from the K. of

Portugal to the Viceroy in
Orient. Fasc. 3 : 417

1598 houses of
they call Pagodes — *L nashot* —

1606 Go vea uses pagode both for a
temple and for an idol c g see f 46 f 47

1630 That he should erect pagods for
God's worshipp and adore images under
green trees — *Lo d Displ*

1638 There did mee

Lendas 1. 119

1582 The Devell is oftentimes in
them but they say it is one of the 3 Gods
or Pagodes — *Cada sala* (tr by N L) f 37

The house in which his pagode
standeth is covered with tiles of
— *E F tel* in *Hall* : 391

(pagode in org) — *Ste ens s Farva y Sousa*
f 45

1. 98 The Pagodes the r false
and devilish idols. — *L nashoten* 26

— *O rington*, 159

1698 qui eussent été des
pagodes au lieu des villes — *La Bruj re*
C ractres ed Jouast 1681 : 306

1717 The Pagods or Churches
— *Pl l ps s Account*, 12

1727 There are many ancient Pagods

1664

The r class e model pro ed a maggot
Their D rectory an Indian Pagod
Hud b us Pt II Canto

1693 For say they hat s the
Pagoda; it is an image or stone In
W/cder : 69

| m m m h d f m h m g

1809
In

Tl land " A

1809 Among a
palm trees and small pa
colossal Gaudama tower
and Me non like, glower
y th a plac d and eternal
from the *Da ls of the Iranu*
Wu J May 1806

b —

1498 And the King gave the letter

| duro de modo che l caual Arabi sono in

| *Edict of the K g n Arcl Fort. Or cal.*
m) 89

1498 There are yet other sorts of

money called Pagodes . . . They are Indian and Heathenish money with the picture of a Diuelli upon them, and therefore are called Pagodes . . ."—*Laurel, London*.

1602. "And he caused to be sent out for the Kings of the Deccan and Canara two thousand horses from the . . . that were in Goa, and this brought the King 80,000 pagodes, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the parts of Arabia and Persia, in entering to which they are free and uncharged, but on leaving that place they have to pay the duties."—*Canto, IV, viii.*

1623. ". . . An Indian Gentle Lord called Rama Ram, who has no more in all than 2000 pagod of annual revenue, of which again he pays about 800 to Venkappa Naieka, who is tributary to him . . ."—*P. d. the Valla, ii, 102.*

1673. "At this time the Rajah . . . was weighed in Gold, and paid about 10,000 Pagods."—*Fryer, 80.*

1676. "For in regard the Pagods are very thick, and cannot be clipped, those that are Masters of the trade, take a Purser, and pierce the Pagod through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sou."—*Tucker, in, Finsley, ii, 4 (Eng. tr. 1684).*

1785. "Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many loads of pagodas."—*Nabob of Arcot, in Burke's Speech on the Nabob's Debt, Works, ed. 1852, iv, 18.*

1796. "La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corrotto in Pagodi o Pagodo dagli Europei, è moneta rotonda, convessa in una parte . . ."—*Fra Padano, 57.*

1803. "It frequently happens that in the bazaar, the star pagoda exchange for 4 rupees, and at other times for not more than 3."—*Wellington, Deaps, ed. 1837, ii, 375.*

Pagoda-Tree. A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India.

1877. "India has been transferred from the regions of romance to the realms of fact . . . the mines of Golconda no longer pay the cost of working, and the pagoda-tree has been stripped of all its golden fruit."—*Blackwell's Magazine, 575.*

1881. "It might be mistaken . . . for the work of some modern architect, built for the Nabob of a couple of generations back, who had enriched himself when the pagoda-tree was worth the shaking."—*Sat. Review, Sept. 3, p. 307.*

Palankeen, Palanquin, s. A box-litter for travelling in, with a polo

projecting before and behind, which is borne on the shoulders of 4 or 6 men; 4 always in Bengal; 6 sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The final termination may be diminished as a usual Portuguese addition, such as occur in *bandeira, Baquin (Boson)* and many other words and names as used by them. The basis of all the forms is *Skt. palāṅka*, or *palāṅka*, 'a bed,' from which we have Hind. and Mahr. *palāṅka*, 'a bed,' Hind. *palāṅka*, 'a palanquin,' Pak. *palāṅka*, 'a couch, bed, litter, or palanquin' (*Chitrag*), and in Javanese and Malay *palāṅka*, 'a litter or sedan' (*Crat. fird*).

It is curious that there is a Spanish word *palanco* (L. Latin *plankings*) for a pole used to carry loads on the shoulders of two bearers (called in Sp. *palanquero*); a method of transport more common in the south than in England, though even in old English the thing has a name, viz., 'a cowlestant.' It is just possible that this word (though we do not find it in the Portuguese dictionary) may have influenced the form in which the early Portuguese visitors to India took up the word.

The *palāṅka* appears already in the *Ramayana*. It is spoken of by Ibn Batuta and by John Mariignoli (both c. 1350), but neither uses this Indian name; and we have not found evidence of *palāṅka* older than Akbar (see *Ellis, iv, 515*, and *Fin, i, 251*).

As drawn by Linschoten (1597), and as described by Grose at Bombay (c. 1760), the palanquin was hung from a bamboo which bent in an arch over the vehicle; a form perhaps not yet entirely obsolete in native use. Williamson (*P. M., i, 316 sqq.*) gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of last century. Up to 1810-50 most people in Calcutta kept a palanquin and set of bearers (usually

* In *Cratichlo*, in 2, the "ferentura qad ferd shi" (see *Sala* words by *rehaba*) is in the Hebrew *aparāṅā*, which has by some been supposed to be Greek *gopāra*; highly improbable, as the latter came to Greece from the East. Is it possible that the word can be in some way taken from *parāṅka*?

natives of Orissa), but the practice and the vehicle are now almost, if not entirely obsolete among the better class

palanchines, eight for a Palanchine (*palanchine*), four at a time"—*C. Frederike in Hall* ii 348.

localities,

1616 " . *Abdala Çhan*, the great

—*Correa, Lendas*, II : 460

1563 " and the branches are for

Falleki and sometimes Pallanquin; Bernier has Paleky

1567. " . . . with eight Falchunes (*fachai*), which are hired to carry the

" "*Fagos de aljale*" We are not sure of the meaning.

which is a long hollow Canoe . . . arched in the middle . . . where hangs the Palankeen, as big as an ordinary Couch, broad enough to tumble in . . . —Fryer, 31.

1720. "I desire that all the free Merchants of my acquaintance do attend me in their palankeens to the place of burial." Will of Charles Danvers, Merchant, in Wheeler, ii. 310.

1726. ". . . Palangkyn dragers" (palan kin-bearers). Valentyn, Ceylon, 45.

1736. "Palanquin, a kind of chair or chair, borne by men on their shoulders, much used by the Chinese and other Eastern people for travelling from place to place." —Bailey's Dict., 2d ed.

1750-52. "The greater nobility are carried in a palokee, which looks very like a hammock fastened to a pole." Forster's Voyage to Surat, China, &c., ii. 201.

1754-58. In the former year the Court of Directors ordered that Writers in their Service should "lay aside the expense of their horse, chair, or Palankeen, during their Writership." The Writers of Fort William (11th Nov. 1756) remonstrated, alleging "to be indulged in keeping a Palankeen for such months of the year as the excessive heats and violent rains make it impossible to go on foot without the utmost hazard of their health." The Court, however, replied (Feb. 11, 1756) "We very well know that the indulging Writers with the neglect of business we complain of, by affording them opportunities of rambling; and again, with an obduracy and fervour too great for grammar (March 3, 1758): (and will admit of no representation for postponing the execution of that no Writer whatsoever be permitted to keep either Palankeen, horse, or chaise, during his Writership, on pain of being immediately dismissed from our service." —In Long, pp. 74, 71, 130.

1780. "The Nawaub, on seeing his contention; but . . . did not even bend his eyebrow at the sight, but lifting up the train of the Palkee with his own hand, saw that the eagle of his (Ali Raza's) al, at one flight had winged its way to the dens of Paradise." —H. of Hydur, p. 429.

1781. "The Sun in gaudy palanqueen
Curtain'd with purple, fring'd with gold,
ing no more heav'n's vault serene,
Retir'd to sup with Ganges old."

Plassy Plain, a ballad by Sir W. Jones; in *Life and Works*, ed. 1807, ii. 503.

"Give orders that a palanquin made for me; let it be very light, and the poles fixed of canvas instead of the poles fixed as for a dooley. Bengally palanquins are so heavy they cannot be used out of Calcutta." —J. (to Major Shaw), 20th June.

The following measures a change of ideas. A palanquin is now hardly ever used by a European, even of humble position, much less by the opulent:

1803. "Palkee. A litter well known in India, called by the English Palankeen. A Guzerat punter (aware of no other) hazards the Etymology *Pa-lak-kee* [*pa-lak*] a thing requiring an annual income of a quarter Lakh to support it and corresponding luxuries." —R. Brunsford, *Illustrations*, &c.

1809. "We! We! around their palankeen,
At on a bridal day
With symphony and dance and song,
Their kindred and their friends come on,
The dance of sacrifice! The funeral-song!"
—*Akhuṣṭa*, i. 6.

1803. "The conveyances of this land (Madras) are of three kinds, viz.: horse, mule, and a litter, called a palanquin, being a chair in the shape of a bathing-tub, with a pole across, carried by two men, as doolies are in the east." —Welsh, *Reminiscences*, i. 252.

c. 1820. "Un curieux indiscret regret un galet dans la tête; on l'importa baigné de sang, couché dans un palanquin." —*Jacquemont*, *Corr.* i. 67.

1820. "It will amaze readers in these days to learn that the Governor-General Palanquin—a mode of conveyance which except for long journeys away from rail-roads, has long been abandoned to portly Baboos, and Eurasian clerks." —*Sat. Rev.*, Feb. 11.

1881. "In the great procession on Corpus Christi Day, when the Pope is carried in a palanquin round the Piazza St. Peter, it is generally believed that the cushion and furniture of the palanquin are so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst the spectator he appears to be kneeling." —*Dean Stanley*, *Christian Institutions*, 231.

Palaveram, n.p. A town and cantonment 11 miles S.W. from Madras. The name is *Pallāvaram*, probably the latter a caste claiming descent from the Pallavas who ruled at Conjeeveram. (*Seshagiri Sāstri*.)

Pale Ale. The name formerly given to the beer brewed for Indian use. See Beer.

1784. "London Porter and Pale Ale, light and excellent, Sicea Rupees 150 per hhd." —*Advt. in Sion-Kurr*, i. 39.

1793. "For Sale . . . Pale Ale (per hhd. . . Rs. 80." —*Bombay Courier*, Jan. 19th.

1848. "Constant dinners, tiffins, pale ale, and claret, the prodigious labour of cutchery, and the refreshment of brandy

pawnee, which he was forced to take there, had this effect upon Waterloo Sedley."—*Vanity Fair*, ed 1867, n 238.

noble, 22.

1867

"Pain bis, galette ou panaton,
Fromage à la pie ou Stilton,
Cidre ou pale-ale de Burton,
Vin de brie, ou branne mouton "

Th. Gautier & Ch. Garnier.

Palempore, s. A kind of chintz,

tion are simply incomparable."—*Birdwood, The Industrial Arts of India*, 260.

" name of the sacred Southern Buddhists, to their apparently lition *Magadhi*, the Bahar, in which Sakya Muni dis- coursed. It is one of the *Prākṛits* or

recently shown some tendency to re- vive. The etymology is not quite certain,—we know no place of the name likely to have been the epony- mous,—and possibly it is a corruption of a hybrid (Hind. and Pers.) *palang-*

derived their religion from India through Ceylon Pali is "a sort of Tuscan among the *Prākṛits*" from its inherent grace and strength (*Childers*). But the analogy to Tuscan is closer still in the parallelism of the modifica-

1673. "Staple commodities (at Masula patam) are calcuts white and painted, Palempores, Carpets."—*Fryer*, 34

1813

"A stain on every bush that bore
A fragment of his palampore,
His breast with wounds unnumber'd
riven,
His back to earth, his face to heaven "

1689 "Les uns font valoir le style de leur Alcoran, les autres de leur Bali."—*Lettres Elif*, xiv 61

Ethiopia, we have but very imperfect information * It has been the opinion of some of the most enlightened writers on the languages of the East, that the Pali, the sacred language of the priests of Boodh, is nearly allied to the Shanscrit of the Bramins: and there certainly is much of that holy idiom engrafted on the vulgar language of Ava, by the introduction of the Hindoo religion."—*Symes*, 337-8.

1818. "The Talapoins do apply themselves in some degree to study, since according to their rules they are obliged to learn the Sada, which is the grammar of the Pali language or Magadhi, to read the Vini, the Padimot and the sermons of Godama All these books are written in the Pali tongue, but the text is accompanied by a Burmese translation. They were all brought into the kingdom by a certain Brahmin from the island of Ceylon."—*Sangermano's Burmese Empire*, p. 141.

1837. "Buddhists are impressed with the conviction that their sacred and classical language, the Magadhi or Pali, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe that the very word Pali signifies original, text, regularity; and there is scarcely a Buddhist scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favourite verse,—*Sā Magadhi; mūla bhūṣā* (etc.).

"There is a language which is the root; men and brāhmans at the commencement of the creation, who never before heard nor uttered a human accent, and even the Supreme Buddhos, spoke it: it is Magadhi." This verse is a quotation from Kachchāpano's grammar, the oldest referred to in the Pali literature of Ceylon Let me at once avow, that, exclusive of all philological considerations, I am inclined, internal—external as well as internal—to entertain an opinion adverse to the claims of the buddhists on this particular point."—*George Turnour, Introd. to Mahāvanso*, p. xxii.

1874. "The spoken language of Italy is to be found in a number of provincial dialects, each with its own characteristics, Piedmontese harsh, the Neapolitan soft and flowing. These dialects had been rising in importance as a declined; the birth-time of a new language was imminent. Then came the finest and most cultivated of the vulgar, raised it at once to the position of a literary language. Read the *Divina Commedia*, and the parallel is complete Italian Pali is at once flowing and solid; it is a characteristic of both languages that nearly every word ends in a vowel, and that all harsh conjunctions are softened down by assimilation, elision, and crasis, while on the other hand both lend themselves easily to the expression of the sublime and vigorous thought."—*Childers, Preface to Pali Dict.*, pp. xiii.-xiv.

Palkee-garry, s. A 'palankin-coach,' as it is termed in India; i.e., a carriage shaped somewhat like a palankin on wheels; Hind. *pālki-gāri*. The word is however one formed under European influences.

1873. "The Governor-General's carriage may be jostled by the hired 'palki-garry,' with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next revolution."—*Life in the Mofussil*, i. 38. This description applies rather to the cranchees (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equipt.

Palmyra, s. The fan-palm (*Borassus flabelliformis*), which is very commonly cultivated in S. India and Ceylon (as it also is indeed in the Ganges valley from Farakhābād down to the head of the Delta), and hence was called by the Portuguese *par excellence*, *palmeira* or 'the palm-tree.' * It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing jaggery (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaves gives a material for thatch, mats, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's *Palmyra-Palm of Ceylon*, and Tennent's *Ceylon*, i. 111, ii. 519 seqq.).

1563. " A ilha de Ceilão ha muitas palmeiras."—*Garcia*, ff. 65 v.-66.

1673. "Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Conveniency: the Poorer are made of Boughs and ollas of the Palmeroes."—*Fryer*, 199.

1718. " Leaves of a Tree called *Palmeira*."—*Prop. of the Gospel in the East*, iii. 85.

1756. "The interval was planted with rows of *palmira*, and coco-nut trees."—*Orme*, ii. 90, ed. 1803.

1860. "Here, too, the beautiful *palmyra*

* Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and I have always suspected that it, like the tamarind, was introduced from Africa."

palm, which abounds over the north of the Island begins to appear — *Tennent's Ceylon* II. 54

See Brab

1631 The Bramins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks and these they call Panjangam. — *Rogee*

"This author gives a specimen

of one without consulting the or almanac keeper knows to perform the ceremonies of

religion — *Buchanan's Mysore* etc. 234

south west is called *False Point* from its liability to be mistaken for P

Water — *Phillips's Account* 19

1740 Je suis en la procession d'un

Desto cabo

fazemos fim do Reyno

Arobert Mit so res m 3

partite A native almanac in S India is called so because it contains information on five subjects viz

Pandaram : A Hindu ascetic mendicant of the (so-called) Sudra or

for the villagers

1612 Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries and thus they call Panchagāo — *Colebrooke* VI 4

1711 But the destruction of 50 or 60 000 pagodas worth of grain and killing the Pandarrum, these are things which make his demands really carry too much justice with them — *Letter in Walker*, II. 163.

1717 " Bramans, Pantarongal,

and other holy men."—*Phillips's Account*, 18.

The word is here in the Tamil plural.
1715. "Abundance of Bramanas, Pandares, and Poets thoked together."
—*Prepar. of the Gospel*, ii. 19.

1715. "On voit ici quelque fois les Pandarans ou Pandans qui ont été en pèlerinage à Bengale; quand ils retournent ils apportent ici avec grand soin du Peau du Gange dans des pots ou vases bien fermés."
—*Robert, Mémoires*, iii. 28.

c. 1760. "The Pandarans, the Mahomtan priests, and the Bramins themselves yield to the force of truth."—*Grove*, i. 252.

1781. "Les Pandarons ne sont pas moins révérés que les Sannars. Ils sont de la secte de Chiven, se habouillent toute la figure, la poitrine, et les bras avec des cendres de bonze de vache," etc.—*Somnerat* (Siv. ed.), ii. 113-114.

1798. "The other figure is of a Pandaram or Sennasey, of the class of pilgrims to the various pagodas."—*Pennant's View of Hindoos*, preface.

1800. "In Chera the *Pydus* (see *poo-jarce*) or priests in these temples are all Pandarums, who are the Sudras dedicated to the service of Siva's temples."
—*Buchanan's Africa*, etc., ii. 338.

1800. "The chief of the pagoda (Rameswarum), or Pandaram, waiting on the beach."—*Ld. Valentia*, i. 338.

1860. "In the island of Namativoe, to the south-west of Jafu, there was till recently a little temple, dedicated to the goddess Naga Tamburan, in which consecrated serpents were tenderly reared by the Pandarums, and duly fed at the expense of the worshippers."—*Tinnent's Ceylon*, i. 73.

Pandarāni, n.p. The name of a port of Malabar of great reputation in the middle ages, a name which has come through many curious corruptions. Its position is clear enough in Varthema's statement that an inhabited island stood opposite at a league's distance, which must be "Sacrifice Rock" of our charts, but it still attaches to a miserable village on the site, in the form of alāni (approx. lat. 11° 26'), a little north of Kollandi. It is seen beyond Ibn Batuta's notice that Pandarāni afforded an exceptional shelter during the S.W. monsoon, reiterated to in an interesting note of the present writers from Col. (now Lt.-Gen.) R. H. Sandes, B., R.E., dated Madras, 13th Dec. 1881. "One very extraordinary circumstance in the coast is the occurrence

of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the paches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes Possibly the snugness of some of the harbours frequented by the Chinese junks, such as Pandarāni, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarāni' was nothing but the roadstead of Couleto (Coulandi or Quelande of our Atlas). The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered."

c. 1150. "Fandarina is a town built at the mouth of a river which comes from Mambir (Malabar), where vessels from India and Sind east anchor. The inhabitants are rich, the markets well supplied, and trade flourishing."—*Edrisi*, in *Elliot*, i. 90.

1296. "In the year (1296) it was prohibited to merchants who traded in fine or costly products with Mapurh (Malabar or Coromandel), Pei-nan (?) and Fantalaina, of their more than the value of 50,000 *ling* (Mongol money)."—*Chinese Annals of the Mongol Dynasty*, quoted by *Pauthier, Mani*, Pol. 532.

c. 1300. "Of the cities on the shore the first is Sind ibur, then Faknur, then the country of Manjarur, then the country of Hili, then the country of (Fandarina)." — *Rashiduddin*, in *Elliot*, i. 68.

c. 1321. "And the forest in which the pepper growth extendeth for a good 15 days' journey, and in that forest there be two cities, the one whereof is called Flandrina, and the other Cingilin" (see *Shinkali*).—*Ennar Odoric*, in *Cathay*, &c., 75.

c. 1343. "From Boddattān we proceeded to Fandarina, a great and fine town with gardens and bazars. The Muslims there occupy three quarters, each having its mosque. . . . It is at this town that the ships of China pass the winter" (i.e. the S.W. monsoon).—*Ibn Batuta*, iv. 88. (Compare *Roten* below.)

c. 1442. "The humble author of this narrative having received his order of dismissal deputed from Calicut by sea, after having passed the port of Bandinaneh (read Pandarānah) situated on the coast of Malabar, (he) reached the port of Mangalar. . . ."
—*Abdunazzak*, in *India in XVth Cent.*, 20.

1498. " . . . hum lugar que se chama Pandarany . . . por que ali estava bom porto, e que ali nos amarassemos"

* This is the true reading, see note at the place, and *J. R. As Soc.*, N. 6.

e que era costume que os navios que vinham
a esta terra pousassem ali e porem seguros
— *Relat. de Vasco da Gama*, 53

who have sacrificed honour and existence to
the ghost of a delusion — *H. Greathed*,
Letters during the Siege of Delhi 99

vait before
nd mortar
soon hove
t a pound
Bourchier,
the Bengal

From the
ed on the

or boats
innes, as d
cordes —

ala the
or, and
th cer
H sails
ring it

thema, 133

1516 "Further on, south south east is
another Moorish place which is called Pan
darani in which also there are many ships
— *Relat. de Vasco da Gama*, 53

"These Pangaios are made of light
planks, and sowed together with cords,
without any nails — *Linschoten*, ch 4.

1616 "Each of these bays, of Quilmane,
Crima and I also all men the entrance of
and pangaios
ovisions, and
they discharge
ery long boats
of,

were pandies by caste, hence all Sepoys
were pandies, and ever will be so
called (*Bourchier*, as below)

1857 "As long as I feel the entire con-
fidence I do, that we shall triumph over
this iniquitous combination, I cannot feel
gloom. I leave this feeling to the Pandies

may in *Memories* and in *Busbeck*,
which mentions nearly 2 000 years.

We are not the suggestion of the
Major *Denham* and digging ant he
long mentioned by Mr *Blakeslee* in
his *Journal*

221 in "See in this desert, and

live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking . . ."—*Herod. iii. 102 (Rawlinson's tr.)*.

1562. Among presents to the G. Turk from the King of Persia: "in his inusitati generis animantes, qualem memini dictum fuisse allatam formicam Indicam mediocris canis magnitudine, mordacem admodum et saevam"—*Busbequii Opera, Elzev., 1633, p. 343*.

Panicale, s. This is mentioned by Bluteau (vi. 223), as an Indian disease, a swelling of the feet. *Cîle* is here probably the Tamil *Kâl*, 'leg.'

Panikar, Panyca, &c. s. Malayal. *panikan*, 'a fencing master, a teacher;' but at present it more usually means 'an astrologer.'

1518. "And there are very skilful men who teach this art (fencing), and they are called *Panicars*."—*Barbosi, 128*.

1533. "And when (the Naire) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call *Panical*) they regard as a father, on account of the instruction he gives them."—*Barros, I., iv. 3*.

1554. "To the panical (in the Factory at Cochín) 300 reis a month, which are for the year 3600 reis."—*S. Botelho, Tombo, 24*.

1556. ". . . alho Rei arma canalleiro ho *Panica* q ho ensinou."—*D. de Goes, Chron., 51*.

1583. "The maisters which teach them, be graduates in the weapons which they teach, and they bee called in their language *Panycaes*."—*Castañeda (by N. L.), f. 36v*.

1599. "L'Archidiacre pour assuer sa personne fit appeller quelques-uns des principaux Maîtres d'Armes de sa Nation. On appelle ces Gens-là *Panicaux*. . . Ils sont extrêmement redoutez."—*La Croze, 101*.

1604. "The deceased *Panical* had engaged in his pay many *Nayres*, with obligation to die for him."—*Guerrero, Relacion, 90*.

1606. "*Paniquais* is the name by which the same Malauares call their masters of fence."—*Gouvea, f. 28*.

1644. "To the cost of a *Penical* and 4 *Nayres* who serve the factory in the conveyance of the pepper on rafts for the year 12,960 res."—*Bocarro, MS., 316*.

Panthay, Panthé, s. This is the name applied of late years in Burma, and in intelligence coming from the side of Burma, to the Mahommedans of Yunnan, who established a brief independence at Talifu, between 1867 and 1873. The origin of the name is

exceedingly obscure. It is not, as Mr. Baber assures us, used or known in Yunnan itself (i.e. by the *Chinese*). It must be remarked that the usual Burmese name for a Mahommedan is *Pathi*, and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fycho has stated it to be (*Burma, Past and Present, ii. 297-8*). But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: '*Panthé*, I believe, comes from a Chinese word signifying 'native or indigenous.' It is quite a modern name in Burma, and is applied exclusively to the Chinese Mahommedans who come with caravans from Yunnan. I am not aware that they can be distinguished from other Chinese caravan traders, except that they do not bring hams for sale as the others do. In dress and appearance, as well as in drinking samshu and gambling, they are like the others. The word *Pa-thi* again is the old Burmese word for 'Mahommedan.' It is applied to all Mahommedans other than the Chinese *Panthé*. It is in no way connected with the latter word, but is, I believe, a corruption of *Pürsi* or *Fürsi*," i.e. Persian.*

The last suggestion is highly probable, and greatly to be preferred to that of M. Jacquot, who supposed that the word might be taken from *Pasei* in Sumatra, which during part of the later Middle Ages was a kind of metropolis of Islam in the Eastern Seas.†

We may mention two possible origins for *Panthé*, as indicating lines for further enquiry:

A. The title *Pathi* (or *Passi*, for the former is only the Burmese respelling) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called *Pa-ssé*. The author identifies them in a passing way, with the *Tao-sse*, but that is a term which *Fahian* also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These *Pa-ssé*, the Chinese writer says, "wear a red or white cloth on their

* Burmese call their own in-
"*Pathi-Kula*," and Hindus
wish to distinguish be-
tween the two" (see *Kula*).

† See *Journ. As., Ser. II., tom. viii. 352*.

the Burmes
plication
the Burme

find it in Ramusio) was
Cuba whilst the Camb

have struck many besides ourselves
We do not know the correct form
but this one has substantially come

of it."—*Linnaeolien*, 97

c. 1630 " Pappae Cocoes, and Plan
tains, all sweet and delicious —Sir T
Herbert ed 1665, p 3.0

Ima Christi and the fair Papaw
it a seed (reverting Nature's Law)
the circle of the hasty year,
a shade, and lovely fruits do

and Panoel.'—*Bocarro, MS.*, f 227

wear " *Waller, Battle of the Summer Islands*

* Cushing's Shan Dictionary gives *Post* for *Ma*
hommedan. We do not find *Puad*

* See also *De Condole Plantes Cu* (1762) p. 234.

tion of his letters gives Parbutty, writer to the latell

they are low and in habits frequently eating carrion and other objectionable

Sacred Council of Goa in Arch Post Oriental Fascic. 4

11 151 2

castes or people without any caste But this is hardly a correct use There are several castes in the Tamil country considered to be lower than the Pariahs e.g. the caste of shoemakers, and the lowest caste of washermen

in Grose's time The 2nd edition of Grose which we use is dated 1772 but he appears to have left India about 1760

1774 Parrell is mentioned as one of the aldeas Parrell, Varella, Varella and Siva attached to the Aashah (Cafate see Casha of Maum — Botelho, Tombo 157 in Sub s d os

oio

Sir Walter Elliot however in the paper referred to further on includes under the term Paraiya all the servile

terest "—Grose, 1 46

Pariah Parriar &c s a The name of a low caste of Hindus in Southern India constituting one of the most numerous castes if not the most numerous in the Tamil country. The word in its present shape means properly a drummer Tamil para

that they may have been descended from a race older in the country than the proper Dravidian and reduced to slavery by the first Dravidians

This last is the view of Sir Walter Elliot who adduces a variety of interesting facts in its favour in his paper on the Characteristics of the Population of South India *

Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a kind of Saturnalia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: 'My brother (Col. C. Elliot, C.B.) found them at Raipûr, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order among themselves.'

The mistaken use of *pariah*, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his *School Geography of India*: "Outcasts are called *pariahs*." The name first became generally known in Europe through Sonnerat's *Travels* (pub. in 1782, and soon after translated into English). In this work the *Pariahs* figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to its appearance in the Abbé Raynal's famous *Hist. Philosophique des Établissements dans les Indes*, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, *La Chaumière Indienne*, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name.

It should be added that Mr. C. P. Brown says expressly, "The word *Paria* is unknown" (in our sense?) "to all natives, unless as learned from us."

b. See Pariah-Dog.

1516. "There is another low sort of Gentiles who live in desert places, called *Pariahs*. These likewise have no dealings with anybody, and are reckoned worse than the devil, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated. . . . They live on the *imane* (*iname*, i.e. 'yams'), which are like the root of *ucca* or *batate* found in the West Indies, and on other roots and wild fruits."—Barbosa, in *Ramusio*, i. f. 310.

N.B. The word in the Spanish version transl. by Lord Stanley of Alderley is *Pareni*, in the Portuguese of the Lisbon Academy, *Parcens*. So we are not quite

sure that *Parens* is the proper reading, though this is probable.

1626. ". . . The *Parens* are of worse esteem."—(W. Mathold, in) *Purchas, Pilgrimage*, 553.

". . . the worst whereof are the abhorred *Piriawes*. . . they are in public Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seene."—*Ibid.* 998-9.

1648. ". . . the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called *Parayacs* (they are the most condemned of all, so that if another Gentoo touches them, he is compelled to be dipt in the water) who eat it freely."—*Van de Braccke*, 82.

1672. "The *Parrears* are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a condemned and stinking vile people."—*Baldaeus* (Germ. ed.), 410.

1711. "The Company allow two or three *Peons* to attend the Gate, and a *Parrear* Fellow to keep all clean."—*Lockyer*, 20.

"And there . . . is such a resort of basket-makers, Scavengers, people that look after the buffaloes, and other *Parriars*, to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—*Wheeler*, ii. 125.

1716. "A young lad of the Left-hand Caste having done hurt to a *Pariah* woman of the Right-hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—*Ibid.* 230.

1717. ". . . *Barrier*, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean."—*Phillips, Account*, &c., 127.

1726. "As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

- a. The *Bramins*.
- β. The *Settreas*.
- γ. The *Weynyas* or *Veynsyas*.
- δ. The *Sudras*.

ε. The *Perrias*, whom the High-Dutch and Danes call *Barriars*."—*Valentijn, Chron.* 73.

1745. "*Les Parrears* . . . sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne sauroit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—*Norbert*, i. 71.

1750. "*K.* Es ist der Mist von einer Kuh, denselben nehmen die *Parreyer*-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocknet sind, so verkaufen sie dieselben." *F.* O Wunder! Ist das das Feuerwerk, das ihr hier halt?"—*Madras, &c., Halle*, p. 14.

1770 "The fate of these unhappy | can and loves his brother"—*Forster's Life*

—*Munro's Narrative*, 23-9

in India, 222.

la parole" (?)—*Houdiacque et Vinson, Etudes de Linguistique*, &c, Paris, 67

1872

"Efine, ordained from first to last,
In body and in soul

For one life-long debauch,
Of the north,
Mean nautch,"

rowing, *Efine at the Fair*
hyme, but no reason See

ms also to have been adopted

Europeans often . .
nd compared with the poor

—*Hardaar*, ch. vii

Pariah-Arrack In the 17th and
18th centuries this was a name com-
monly given to the poisonous native
spirit commonly sold to European sol-
diers and sailors

an wholesome liquor called
"—*Sir W. Langhorne*,

Tobacco, Beetle, and
which such great profit
pended by the Inhabi

20

reception of Christianity by the Hindoos,
is the admission of the Parias in our
Churches. . .—*Ed. Valentia*, i 246.

1821

"Il est sur ce rivage une race fétée,
Une race étrangère au sein de sa patrie
Sans abri protecteur, sans temple hos-
pitalier,

Abominable, impie, horrible au peuple
entier

Les Parias, le jour à regret les élaire,
La terre sur son sein les porte avec colere

Eh bien ! mais je frémis ; tu vas me fuir
peut-être ;

Je suis un Paria . . ."

Casimir Delavigne, Le Paria,
Acte I, Sc. 1

1843. "The Christian Pariah, whom
both sects curse, Does all the good he

In Long, 51. See Fool Back

from being a low-bred caste-less ani-
mal; often elliptically 'pariah' only.

1789 " . . . A species of the common
cur, called a pariah-dog"—*Munro, Narr.*
p. 36.

1810 "The nunsance may be kept
circling for days, until forcibly removed, or
until the pariah dogs swim in, and draw
the carcass to the shore."—*Williamson, V.*
M., p. 261.

1824 "The other beggar was a Pariah
dog, who sneaked down in much bodily
fear to our lavouac."—*Heber* (ed. 1844), i 79.

1875. "Le Musulman qui va prier à la mosquée, maudit les parias honnis."—*Rev. des Deux Mondes*, April, 539.

Pariah-Kite, s. The commonest Indian kite, *Milvus Govinda*, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching morsels off a dish *en route* from kitchen to hall, and even, according to Adams, seizing a fragment from a man's very mouth" (*Jerdon*). Compare quotation under **Brahminy Kite**.

Parsee, n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and, retaining their Zoroastrian religion, settled in India to avoid Mahomedan persecution, is only the old form of the word for a Persian, viz., *Pārsi*, which Arabic influences have in more modern times converted into *Fārsi*. The Portuguese have used both *Parseo* and *Perseo*. From the latter some of our old travellers have taken the form *Persee*; from the former doubtless we got *Parsee*. It is a curious example of the way in which different accidental mouldings of the same word come to denote entirely different ideas, that *Persian*, in this form, in Western India, means a Zoroastrian fire-worshipper, whilst *Pathi* (see **Panthay**) a Burmese corruption of the same word, in Burma means a Mahomedan.

c. 1328. "There be also other pagank-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—*Friar Jordanus*, 21.

1552. "In any case he dismissed them with favour and hospitality, showing himself glad of the coming of such personages, and granting them protection for their ships as being (Parseos) Persians of the Kingdom of Ormuz."—*Barros*, I. viii. 9.

"... induced by the ... Moors (*Mouros*, Parseos & *Guzarates*) to be converted from heathen (*Gentios*) to the sect of Mahamed."—*Ib.*, II. vi. 1.

1616. "There is one set among the Gentiles, which neither burne nor interre their dead (they are called *Parsees*) who incircle pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheetes, thus having no other Tombes but

the gorges of rauenous Fowles."—*Terry in Purchas*, ii. 1479.

1630. "Whilst my observation was bestowed on such inquiry, I observed in the town of Suratt, the place where I resided, another Sect called the *Persees* . . ."—*Lord, Two Forraigne Sects*.

1638. "Outre les Benjans il y a encore vne autre sorte de Payens dans le royaume de *Gusuratte*, qu'ils appellent *Parsis*. Ce sont des Peres de Fars, et de Chorasane."—*Mandelslo* (Paris, 1659), 213.

1648. "They (the Persians of India, i.e. *Parsees*) are in general a fast-gripping and avaricious nation (not unlike the Benjans and the Chinese), and very fraudulent in buying and selling."—*Van Twist*, 48.

1653. "Les Ottomans appellent *queuvre* vne secte de Payens, que nous connoissons sous le nom d'adorateurs du feu, les Persans sous celuy d'*Atechperses*, et les Indous sous celuy de *Parsi*, terme dont ils se nomment eux-mesmes."—*De la Boullaye-le-Gouz*, ed. 1657, p. 200.

1672. "Non tutti ancora de' Gentili sono d'vna medesima fede. Alcuni descendono dalli Persiani, li quali si conoscono dal colore, ed adorano il fuoco . . . In Suratto ne trouai molti . . ."—*P. F. Vincenzo Maria, Viaggio*, 234.

1673. "On this side the Water are people of another Offspring than those we have yet mentioned, these be called *Parseys* . . . these are somewhat white, and I think nastier than the Gentues . . ."—*Fryer*, 117.

"The *Parsies*, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat."—*Ib.* p. 197.

1689. ". . . the Persies are a Sect very considerable in India . . ."—*Ovington*, 370.

1726. ". . . to say a word of a certain other sort of Heathen, who have spread in the City of Suratte and in its whole territory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yezd, and in Ispahan. They are commonly called by the Indians *Persees* or *Parsis*, but by the Persians *Gours* or *Gebbers*, and also *Atech Peres* or adorers of Fire."—*Valentijn*, iv. (*Suratte*) 153.

1727. "The *Parsees* are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians."—*A. Ham.* ch. xiv.

1877. ". . . en se levant, le *Parsi*, après s'être lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant : Souverain soit Ormuzd, abattu soit Ahriman."—*Darmesteler, Ormuzd et Ahriman*, p. 2.

Parvoe, Purvo, s. The popular name of the writer-caste in Western India, *Prabhū* or *Parbhū*, lord or chief (*Skt. prabhū*), being an honorific

title assur
Kayastha,
 commonly
 bay term o

1548 "And to
 Mor 1800 reis a
 month . . ."—S

1809 "The B
 speak and write
 are mostly parvoes, or writers"—*Maria*
Grahana, 11

1813 "These writers at Bombay are
 generally called **Purvoes**: a faithful diligent

Pāt, s A can or pot Sea Hind.
 from English —*Roebeck*.

Tribes of Ramoosies, p 77

Pasador, s. A marlin-spake Sea-
 Hurl from Port pasador Ho Tuel

icated by Volney (*Voyage en Egypte, &c*,
 ch ix note) that the name *abufaka* (or
 corruptly *bufaka*, see also *Dozy & Eng.*

particular year (or the
 on thereof, still struck
 the old die), is accepted,
 'father of dots,' from
 oints which mark the

poli, p. 53

1553.

Lopes) w
 of Pacem
 had given
 did not t
 case
 coming at
 and Pace
 multitude of ships that go there for car-
 goes"—*Barros* 11 10 31

tham, a native of the Deccan. It is

sold in every bazar in Hindustan. The *jacha-pât* is used as an ingredient in tobacco for smoking, as a hair-scent by women, and especially for stuffing mattresses and laying amongst clothes as we use lavender.

In a fluid form *patchouli* was introduced into England in 1811, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's Nomenclature to be Bengali. Littré says the word *pat-houli* is *patchay-elley*, 'feuille de patchay'; in what language we know not; perhaps it is from Tamil *patcha*, 'green,' and *chi*, *chim*, an aromatic perfume for the hair.

1673. "Note, that if the following Goods from Achen hold out the following Rates, the Factor employed is no further responsible."

Patch Leaf, 1 Briar Mounds 7 20 *car.*—Fr. or, 200.

Patcharée, Patcherry, Parcherry.

s. In the Bengal Presidency, before the general construction of 'married quarters' by Government, *patcharée* was the name applied in European corps to the cottages which used to form the quarters of married soldiers. The origin of the word is obscure, and it has been suggested that it was a corruption of *pichel'hâri*, 'the rear,' because these cottages were in rear of the barracks. But we think it most likely that the word was brought, like many other terms peculiar to the British soldier in India, from Madras, and is identical with a term in use there, *parcherry* or *patcherry*, which represents the Tamil *parash'shêri*, 'a Pariah village,' or rather the quarter or outskirts of a town or village where the Pariahs reside.

1781. "Leurs maisons (c.-à-d. des Parias) sont des cahutes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle *Paretcheris*."—*Sonnerat*, ed. 1782, i. 98.

1878. "During the greater portion of the year extra working gangs of scavengers were kept for the sole purpose of going from *Parcherry* to *Parcherry* and cleaning them."—*Report of Madras Municipality*, p. 21.

c. 1880. "Experience obtained in Madras some years ago with reconstructed *parcherries*, and their effect on health, might be imitated possibly with advantage in Calcutta."—*Report by Army Sanitary Commission*.

Pateca. s. This word is used by the Portuguese in India for a water-melon (*Citrullus vulgaris*, Schrader; *Cucurbita Citrullus*, L.) It is from the Arabic *al-battikh* or *al-biffikh*. F. Johnson gives this 'a melon, muskmelon. A pumpkin; a cucurbitaceous plant.' We presume this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature both vulgar and scientific is universal (see *A. De Candolle, Origine des Plantes Cultivées*). In Lane's *Modern Egyptians* (ed. 1837, i. 200) the word *battikh* is rendered explicitly 'water-melon.' We have also in Spanish *alubia*, which is given by Dozy and Eng. as 'espèce de melon'; and we have the French *patèque*, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Græco-Roman world about the beginning of our era; whilst Helm carries it to Persia from India, 'whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, though that of the Tartar States of Astrakan and Kazan.'

The name *pateca*, looking to the existence of essentially the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia De Orta is inconsistent with this. In his *Colloquio XXXVII*, the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's house-keeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Balaghat, &c., he would find excellent melons with the flavour of the melons of Portugal; but "those others which the Portuguese here in India call *patecas* are quite another thing—huge round or oval fruits, with black seeds,—not sweet (*douce*) like the Portugal melons, but bland (*suave*), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, &c." Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it *batiee indi*, i.e., melon of India (F.

3 coole men "—*Lanschoten*,

A note in the writing of
bateca "1 e, the Arabic
 is used all over India,

ar (thi
 l title
 , or a
 'The
 1 held
 ie title
 nces,
 nd W.

the last proba
karpās, which
 for this hard &
 modern pronun

1811. "At the settling of the *jumma-bunder*, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the *patoll*."—*Forbes, Or. Mem.* ii. 118.

1819. "The present system of Police, as far as relates to the villagers may easily be kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the *Mamlutdar*. The *Potaila's* respectability and influence in his village must be kept up."—*Elphinstone, in Life*, ii. 81.

1820. "The *Potail* holds his office direct of Government, under a written obligation . . . which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages."—*T. Coats, in Tr. As. Soc.*, iii. 184.

1823. "The heads of the family . . . have purchased the office of *Potail*, or headman."—*Mahabli, Central India*, i. 29.

1826. "The *potail* offered me a room in his own house, and I very thankfully accepted it."—*Pandurang Hira*, 211.

1831. "This affected humility was in fact one great means of effecting his elevation. When at Poonah he (*Madhaje Sindia*) . . . instead of arrogating any exalted title, would only suffer himself to be called *Potail* . . ."—*Frazer, Mil. Mem. of Skinner*, i. 33.

1870. "The *Potail* accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office."—*Systems of Land Tenure* (Cobden Club), 163.

Patna, n. p. The chief city of Bahar; and the representative of the *Palibothra* of the Greeks (*Patuliputra*); Hind. *Pattana*, "the city."

1586. "From Bannaras I went to *Patanaw* down the river of Ganges . . . *Patanaw* is a very long and a great towne. In times past it was a kingdom, but now it is vnder *Zelabdim Echebar*, the great Mogor . . . In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengala and India, very much Opium and other commodities."—*R. Fitch, in Hekluyl*, ii. 388.

1616. "*Bengala*, spacious fruitful Province, called a kingdom, large Provinces with the one lying on the west side of the ed. 1665, p. 357.

1673. "*Sir William Super* . . . over a coast . . . *Coast* . . . *Huy* . . . *Ma* . . . *Bej* . . . *B* . . .

1726. "If you go higher up the Ganges to the N. W. you come to the great and famous trading city of *Pattana*, capital of the Kingdom of Behar, and the residence of the Vice-roy."—*Valentijn*, v. 161.

1727. "*Patana* is the next Town frequented by *Europeans* . . . for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity."—*A. Ham*, ii. 21.

Patola, s. Canareso and Mal^a. *puftula*, 'a silk-cloth.' In the fourth quotation it is rather mis-applied to the Ceylon dress (v. *Comboy*).

1516. "Coloured cottons and silks which the Indians called *patola*."—*Babur*, 181.

1522. ". . . *Patolos* of silk, which are cloths made at Cambaya that are highly prized at Malacca."—*Cornu, Leendas*, ii. 2, 711.

1545. ". . . *houmens* . . . *encachados com patolas de seda*."—*Pinto*, ch. clv. (*Cozoa*, p. 219).

1552. "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call *patolas*."—*Castanheda*, ii. 78.

1611. ". . . *Patollas* . . ."—*Peyton*, in *Purchas*, i. 530.

Pattamar, Patimar, &c., s. This word has two senses:

a. A foot-runner, a courier. In this use the word occurs only in the older writers, especially Portuguese.

b. A kind of lateen-rigged ship, with one, two, or three masts, common on the west coast. This sense seems to be comparatively modern. In both senses the word is perhaps the Konkani *path-mâr*, 'a courier.' C. P. B., however, says that *pattamar*, applied to a vessel, is Malayâl, signifying "goose-wing."

a.—
1552. ". . . But *Lorenço de Brito*, seeing things come to such a pass that certain Captains of the King (of Cananor) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by *Patamares*, who are men that make great moneys by land."—*De Barros*, II. i. word occurs repeatedly in

III. i. 108, 149, &c.
There are other which serve to carry in winter sea."—*L*

Count 13 but 10 only 1 4 10 10
were forced to buy — *Roger Hawes* in
Purchase 1 600

■ 1666 Tranquebar qui est éloigné
de Saint Thomé de cinq journées d'un
Courrier ■ pé qu'on appelle Patamar —
There is v 970

especially by those who don't like
them

c. 1567 ■ ■ ■ sono assai Ch esse dei
padri di San Paulo i quali fanno un quei
luoghi gran profitto in convertire quei
popoli. — *Federica* in *Rap us* in 390

1 10 10 10 10 10 10 10 10 10
du Pa s
expres

1758
or expre s to our Jew merchant from
Aleppo by the way of the D sert —
I es 997

in Europe but only a certain Bonnet,
resembling the Skull of a Hat without the
Brims. — *Ta ra er* F T 77

pequeno dos que chamam patamares as
materias — *Lucena Vula do P F*
la er 180

163 St Paul's was the first Monastery
of the Jesuits in Goa from whence they
receive the name Paulistins — *Fryer* 100

1800 Among the vessels at anchor 10
the dows of the Arabs the petamares
Malabar the dhoneyys of Coronandel.
Tennet's Ceylon 103

Pattello Patellee s 1 large flat-
bottomed boat on the Ganges Hind.
pafield

four oars Beng pans and pa uol
c. 1 60 Pansways Guard boats."
Crow (1) 100

Pattana. — *Hed* s Jan. 6.

breadth is somewhat further aft and the
■ ■ ■ lower — *Hed* 70-40

Paulist n p The Jesuits were
commonly so called in India because
the houses in that country were for-
merly always dedicated to St Paul

was a very characteristic and interesting
vessel, large and broad, shaped like a
snuffer-dish a deck fore-and-aft, and the
middle covered with a roof of palm
branches — *Hed* ed. 1844, L 71

1800. You may suppose that I

PAWL.

neither pinnace nor *hujra*,* but that
rt and economy are sufficiently ob-
l by hiring a small *dhondia**—or, what
are likely at a fine weather season like
a small native *punaoee*, which, with a
dozen of hands, or four oars, is a lighter
much quicker boat." *C. Grant, Rural*
in Bengal, 10.

Pawl. s. H. *pal*. A small tent
with two light poles, and steep sloping
sides; no walls, or ridge-pole.

1785. "Where is the great quantity of
baggage belonging to you, seeing that you
have nothing besides tents, pawls, and
other such necessary articles." *Tippu's*
Letters, p. 19.

Pawn. s. The betel-leaf (q.v.)
Hind. *pān*, from the Sansk. *pariṇa*,
'a leaf.' It is a North-Indian
term, and is generally used for
the combination of betel, areca-nut,
lime, &c., which is politely offered
(along with otto of roses) to visitors, and
which intimates the termination of the
visit. This is more fully termed **pawn-
sooparie** (*supāri* + is Hind. for areca).

1616. "The King giving me many
good words, and two pieces of his **Pawn**
out of his Dish, to eat of the same he was
eating." *Sir T. Roe, in Purchas*, i. 376.

1673. "... it is the only Indian enter-
tainment, commonly called **Pawn**." *Feyer*,
p. 110.

1809. "On our departure **pawn** and roses
were presented, but we were spared the
otlar, which is every way detestable."—
Lord Valentia, i. 101.

Pawnee. s. Hind. *pānī*, 'water.'
The word is used extensively in Anglo-
Indian compound names, such as *bilā-
yatī pānī*, 'soda-water,' *brandy-
pawnee*, *Khush-bo pānī* (for European
scent), &c., &c. An old friend, Gen.
J. T. Boileau, R.E. (Bengal), contri-
butes from memory the following
Hindi ode to Water, on the Pindarie
themo *ἀπὸ τοῦ πῦν ὕδαρ*, or the Thaletic
ono *ἀρχὴ δὲ τῶν πάντων ὕδαρ*!

"*Pānī kūā, pānī tāl*;
Pānī ātā, pānī dāl;
Pānī bāgh, pānī jamna;
Pānī Ganga, pānī Jamna;
Pānī han-tā, pānī rota;
Pānī jagtā, pānī sotā;
Pānī bāp, pānī mā;
Barā nām pānī kā!"

* See Budgerow and Boliah.

† "These leaves are not used to be eaten alone,
but because of their bitterness they are eaten with
a certain kind of fruit, which the *Mahabars* and
Portugalls call *Aracat*, the *Gururats* an!"
In Purchas, ii. 1781.

Thou rudely dost into English:
Thou, Water, stor'st our Wells and
Tank;

Thou fillest Ganga's, Jumna's banks;
Thou, Water, send'st daily food,
And fruit and flowers and needful wood;
Thou, Water, laugh'st, thou, Water,
weep'st;

Thou, Water, wak'st, thou, Water,
sleep'st;
Father, Mother, in Thee blent,—
Hail, O glorious Element!"

Pawnee, Kalla. Hind. *Kālā pānī*,
i.e. 'Black Water'; the name of
dread by which natives of the interior
of India designate the Sea, with es-
pecial reference to a voyage across it,
and to transportation to penal settle-
ments beyond it.

1823. "An agent of mine, who was for
some days with Chetty" (a famous Pin-
dāri leader), "told me he raved continually
about **Kala Pance**, and that one of his
followers assured him, when the Pindarry
chief slept, he used in his dreams to repeat
these dreadful words aloud."—*Sir J. Mal-*
colm, Central India (2d ed.), i. 416.

1833. "**Kala Pany**, dark water, in allu-
sion to the Ocean, is the term used by the
Natives to express transportation. Those
in the interior picture the place to be an
island of a very dreadful description, and
full of malevolent beings, and covered with
snakes and other vile and dangerous non-
descript animals."—*Mackintosh, Acc. of the*
Tribe of Banarases, 41.

Payen-ghaut, n.p. The country on
the coast below the *Ghauts* or passes
leading up to the table-land of the
Deccan. It was applied usually on
the west coast, but the expression
Carnatic Payen-ghaut is also pretty
frequent, as applied to the low coun-
try of Madras on the east side of the
Peninsula. From Hind. and Mahr.
ghāt, combined with Pers. *pān*.

below.
1629-30. "But (Azam Khan) found that
the enemy having placed their elephants
and baggage in the fort of Dharrur, had the
design of descending the **Payin-ghat**."
Abdul Hamid Lahori, in Elliot, vii. 17.

1781. "Peace and friendship . . . be-
tween the said Company and the Nab
Tippo Sultan Bahauder, and their friend
and allies, particularly including therein the
Rajahs of Tanjore and Travencore, who
friends and allies to the English and
Carnatic Payen Ghaut."—*Treaty of Ma-*
galore, in Munro's Narr., 232.

1785. "You write that the Euro-
taken prisoner in the **Payen-ghaut**,
being skilled in the mortar practice,
propose con- . . . in to the faith-
It is know- . . . ood)."—*Lett-*
ippoo, p. 1

Pecul Pikol s Malay and Javan | 1538 Furthermore I told him what
ese 7 kul a man's load It is | course was usually held for the fishing of

N 10 | an estate 2 v er o r n ran o to f o

Pedir n p The name of a port | v l
and state
tra Barr
blushment
greatest a
on that island It is now a place of
no consequence
1478 It is named as Pater: the Rote ro

Pedcare — 16 p 41a.
Pecada See under Peon

2 c try i enen — e e lo v o o

116 The Moors live in the seaports,
and the Centiles in the interior (of Su
ratra). The principal kingdom of the
Moors is called Pedir. Much very good
pepper grows in it, which is not so strong
as fine as that of Malabar. Much silk
is also grown there but not so good as the
silk of China. — *Barbours* 136

Dr Stewart also says of this *Pepulus*
This tree grows to a large size occa
sionally reaching 10 feet in girth and

* The tree is usually attributed to
Sri Lanka, called Ait ce jula j
the name of the tree given according to
Kale by Clr thas in Malabar. *H et M*
L 43.

from its leaves resembling those of the pipal . . . is frequently called by that name by plainmen." (*Punjab Plants*, p. 204). A young peepul was shown to one of the present writers in a garden at Palermo as *populo delle Indie*. And the recognized name of the peepul in French books appears to be *peuplier d'Inde*. Col. Tod notices the resemblance (*Rajasthan*, i. 80), and it appears that Vahl called it *Ficus populifolia*.* In Balfour's *Indian Cyclopaedia* it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names *pippala* and *populus* was somewhat scornfully rejected by a very learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below.

c. 1550. "His soul quivered like a pipal leaf."—*Ramāyana of Tulsi Dās*, by Grouse (1878), ii. 25.

1806. "Au sortir du village un pipal élève sa tête majestueuse . . . Sa nombreuse postérité l'entoure au loin sur la plaine, telle qu'une armée de géans qui entrelacent fraternellement leurs bras informes."—*Haafner*, i. 149.

This writer seems to mean a banyan. The peepul does not drop roots in that fashion.

1817. "In the second ordeal, an excavation in the ground . . . is filled with a fire of pippal wood, into which the party must walk barefoot, proving his guilt if he is burned; his innocence, if he escapes unhurt."—*Mill* (quoting from Halhed), ed. 1830, i. 280.

1826. "A little while after this he arose, and went to a Peepul-tree, a short way off, where he appeared busy about something, I could not well make out what."—*Pandurang Hari*, 27.

1836. "It is not proper to allow the English, after they have made war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepul tree. Let not Younger Brother therefore allow the English to remain in his country."—Letter from Court of China to Court of Ava. See *Mission to Ava*, p. 265.

1854. "Je ne puis passer sous silence deux beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre réputé sacré . . ."—*Pallegoix, Siam*, i. 140.

1861. " . . . Yonder crown of umbrage hoar Shall shield her well; the Peepul whisper a dirge

And Caryota droop her tearlike store
Of beads; whilst over all slim. Casuarine
Points upwards, with her branchlets ever green,
To that remaining Rest where Night and
'Tears are o'er."

Barrackpore Park, 18th Nov., 1861.

Peer, s. *Pir*, a Mahomedan Saint or *Beatus*. But the word is used elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that *Wali* (or *Wely* as it is often written), *Imāmzāda*, *Shaikh*, and *Marabout* (see under *Adjutant*), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that *Nabi* (Prophet) is used in the same fashion.

1665. "On the other side was the Garden and the chambers of the Mullahs, who with great conveniency and delight spend their lives there under the shadow of the miraculous Sanctity of this Fire, which they are not wanting to celebrate: But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—*Bernier*, 133.

1673. "Hard by this is a Peor, or Burying place of one of the Prophets, being a goodly monument."—*Fryer*, 240.

The following are examples of the parallel use of the other words named:

Wali:

1841. "The highest part (of Hermon) crowned by the *Wely*, is towards the western end."—*Robinson, Biblical Researches*, iii. 173.

"In many of the villages of Syria the Traveller will observe small dome-covered buildings, with grated windows and surmounted by the crescent. These are the so-called *Welis*, mausolea of saints, or tombs of sheikhs."—*Baedeker's Egypt*, Eng. ed., Pt. I., 150.

Imamzāda:

1864. "We rode on for three farsakhs, or fourteen miles, more to another *Imāmzādah*, called *Kafsh-giri* . . ."—*Eastwick, Three Years' Residence in Persia*, ii. 46.

1883. "The few villages . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable *Imamzadehs*."—*Col. Beresford Lovett's Itinerary Notes of Route Surveys in Northern Persia in 1881 and 1882*, Proc. R. G. S. (N.S.) v. 73.

Shaikh:

1817. "Near the ford (on Jordan), half a mile to the south, is a tomb called 'Sheikh Daoud,' standing on an apparent round hill resembling a barrow."—*Irbly and Mangles*, 304.

Nabi:

1856. "Of all the points of interest about Jerusalem, none perhaps gains so

* See also *Geograph. Magazine*, ii. 50.

Magou in the final under

"—*Titolo of the Fortress*
Mulagua, in *Tonabo*, p. 103 in

language, and is popularly alleged to mean 'conquered by stratagem,' to explain which a legend is given, but no doubt this is mere fancy. The form

1568 "Concludo che non è in terra
Re di possanza maggiore del Re di Pegu, per
ciò che ha sotto di se venti Re di corona —
Ces. Federici, in *Ramus*, iii 394
1570

other new knowledge, from Conti, has |

unmeet

bosa (1516) again *Paygu*, but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

sometimes termed elliptically *Pegus*, as Arab horses are universally termed Arabs. The ponies were much valued,

Pegu
less
nand

and
Feb.

means
ap-

Emperor
—In *Sainsbury*, i. 345.
166*. “from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temers’s
throne,
To Paquin of Sinaean Kings. . .”
Paradise Lost, xi.

1829. "This officer . . . on going round the yard (of the military prison) . . . covered a large beef-bone recently dropped. The sergeant was called to account for the ominous appearance. This sergeant was a shrewd fellow, and he immediately said, 'Oh Sir, the pelicans have dropped.' This was very plausible, for these birds carry enormous bones; and frequently

* "... great diversion is found . . . i
balls at birds, particularly the *albitross*,
species of the swan, commonly seen within
three hundred miles round the Cape of Good
and which the French call *Montons* (Mou-
Cap.)—"Munro's Narrative, 13. The con-
genera here equals that mentioned in o-
above. . . . 1864, p. 35

† 2nd series, 1864, p. 35

Roulin, quoted by Littré, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird with a white head, and then transferred to the penguin. And Terry, if to be depended on, supports this view.

1674.

"So Horses they affirm to be
More Engines made by Geometry,
And were invented first from Engines,
As Indian Britons were from Penguins."
Hudibras, Pt. I., Canto ii. 57.

Peon, s. This is a Portuguese word *peão* (Span. *peon*); from *pe*, 'foot,' and meaning 'a footman' (also a *pawn* at chess), and is not therefore a corruption, as has been alleged, of Hind. *piyāda*, meaning the same; though the words are, of course ultimately akin in root. It was originally used in the sense of 'a foot-soldier'; thence as 'orderly' or messenger. The word *Sepoy* was used within our recollection, perhaps is still, in the same sense in the city of Bombay. The transition of meaning comes out plainly in the quotation from Ives. In the sense of 'orderly' *peon* is the word usual in S. India, whilst *chuprassy* (q.v.) is more common in N. India, though *peon* is also used there. The word is likewise employed very generally for men employed on police service (see *Burk-undauze*).

The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the *Lusiads* (d. 1613), thinks it necessary to explain *piões* by 'gente de pé.'

1503. "The Camorym ordered the soldier (*pião*) to take the letter away, and strictly forbade him to say anything about his having seen it."—*Correa, Lendas*, I. i. 421.

1510. "So the Sabayo, putting much trust in this (Rumi), made him captain within the city (Goa), and outside of it put under him a captain of his with two thousand soldiers (*piões*) from the Balagate. . . ."—*Id.*, II. i. 51.

1563. "The pawn (*pião*) they call *Piada*, which is as much as to say a man who travels on foot."—*Garcia*, f. 37.

1575.

"O Rey de Badajos era alto Mouru
Con quatro mil cavallos furiosos,
Innumeros piões, darmas e de ouro,
Guarnecidos, guerreiros, e lustrosos."

By Burton: *Camões*, iii. 66.

"The King of Badajos was a Moslem bold,
with horse four thousand, fierce and
furious knights,
and countless **Peons**, armed and dight
with gold,
whose polish'd surface glanceth lustrous
light."

1600. "The first of February the Capitaine departed with fiftie Peons. . . ."—*W. Finch*, in *Purchas*, i. 421.

c. 1610. "Les Pions marchent après le prisonnier, lié avec des cordes qu'ils tiennent."—*Pyrard de Laval*, ii. 11.

c. 1630. "The first of December, with some **Pe-unes** (or black Foot-boyes, who can prattle some English) we rode (from Swally) to Surat."—*Sir T. Herbert*, ed. 1638, p. 35.

1666. ". . . siete cientos y treinta y tres mil peones."—*Faria y Sousa*, i. 195.

1673. "The Town is walled with Mud, and Bulwarks for Watch-Places for the English **peons**."—*Fryer*, 29.

". . . **Peons** or servants to wait on us."—*Id.*, 26.

1687. "Ordered that ten **peons** be sent along the coast to Pulicat . . . and enquire all the way for goods driven ashore."—*In Wheeler*, i. 179.

1689. "At this Moors Town, they got a **Peun** to be their guide to the Mogul's nearest Camp. . . . These **Peuns** are some of the Gentous or *Rashbouts*, who in all places along the Coast, especially in Seaport Towns, make it their business to hire themselves to wait upon Strangers."—*Dampier*, i. 508.

"A **Peon** of mine, named *Gemal*, walking abroad in the Grass after the Rains, was unfortunately bit on a sudden by one of them" (a snake).—*Orington*, 260.

1705. ". . . **pions** qui sont ce que nous appellons ici des Gardes. . . ."—*Luittier*, 218.

1745. "Dès le lendemain je fis assembler dans la Forteresse où je demeurois en qualité d'Aumonier, le Chef des **Pions**, chez qui s'étaient fait les deux mariages."—*Norbert, Mém.*, iii. 129.

1746. "As the Nabob's behaviour when Madras was attacked by De la Bourdonnais, had caused the English to suspect his assurances of assistance, they had 2,000 **Peons** in the defence of Cuddalore. . . ."—*Orme*, i. 81.

c. 1760. "**Peon**. One who waits about the house to run on messages; and he commonly carries under his arm a sword, or in his sash a *krese*, and in his hand a *ratan*, to keep the rest of the servants in subjection. He also walks before your palanquin, carries *chits* (q.v.) or notes, and is your body-guard."—*Ives*, 50.

1763. "Europeans distinguished these undisciplined troops by the general name of **Peons**."—*Orme* i. 80, ed. 1803.

1772. Hadley, writing in Bengal, spells the word *pune*; but this is evidently phonetic.

c. 1785. ". . . **Peons**, a name for the infantry of the Deccan."—*Carraccioli's L. of Clive*, iv. 563.

1780-90. "I sent off annually from Sylhet from 150 to 200 (elephants) divided into 4 distinct flocks. . . . They were put under charge of the common **peon**. These people

1919 = he was not under arrest | *the Malay Islands* *the Archipelago*,
indigenous in
Bengal Timor
Long pepper is
red and dried
All these kinds
has been said)

of Sir Ch. Napier, p 72

| c 70 A.D. "The corns or grains

quotations : *the pepper tree*, 1891 1006 of | *the 1006*
long pepper, still a stimulant medicine | c. 543. "This is the Pepper tree" (there is

c. 870. "The mariners say every bunch of pepper has over it a leaf that shelters it from the rain. When the rain ceases the leaf turns aside; if rain recommences the leaf again covers the fruit."—*Ibn Khurdādba*, in *Journ. As.*, Ser. vi., tom. v., 284.

1166. "The trees which bear this fruit are planted in the fields which surround the towns, and every one knows his plantation. The trees are small, and the pepper is originally white, but when they collect it they put it into basons and pour hot water upon it; it is then exposed to the heat of the sun, and dried . . . in the course of which process it becomes of a black colour."—*Rabbi Benjamin*, in *Wright*, p. 114.

c. 1330. "L'albore che fa il pepe è fatto come l'elera che nasce su per gli muri. Questo pepe sale su per gli arbori che l'uomini piantano a modo de l'elera, e sale sopra tutti li arbori più alti. Questo pepe fa rami amodell'uve; . . . ematurosilo vendemiano a modo de l'uve e poi pongono il pepe al sole a seccare come uve passe, e nulla altra cosa si fa del pepe."—*Odoric*, in *Cathay*, App. xviii.

Pergunnah, s. Hind. *pargana*, a subdivision of a 'District' or *Zilla* (q. v.).

c. 1500. "The divisions into *sūbas* and *parganas*, which are maintained to the present day in the province of Tatta, were made by these people" (the Samma Dynasty).—*Tārīkh-i-Tāhīrī*, in *Elliot*, i. 273.

1535. "Item, from the 3 *praguanas*, viz., Anzor, Cairena, Panchenaa 133,260 *fedcas*."—*S. Botelho*, Tombo, 139.

1812. "A certain number of villages with a society thus organised, formed a *pergunnah*."—*Fifth Report*, 16.

Pergunnahs, The Twenty-four, n.p. The official name of the District immediately adjoining and inclosing, though not administratively including, Calcutta. The name is one of a character very ancient in India and the East. It was the original 'Zemin-dary of Calcutta' granted to the English Company by a 'Subadar's Perwana' in 1757-58. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free jaghire (q. v.).

The quotation from Sir Richard Phillips's *Million of Facts*, illustrates the development of "facts" out of the moral consciousness. The book contains many of equal value. An approximate parallel to this statement would be that London is divided into Seven Dials.

1765. "The lands of the twenty-four Purgunnahs, ceded to the Company by the treaty of 1757, which subsequently be-

came Colonel *Clive's* jagghier, were rated on the King's books at 2 lac and 22,000 rupees."—*Holwell*, *Hist. Events*, 2nd ed., p. 217.

1812. "The number of convicts confined at the six stations of this division (independent of *Zillah* Twenty-four *pergunnahs*) is about 4,000. Of them probably nine-tenths are dacoits."—*Fifth Report*, 559.

c. 1831. "Bengal is divided in 24 *Pergunnahs*, each with its judge and magistrate, registrar, &c."—*Sir R. Phillips*, *Million of Facts*, stereot. ed. 1843, 927.

Peri, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English *Fairy*, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is *parī*, from *par*, 'a feather, or wing;' therefore 'the winged one;' whilst the genealogy of fairy is apparently Ital. *fata*, French *fée*, whence *féerie* ("fay-dom") and thence *fairy*.

1800.
"From cluster'd henna, and from orange groves,
That with such perfumes fill the breeze
As *Peris* to their Sister bear,
When from the summit of some lofty tree
She hangs encaged, the captive of the Dives." *Thalaba*, vi. 24.

1817.
"But nought can charm the luckless *Peri*;
Her soul is sad—her wings are weary."
Moore, *Paradise and the Peri*.

Persaim, n.p. This is an old form of the name of *Bassein* (q. v.) in Pegu. It occurs (e.g.) in *Milburn*, ii. 281.

1759. "The Country for 20 miles round *Persaim* is represented as capable of producing Rice, sufficient to supply the Coast of CHOROMANDEL from *Pondichery* to *Masulipatam*."—Letter in *Dalrymple*, i. 110. Also in a Chart by Capt. G. Baker, 1754.

1795. "Having ordered presents of a trivial nature to be presented, in return for those brought from *Negrais*, he referred the deputy . . . to the Birman Governor of *Persaim* for a ratification and final adjustment of the treaty."—*Symes*, p. 40.

But this author also uses *Bassien* (e.g. 32), and "*Persaim* or *Bassien*" (39), which alternatives are also in the chart by Ensign Wood.

Persimmon, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the *Diospyros kaki*, L. fil., a species of the same genus which pro-

Hurd's Japan, i 234

Perumhaucum n n A town 14 m

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Pescaria, n p. The Coast

nevelly was so called by the

guese, from the great pearl

there.

war, or Parshāwar.

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c 630 "The Kingdom of Kien to lo

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See also 63

1039 "The Amfr ordered a letter to be

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of the change is quoted below from

c 1553 "We came to the city of Parsha-

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form occurs in the text of the *Alin* from great distances"—*Alin* (orig), I. 592.

1783. "The heat of Peshour seemed to me more intense, than that of any country I have visited in the upper parts of India. Other places may be warm; hot winds blowing over tracts of sand may drive us under the shelter of a wetted screen; but at Peshour, the atmosphere, in the summer solstice, becomes almost inflammable."—*G. Forster*, ed. 1808, ii. 57.

1863. "Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parashāwara, of which he did not know the meaning, to Peshāwar, or the 'frontier town.' Abul Fazl gives both names."—*Cunningham*, *Arch. Reports*, ii. 87.

Peshcubz, s. A form of dagger, the blade of which has a straight thick back, whilst the edge curves inwardly from a broad base to a very sharp point. Pers. *pēsh-kabz*, 'fore-grip.' The handle is usually made of *shirmāhī*, 'the white bone (tooth?) of a large cetacean;' probably morse-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (*c.g.* see *Sainsbury*, ii. pp. 65, 159, 204, 305; iii. 89, 162, 268, 287, etc.).

Peshcush, s. Pers. *pesh-kash*. Wilson interprets this as literally 'first-fruits.' It is used for an offering or tribute, but with many specific and technical senses which will be found in Wilson, *c.g.* a fine on appointment, renewal, or investiture; a quit-rent, a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary government demand on land.

1673. "Sometimes sending **Pishcashes** of considerable value."—*Fryer*, 166.

1675. "Being informed" Mohun
had sent a **Piscash** of P Cases
of Stronge Water, &c. to in
of this Country, that i
ye kingdom, I went to
abt. it, when he kept me
—*Puckle's Diary*, MS. in

1689. "But the **Pishc**
exp^{ts} the *Nabobs* and
our t for son
st^{ts} ngton, 415.
obtain.
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in

. . . . the Sultan . . . means the **Paish-cush**, or tribute, which he was bound by former treaties to pay to the Government of Poonah; but which he does not think proper to . . . designate by any term denotive of inferiority, which the word *Paishcush* certainly is."—*Kirkpatrick*, Note on Tipoo's Letters, p. 9.

Pesh-khāna and **Pesh-khidmat**, ss. Pers. 'Fore-service.' The tents and accompanying retinue sent on overnight, during a march, to the new camping ground, to receive the master on his arrival. A great personage among the natives, or among ourselves, has a complete double establishment, one portion of which goes thus every night in advance.

1665. "When the King is in the field, he hath usually two Camps . . . to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be found ready when he arriveth at the place design'd to encamp at: And 'tis therefore that they are called **Peiche-kanes**, as if you should say, Houses going before . . ."—*Bernier*, 115.

Peshwa, s. from Pers. 'a leader, a guide.' The chief minister of the Mahratta power, who afterwards, supplanting his master, the descendant of Sivajī, became practically the prince of an independent state and chief of the Mahrattas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Bāji Rāo, in 1817. He lived in wealthy exile, and with a *jāgīr* under his own jurisdiction, at Bhitār, near Cawnpore, till January, 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sāhib.

Mr. C. P. Brown gives a feminine *peshwīn*: "The princess Gangā Bāl was *peshwīn* in of Purandhar." (MS. notes.)

"He answered, it is well, and business to *Moro Pundit* his cellour, to examine our an Account what they

"with the **Peshy**
no person ha
is only gic
gton Des

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L

supply the Dutch term for parts of the human organism.

ramural suburb of a fortress or the	堡	子	城	子	城
town at a					
trous Tl					
trately fort					
citadel					
like man					
occurs in					

1703
to a large
people on
every town contiguous to a fortress — of the veranda or pandal are fixed; the

1839 I passed through a country little cultivated to the fingers which has a small well fortified good repair and a pettah apparently well filled with inhabitants — *Id Vale t a l 41^o*

1839 The English ladies tell me the Pettah was a horrid place—quite native!

of a farthing. *Pice* is used slangishly for money in general.

By Act XXIII. of 1870 (cl. 8) the following copper coins are current :—

1. Double *Pice* or Half-anna. 2. *Pice* or $\frac{1}{2}$ anna. 3. *Half-pice* or $\frac{1}{4}$ anna. 4. *Pie* or $\frac{1}{12}$ anna. No. 2 is the only one in very common use.

As with most other coins, weights, and measures, there used to be *pucka pice*, and *cutch pice* (see *cutch* and *pucka*). The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper which did duty for small change (e.g. in the N.W. Provinces within memory), or between single and double *Pice*, i.e. $\frac{1}{2}$ anna-pieces and $\frac{1}{4}$ anna-pieces.

c. 1590. "The *Dām* . . . is the fortieth part of the rupee. At first this coin was called *Paisah*."—*Ain*, 31.

1615. "Pice, which is a Copper Coyne; twelve Drammes make one Pice. The English Shilling, if weight, will yeeld thirtie three *Pice* and a halfe."—*W. Peyton*, in *Purchas*, i. 530.

1616. "Brasse money, which they call *Pices*, whereof three or thereabouts countervail a Penny."—*Terry*, in *Purchas*, ii. 1471.

1648. ". . . de *Peysen* zijn kooper gelt . . ."—*Van Twist*, 62.

1653. "*Peça* est vne monnoye du Mogol dela la valeur de 6 deniers."—*De la Boullaye-le-Gouz*, ed. 1657, p. 553.

1673. "Pice, a sort of Copper Money current among the Poorer sort of People . . . the Company's Accounts are kept in Book-rate *Pice*, viz. 32 to the Mam. [i.e. *Mamoodie*, q.v.], and 80 *Pice* to the Rupee."—*Fryer*, 205.

1689. "Lower than these (*pice*), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a *Pice*."—*Orington*, 219.

1726. "1 *Ana* makes $1\frac{1}{2}$ stuyvers or 2 peys."—*Valentijn*, v. 179.

1768. "Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two *pice*?—No.—I will march your troops until their legs become the size of their bodies."—*Hyder Ali*, Letter to Col. Wood, in *Forbes*, Or. Mem. iii. 287.

c. 1816. "'Here,' said he, 'is four pucker-pice for Mary to spend in the bazar; but I will thank you, Mrs. Browne, not to let her have any fruit . . .'"—*Mrs. Sherwood's Stories*, 16, ed. 1863. Also see *Pie*.

Picota, s. An additional allowance or per centage, added as a handicap to the weight of goods, which varied with every description,—and which the

editor of the *Subsidios* supposes to have led to the varieties of *bahar* (q.v.). Thus at Ormuz the *bahar* was of 20 farazolas (see *Frazala*), to which was added, as *picota*, for cloves and mace 3 maunds (of Ormus), or about $\frac{1}{72}$ additional; for cinnamon $\frac{1}{20}$ additional; for benzoin $\frac{1}{2}$ additional, etc. See the *Pesos*, &c. of *A. Nunes* (1554) *passim*. We have not been able to trace the origin of this term, nor any modern use.

Picottah, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lever or yard, pivotted on an upright post, weighted on the short arm and bearing a line and bucket on the long arm. It is the *dhenkli* of Upper India, the *shādūf* of the Nile, and the old English *sweep*, *swape*, or *sway-pole*. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese *picota*, a marine term now applied to the handle of a ship's pump and post in which it works—a 'pump-brake.' The *picota* at sea was also used as a pillory, whence the employment of the word as quoted from *Correa*.

The word is given in the Glossary attached to the "Fifth Report" (1812), but with no indication of its source. *Fryer* (1673, pub. 1698), describes the thing without giving it a name. In the following the word is used in the marine sense:

1524. "He (V. da Gama) ordered notice to be given that no seaman should wear a cloak, except on Sunday . . . and if he did, that it should be taken from him by the constables (the *serra tomada polos meirinhos*), and the man put in the *picota* in disgrace, for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers."—*Correa*, *Lendas*, ii. 2, 822.

c. 1780. "Partout les *pakoties*, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendoit les jardiniers égayer leurs travaux par des chansons."—*Haafner*, ii. 217.

1782. "Pour cet effet (arroser les terres) on emploie une machine appelée *Picôte*. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut."—*Sonnerat*, *Voyage*, i. 188.

1807. "In one place I saw people employed in watering a rice-field with the *Yatam*, or *Pacota*, as it is called by the English."—*Buchanan*, *Journey through Mysore*, &c., i. 15.

Pie, a Hind *pa*: the smallest copper coin of the Anglo-Indian currency, being $\frac{1}{16}$ of an anna, $\frac{1}{32}$ of a rupee = about $\frac{1}{2}$ a farthing.

This is now the authorised meaning of *pie*. But *pāi* was originally, it would seem, the fourth part of an anna, and in fact identical with *pie*, q v. It is the Mahrattī *pai*, 'a quarter,' from Skt. *pad* in that sense.

Piece-goods. This, which is now the technical term for Manchester cottons imported into India was orig-

(i. 44, 45, 46, and ii. 90 221), and we assemble them below. It is not in our power to explain the peculiarities, except in very few cases, found under their proper heading.

1605 "I have sometimes stood amazed at the vast quantity of Cotton Cloth of all sorts fine and others tinged and white, which the *Hollanders* alone draw from thence and transport into many places, especially into *Japan* and *Europe* not to mention what the *English Portugal* and *Indian* merchants carry away from those parts. —*Bernier*, E 1, 141.

1728 *Opus de* ...

d ties

In 1850 the duties were raised. I need not give details but will come down to 1814 just before the close of the war when they were I believe at a maximum. The duties then on plain white calicoes, were —

	£	s.	d.	per cent.
Warehouse duty	4	0	0	
War enhancement	1	0	0	
Customs duty	50	0	0	
War enhancement	12	10	0	
Total	67	10	0	per cent. on value

There was an Excise duty upon British man-

16 Nunsarees
17 Negampauts
18 Niccannees
19 Salempores
20 Salowpauts
21 Stuffs brown.
22 Tapseils (see p 8)

... .. from Madras and the Coast besides 6, 9, 13, 19 in the preceding List

1 Alleja	11 Moorees.
2 Aunneketiches	12 Oringal (cloths)
3 Callawapores	13 Iercaulas
4 Cattaketchies	14 Pungums
5 Chavonis	15 Putton ketchies
6 Doreas	16 Romals
7 Gingham	17 Sasseergates
8 Gullelor (dum ties)	18 Sastracundees
9 Izarees	19 Tarnatannes (?)
	20 Ventepollams

in the Madras List

1 Adattis	6. Baftas
2 Aliballies	7 Bandsunnas
3 Alibinnies	8 Blue cloth.
4 Arraha	9 Calicoes
5 Anbrahs	10 Callipatties.

talk is extraordinary."—Bird, *Golden Chersonese*, 37.
See also Butler English.

Pig-sticking. This is Anglo-Indian hog-hunting, or what would be called, among a people delighting more in lofty expression, 'the Chase of the Wild Boar.'

When, very many years since, one of the present writers, destined for the Bengal Presidency, first made acquaintance with an Indian mess-table, it was that of a Bombay regiment at Aden—in fact of that gallant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the shortcomings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they threw the spear at the boar.

The two last charges were evidently ancient traditions, maintaining their ground as facts down to 1840 therefore, and showed how little communication practically existed between the Presidencies as late as that year. Both the allegations had long ceased to be true, but probably the second had been true in the last century, as the third certainly had been. This may be seen by the quotation from R. L. L. of Williamson's *Oriental Field Sports* (1807). There is, or perhaps we should say more diffidently there was, still a difference between the Bengal practice in *pig-sticking*, and that of Bombay. The Bengal spear is about 6½ feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point inclining only slightly to the right flank, when the point, at 45° or 50° of inclination, if guided, pierces him in the shoulder. The Bombay spear is a longer lance and is carried under the arm of a dragoon's lance. Judging from the phinstone's statement below we suppose that the Bombay practice originally

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|----------------------|----------------------------|
| 11. Cambays. | 41. Loonghees, Herba |
| 12. Cambries. | 45. Mamoodcatties. |
| 13. Carpets. | 46. Mamoodies. |
| 14. Carridarrigs. | 47. Muggadooties. |
| 15. Charconnaes. | 48. Mulmuls. |
| 16. Chineecluras. | 49. Mushruas. |
| 16a. Chittabullies. | 50. Nalabies. |
| 17. Chowtars. | 51. Nain-ooks. |
| 18. Chunderbannies. | 52. Nillacs. |
| 19. Chundraconnaes. | 53. Palampores. |
| 20. Chucklaes. | 54. Peninscoes. |
| 21. Clouts. | 55. Porcaulals. |
| 22. Coopes. | 56. Photacs. |
| 23. Corahs. | 57. Pulecat handkerchiefs. |
| 24. Coscaes. | 58. Puteahs. |
| 25. Cushtaes. | 59. Raings. |
| 26. Guttannees. | 60. Sannoes. |
| 27. Diapers. | 61. Seerhands. |
| 28. Dinities. | 62. Seerbetties. |
| 29. Doreas. | 63. Seershands. |
| 30. Dosooties. | 64. Seersuckers. |
| 31. Dungerees. | 65. Shallatts. |
| 32. Dysucksoys. | 66. Sicktersoys. |
| 33. Elatches. | 67. Soosies. |
| 34. Emmerties. | 68. Subnoms, or Subloms. |
| 35. Gurrahs. | 69. Succatooms. |
| 36. Habassies. | 70. Taffaties of sorts. |
| 37. Herba Taffaties. | 71. Tainsooks. |
| 38. Humhums. | 72. Tanjeebs. |
| 39. Jandannies. | 73. Tartorees. |
| 40. Jamwars. | 74. Tepays (?). |
| 41. Kincha cloth. | 75. Terindams. |
| 42. Kissorsoys. | |
| 43. Laccowries. | |

Pigdaun, s. A spittoon; II. *pik-dan*. *Pik* is properly the expectorated juice of chewed betel.

1673. "The Rooms are spread with Carpets as in India, and they have Pigdauns, or Spitting Pots of the Earth of this Place, which is valued next to that of China, to void their Spittle in."—Fryer, 223.

Pigeon English. The vile jargon which forms the medium of communication at the Chinese ports between Englishmen who do not speak Chinese, and those Chinese with whom they are in the habit of communicating. The word "business" appears, in this kind of talk, to be corrupted into "*pigcon*" and hence the name of the jargon is supposed to be taken.

1880. "... the English traders of the early days ... instead of inducing the Chinese to make use of correct words rather than the misshapen syllables they had adopted, encouraged them, by approbation and example, to establish Pigeon English—a grotesque gibberish which would be laughable if it were not almost melancholy."—Capt. W. Gill, *River of Golden Sand*, i. 156.

1883. "The '*Pidjun English*' is revolting, and the most dignified persons demean themselves by speaking it ... How the whole English-speaking community, without distinction of rank, has come to communicate with the Chinese in this baby

better sort make that their principal Dish."—*Lockyer*, 231.

1793. "On a certain day . . . all the Musulman officers belonging to your department shall be entertained at the charge of the *Sircar*, with a public repast, to consist of Pullao of the first sort."—*Select Letters of Tippoo S.*, App. xlii.

c. 1820.

"And nearer as they came, a genial savour Of certain stews, and roast-meats, and pilaus, Things which in hungry mortals' eyes find favour."—*Don Juan*, v. 47.

1818. "'There's a pillau, Joseph, just as you like it, and Papa has brought home the best turbot in Billingsgate.'"—*Vanity Fair*, i. 20.

Pinang, s. This is the Malay word for Areca, and it is almost always used by the Dutch to indicate that article, and after them by some Continental writers of other nations.

The Chinese word for the same product—*pin-lang*—is probably, as Bretschneider says, a corruption of the Malay word. See **Penang**.

1726. "But Shah Soua gave him (viz. Van der Broek, an envoy to Rajmahal in 1655) good words, and regaled him with Pinang (a great favour), and promised that he should be amply paid for everything."—*Valentijn*, v. 165.

Pindarry, s. Hind. *pinḍārī*, *pinḍārā*, but of which the more original form appears to be Mahr. *penḍhārī*, a member of a body of plunderers called in that language *penḍhār* and *penḍhāra*. The etymology of the word is very obscure. We may discard, as a curious coincidence only, the circumstance observed by Mr. H. T. Prinsep, in the work quoted below (i. p. 37, note) that "Pindara seems to have the same reference to *Pandour* that *Kuzak* has to *Cossack*." Sir John Malcolm observes that the most popular etymology among the natives ascribed the name to the dissolute habits of the class, leading them to frequent the shops dealing in an intoxicating drink called *pinda*. (One of the senses of *penḍhā*, according to Molesworth's Mahr. Dict., is 'a drink for cattle and men, prepared from *Holcus sorghum*' (see *Jowau-ree*) 'by steeping it and causing it to ferment'). Sir John adds: 'Kurream Khan' (a famous Pindarry leader) 'told me he had never heard of any other reason for this name; and Major Henley had the etymology confirmed by the most intelligent of the Pindar-

ries of whom he inquired' (*Central India*, 2nd ed., i. 433.) Wilson again considers the most probable derivation to be from the Mahr. *penḍhā*, but in the sense of a 'bundle of rice-straw,' and *hara*, 'who takes,' because the name was originally applied to horsemen who hung on to an army, and were employed in collecting forage. We cannot think either of the etymologies very satisfactory.*

The Pindaris seem to have grown up in the wars of the later Mahommedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzib; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep below.

During and after the Mahratta wars of Lord Wellesley's time many of the Pindari leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extending from Bundelkhand on the N.E., Kadapa on the S., and Orissa on the S.E. to Guzerat on the W., and at last repeatedly violated British territory. In a raid made upon the coast extending from Masulipatam northward, the Pindaris in ten days plundered 339 villages, burning many, killing and wounding 682 persons, torturing 3600, and carrying off or destroying property to the amount of £250,000. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pindaris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first

* We venture another, as a possible suggestion merely. Both *pinḍ-panā* in Hindi, and *pinḍas-basān* in Mahratti signify 'to follow'; the latter being defined "to stick closely to; to follow to the death; used of the adherence of a disagreeable fellow." Such phrases would aptly apply to these hangers-on of an army in the field, looking out for prey.

time was rendered truly paramount throughout India

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should be armed with a matchlock. Of the remaining 600, 400 were usually common looteas (q v), indifferently mounted, and armed with every variety of weapon, and

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1767 "Pindarry Khan, after the

—Indian Vocabulary, &c

—R. Drummond

speckled.' This is the explanation in *Bluteau*.

Pisachee, Skt. *piśāchī*, a she-demon, m. *piśācha*. In S. India some of the demons worshipped by the ancient tribes are so called. The spirits of the dead, and particularly of those who have met with violent deaths, are especially so entitled. They are called in Tamil *pey*. Sir Walter Elliot considers that the *Piśāchīs* were (as in the case of *Rakshasas*) a branch of the aboriginal inhabitants. In a note he says: 'The *Piśāchī* dialect appears to have been a distinct Dravidian dialect, still to be recognized in the speech of the *Paraiyars*, who cannot pronounce distinctly some of the pure Tamil letters.'

There is however in the Hindu drama a *Piśācha bhāshā*, a gibberish or corruption of Sanskrit, introduced.

The term *piśāchī* is also applied to the smaller circular storms, commonly by Europeans called *devils* (q.v. in Supplement). We do not know where *Archdeacon Hare* found the *Piśāchī* to be a white demon. (See below.)

1610. "The fifth (mode of Hindu marriage) is the *Piśācha-rivāha*, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of talismans, incantations, and such like magical practices, and then marries her. *Pisach*, in Sanskrit, is the name of a demon, which takes whatever person it fixes on, and as the above marriage takes place after the same manner, it has been called by this name."—*The Dabistān*, ii. 72.

c. 1780. "'Que demandez-vous?' leur criai-je d'un ton de voix rude. 'Pourquoi restez-vous là à m'attendre? et d'où vient que ces autres femmes se sont enfuies, comme si j'étois un Péschaseh (esprit malin), ou une bête sauvage qui voudrait vous devorer?'"—*Haafner*, ii. 287.

1801. "They believe that such men as die accidental deaths become *Pysāchi*, or evil spirits, and are exceedingly troublesome by making extraordinary noises, in families, and occasioning fits and other diseases, especially in women."—*F. Buchanan's Mysore*, iii. 17.

1819. "These demons or *peisaches* are the usual attendants of *Shiva*."—*Erskine on Elephanta*, in *Bo. Lit. Soc. Trans.*, i. 219.

1827. "As a little girl was playing round me one day with her white frock over her head, I laughingly called her *Pisachee*, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to every one she met, *I am the Pisachee*, *I am the Pisachee*. Would she have done so, had she been wrapt in black, and called *witch* or *devil* instead? No: for,

as usual, the reality was nothing, the sound and colour everything."—*J. C. Hare*, in *Guesses at Truth*, by Two Brothers, 1st Series, ed. 1838, p. 7.

Pisang, s. 'This is the Malay word for plantain or banana (qq.v.) It is never used by English people, but is the usual word among the Dutch, and common also among Germans.

1651. "Les *Cottewaniens* vendent des fruits, comme du *Pisang*, etc."—*A. Roger, La Porte Ouverte*, p. 11.

c. 1785. "Nous arrivâmes au grand village de *Colla*, où nous vîmes de belles allées de bananiers ou *pisang* . . ."—*Haafner*, ii. 85.

Pishpash, s. Apparently a factitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery.

1834. "They found the Secretary disengaged, that is to say, if surrounded with huge volumes of Financial Reports on one side, and a small silver tray holding a mess of *pishpash* on the other, can be called disengaged."—*The Baboo*, &c., i. 85.

Pitarrah, s. A coffer or box used in travelling by palankin, to carry the traveller's clothes, two such being slung to a *banghy* (q.v.). Hind. *piṭārā* or *peṭārā*. The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

1849. "The attention of the staff was called to the necessity of putting their *pitara*hs and property in the Bungalow, as thieves abounded. 'My dear Sir,' was the reply, 'we are quite safe; we have nothing.'"—*Delhi Gazette*, 7th Nov.

1853. "It was very soon settled that *Oakfield* was to send to the *dāk bungalow* for his *petaraha*s, and stay with *Staunton* for about three weeks."—*Oakfield*, by *W. D. Arnold*, i. 223.

Plantain, s. This is the name by which the *Musa sapientum* is universally known to Anglo-India. Book distinguishes between the *Musa sapientum* or plantain, and the *Musa paradisica* or banana; but it is hard to understand where the line is supposed to be drawn. Variation is gradual and infinite.

The botanical name *Musa* represents the Arabic *mauz*, and that again from the Skt. *mocha*. The specific name *sapientum* arises out of a misunderstanding of a passage in Plin. which we have explained under head *Jack*. The specific *paradisica*

is derived from the old L. L. & S. " " " "

rather *platano*, appears to have been the name under which the fruit was first carried to the W Indies, according to Oviedo, in 1516*. That author is careful to explain that the plant was *improperly* so called, as it was quite another thing from the

1552 (tr 1383) " Moreover the *Plande* (of Mombas) is very pleasaunt having many orchards, wherein are plante^d and are growinge Figges of the Indias, —*Casca ueda*, by N. L., f 22.

1579 " a fruit which they call *old* (Magellane calls it a figge of a sparname but it is no other than that w twelve and Portugalls by *ygars* " —
" —*Drake's Voyage*, in *Works*,

tain or banana in the West, whence

333] "The *foligars*, a race very thicke of oranges to arms of *inde-cedras*, 'citrons' but later on by and "

a tract of country . . . together with the title of *Pāleina Kāran* (Poligar). . . — *Nelson's Madura*, Pt. iii., p. 26.

1868. "Some of the Poligars were placed in authority over others, and in time of war were amenable for the good conduct of their subordinates. Thus the Sathupati was chief of them all; and the Poligar of Dindigul is constantly spoken of as being the chief of eighteen Poligars . . . when the levying of troops was required the Dalavay (see Dalaway) sent requisitions to such and such Poligars to furnish so many armed men within a certain time. . . — *Id.*, p. 157.

The word got transferred in English parlance to the people under such Chiefs (see quotations above, 1780-1800); and especially, it would seem, to those whose habits were predatory.

1869. "There is a third well-defined race mixed with the general population, to which a common origin may probably be assigned. I mean the predatory class. In the south they are called Poligars, and consist of the tribes of Marawars, Kallars (see Coltery), Bodars, Ramus (see Ramoosees); and in the North are represented by the Kolis of Guzerat, and the Gujar (see Gooles and Goojer) of the N.W. Provinces."—*Sir Walter Elliot*, in *J. Ethn. Soc. L.*, N. S., i. 112.

Pollam, s. Tam. *pāluyam*; Telugu, *pālumu*; see under Poligar.

1783. "The principal reason which they assigned against the extirpation of the poligars was that the weavers were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable pollams that most of the inhabitants found refuge and protection."—*Burke's Speech on Fox's E. I. Bill*, in *Works*, iii. 488.

1795. "Having submitted the general remarks on the Pollams I shall proceed to observe that in general the conduct of the Poligars is much better than could be expected from a race of men, who have hitherto been excluded from those advantages, which almost always attend conquered countries, an intercourse with their conquerors. With the exception of a very few, when I arrived they had never seen a European. . . — *Report on Dindigul*, by Mr. Wynch, quoted in *Nelson's Madura*, Pt. IV., p. 15.

Polo, s. The game of hockey on horseback, introduced of late years into England, under this name, which comes from Balti; *polo* being properly in the language of that region the ball used in the game.

The game thus lately revived was once known and practised (though in varied forms) from Provence to the

borders of China (see Chicane). It had continued to exist down to our own day, it would seem, only near the extreme East and the extreme West of the Himalaya, viz. at Manipur in the East (between Cachar and Burma), and on the West in the high valley of the Indus (in Ladāk,* Balti, Astor and Gilgit, and extending into Chitral). From the former it was first adopted by our countrymen at Calcutta, and a little later (about 1861) it was introduced into the Punjab, almost simultaneously from the Lower Provinces and from Kashmir, where the summer visitors had taken it up. It was first played in England, it would seem at Aldershot, in July, 1871, and in August of the same year at Dublin in the Phoenix Park. The next year it was played in many places.† But the first mention we can find in the *Times* is a notice of a match at Lillie-bridge, 11th July, 1874, in the next day's paper.

There is mention of the game in the Illustrated London News of July 20, 1872, where it is treated as a new invention by British officers in India.

We learn from Professor Tylor that the game exists still in Japan, and a very curious circumstance is that the polo racket, just as it is described by Jo. Cinnamus in the extract under Chicane (*supra*, p. 147), has survived there.

1835. "The ponies of Munciepoor hold a very conspicuous rank in the estimation of the inhabitants. . . . The national game of Hockey, which is played by every male of the country capable of sitting a horse, renders them all expert equestrians; and it was by men and horses so trained, that the princes of Munciepoor were able for many years not only to repel the aggressions of the Burmahs, but to save the whole country . . . and plant their banners on the banks of the Irrawatttee."—*Pemberton's Report on the E. Frontier of Br. India*, 31-32.

1838. "At Shighur I first saw the game of the Chaugahan, which was played the day after our arrival on the Mydan or plain laid out expressly for the purpose. . . . It is in fact hockey on horseback. The ball, which is larger than a cricket ball, is only a globe made of a kind of willow-wood, and is

* In Ladāk it is not indigenous, but an introduction from Baltistān. See a careful and interesting account of those parts in Mr. J. K. The *Jummoo and Kashmir*, p. 350-352.

† Field of Nov. 15th, 1884, p. 667, courteously given in reply to a query from the present writer.

called in Tibet 'Pulu'. I can conceive that the Chinese requires only to be seen to be played. It is the fit sport of an equestrian nation. The game is played at almost every valley in Little Tibet and the adjoining countries. Ladakh, Yessen Chitral &c. and I should recommend it to the
Laywater
sur, *Latick*,
292
1010

the 'pilot fish' (*Aucares ductor* of Day)

The name is probably from the Portuguese and a corruption of *pampano*, 'a vine leaf,' from supposed

terry and has been described by Mr

1727 "Between Cannaca and Ballalore
allied
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them
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"Folo Tent pegging Hurlingham, the
Rink,
I leave all these delights"
Brown J, Inn Album 23

Pollock-saug s Hind *palak pal-
ul-saj*, a poor vegetable, called also
'country spinach' (*Leta vulgaris*, or
L. Bengalensis Roxb.)

1919 "The greatest pleasure in Bombay
was eating a fish called 'pomfret.'—*Sat*
20, 30th May, 1900

Pollock also

1874 "The greatest pleasure in Bombay
was eating a fish called 'pomfret.'—*Sat*
20, 30th May, 1900

Pomfret

1681 "The

are only four snakes acce-
tained to be poisonous, the cobra de capello

was skin 14 sold in London shops as
"the Fort dion"

pomfret of
acne (Lab v
is identified

pompone (*Voy. des Indes*, liv. iii. ch. 24), but the usual French name is *pampel-mousse*. Dampier has *Pumple-nose* (ii. 125); Lockyer, *Pumplemuse* (51); Forrest, *Pummul-nose* (32); Ives, '*Pimplemuses*, called in the West Indies *Chadlocks*.' Maria Graham uses the French spelling (22). *Pomponon* is a form unknown to us, but given in the Eng. Cyclopadia. Molesworth's Marathi Dict. gives "*papanna*, *papanna* or *papanis* (a word of S. America)." We are unable to give the true etymology, though Littré says boldly, "*Tannoul, bambolinas*." Ainslie (*Mat. Medica*, 1813) gives *Poomlinas* as the Tamil, whilst Balfour (*Cycl. of India*) gives *Pumpalimas* and *Hambulinas* as Tamil, *Bombarimasa* and *Pampara panasa* as Telugu, *Bambali naringi* (?) as Malayalam. But if these are real words they appear to be corruptions of some foreign term.

Pondicherry, n. p. This name of what is now the chief French settlement in India, is *Pudu-ch'ch'eri*, 'New Town,' more correctly *Pudu-vai*. C. P. Brown however says it is *Pudi-charu*, 'New tank.' The natives sometimes write it *Phulcheri*.

1711. "The French and Danes likewise hire them (Portuguese) at Pont de Cherec and Trincombar."—*Lockyer*, 286.

1718. "The Fifth Day we reached *Budulscheri*, a French Town, and the chief Seat of their Missionaries in India."—*Prop. of the Gospel*, p. 42.

1726. "*Poedechery*," in *Valentijn, Choro.*, 11.

1727. "*Punticherry* is the next Place of Note on this Coast, a colony settled by the French."—*A. Ham.*, i. 336.

1780. "An English officer of rank, General Coote, who was unequalled among his compeers in ability and experience in war, and who had frequently fought with the French of *Phoolcheri* in the Karnatic and . . . had as often gained the victory over them. . . ."—*II. of Hyder Naik*, 413.

Pongol, s. A festival of S. India, observed early in January. Tamil, *pōngāl*, 'boiling'; i.e., of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover in the *J. R. As. Soc.*, N. S. v. 91, but the connexion which he traces with the old Vedic religion is hardly to be admitted.

1651. ". . . nous parlerons maintenant

du Pongol, qui se celebre le 9 de Janvier en l'honneur du Soleil. . . . Ils cuisent du riz avec du lait. . . . Ce riz se cuit hors la maison, afin que le Soleil puisse luire dessus . . . et quand ils voyent, qu'il semble le vouloir retirer, ils crient d'une voix intelligible, *Pongol, Pongol, Pongol, Pongol*. . ."—*Abr. Roger*, Tr. Tr. 1670, pp. 237-8.

1871. "Nor does the gentle and kindly influence of the time cease here. The files of the Munsif's Court will have been examined with cases from litigious enemies or greedy money lenders. But as *Pongol* comes round many of them disappear. . . . The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed 'till after *Pongol*!'—*Glover*, as above, p. 96.

Pooja, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. *pūja*; and colloquially to any kind of rite. Thus *jhinda kā pūja*, or '*Pooja of the Flag*,' is the Sepoy term for what in St. James's Park is called '*Trooping the colours*.'

1826. "The person whose steps I had been watching now approached the sacred tree, and having performed *pūja* to a stone deity at its foot, proceeded to unmanoeuvre himself from its shawls."—*Pandurang Hari*, 26.

1866. "Yes, Sahib, I Christian boy. Plenty *poojah* do. Sunday time never no work do."—*The Duck Bungalow*, in *Fraser*, lxxiii. 226.

1874. "The mass of the ryots who form the population of the village are too poor to have a family deity. They are forced to be content with . . . the annual *pūjahs* performed . . . on behalf of the village community."—*Cal. Rev.*, No. cxvii. 195.

1879. "Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand *pooja* under a tree."—*Sat. Rev.*, No. 1251, p. 477.

Poojaree, s. Hind. *pūjārī*. An officiating priest in an idol-temple.

1702. "L'office de *poujari* ou de Prêtrese de la Reine mène était incompatible avec le titre de servante du Seigneur."—*Lett. Edif.*, xi. 111.

Pool, s. Pers. Hind. *pul*, a bridge. Used in two of the quotations under next article for 'embankment.'

Poolbundy, s. P.—II.—*pulbandī*. 'Securing of bridges or embankments.' A name formerly given in Bengal to a civil department in charge of the embankments. Also sometimes used improperly for the embankment itself.

1786 "That the Superintendent of Poolbundy Repairs, after an accurate and diligent survey of the bunds and pools and

contain the legendary mythology of the Brahmans

1612 " These books are divided into bodies, members, and joints (corros

1810 " the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense — Williamson, *l. M.*, ii 365

1810 " the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense — Williamson, *l. M.*, ii 365

Poon, Peon, &c, s. Canaroon
ponne A timber tree
enophyllum, L.) which g
forests of Canara, &c., an
formerly much used for masts, whence
also called mast-uoo!

1835 ' Peon or Pann the largest

1806 "Ceux-ci, calculaient tout haut de mémoire tandis que d'autres plus avancés, lisient d'un ton chantant leurs Pourans"—Haafner, i 130

Doomb and Doomb

'westerly' and *dakshina*, 'right-hand' or southerly In Upper India the term means usually Oudh, the Benares Hence Poorbees if those countries, of the old Bengal for a sepoy the cruited in those

explanation

Poongee, Phoor :

most commonly giv

religieux in British

(p'hun-gyi) signifies

1782 " leurs Frères sont moins instruits que les Brames, et portent le nom de Pongals —Sonnerat ii. 301

1795 "From the many convents in the

1806 "La Province de Halahas s'appelait autrefois Purup —Therivet v 197

1881

" My lands were taken away And the Company gave me a pension of just eight annas a day

And the Poorbees swagtered about our streets as if they had done it all.

After Singh toquitar, by 'Sowar,' in an Indian paper, the name and date lost.

Pootly Nautch = Properly Hind kath-puthi-ich (wooden-puppet-dance) A puppet show

c. 1917 "The day after tomorrow will be my lad James Dawson's birthday, and

Poorāna, s. Skt purāna 'old', hence 'legendary,' and thus applied as a common name to 111 books which

we are to have a puttully-nautch in the evening."—*Mrs. Sherwood's Stories*, 291.

Popper-cake, in Bombay, and in Madras **popadam**, ss. These are apparently the same word and thing, though to the former is attributed a Hindi and Mahratti origin *pāpar*, and to the latter a Tamil one, *pappadam*, as an abbreviation of *paruppu-adam*, 'lentil cake.' It is a kind of thin scon or wafer, made of any kind of pulse or lentil flour, seasoned with assafoetida, &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.

1814. "They are very fond of a thin cake, or wafer, called popper, made from the flour of oord, or mash . . . highly seasoned with assafoetida; a salt called popper-khor; and a very hot massaula, compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper."—*Forbes, Or. Mem.*, ii. 50.

1820. "Papadoms (fine cakes made of gram-flour, and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of yeast, making them rise, and become very crisp when fried. . . ."—*As. Researches*, xiii. 315.

"Paper, the flour of oorced (read oord, *Phaseolus Max*), salt, assafoetida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp. . . ."—*T. Coates, in Tr. Lit. Soc. Bo.*, iii. 194.

Porca, n. p. (In Imp. Gaz. Porakād.) Properly *Purākkādū*; a town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory. Fra Paolino (1796) speaks of it as a very populous city full of merchants, Mahomedan, Christian, and Hindu. It is now insignificant.

Porcelain, s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called *Cypræidae*, or **Cowries** (q.v.) were called in medieval Italy *porcellana* and *porcelletta*, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Mahn (see in *Littre sub voce*). That this is so is strongly corroborated by the circumstance noted by Dr. J. E. Gray (see Eng. Cyc. Nat. Hist. s.v.

Cypræidae) that *Pig* is the common name of shells of this family on the English coast; whilst *Sow* also seems to be a name of one or more kinds. The enamel of this shell appears to have been used in the middle ages to form a coating for ornamental pottery, &c., whence the early application of the term *porcellana* to the fine ware brought from the far East. Both applications of the term, viz., to cowries and to China-ware, occur in Marco Polo (see below). The quasi-analogous application of *pigin* in Scotland to earthen-ware, noticed in an imaginary quotation below, is probably quite an accident, for there appears to be a Gaelic *pige*, 'an earthen jar,' &c. (see *Skeat, s.v. pigin*).

We should not fail to recall Dr. Johnson's etymology of *porcelaine* from "pour cent années," because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbosa, and from Sir Thomas Brown).

c. 1250. Capmany has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1791, he has deranged the whole of the chapters, and this, which he has quoted, is omitted altogether!

"In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 13th century, there are regulations for the return cargoes of the ships trading with Alexandria . . . In this are enumerated among articles brought from Egypt . . . cotton in bales and spun, wool de capells (for hats?), porcelanas, aluni, elephants' teeth . . ."—*Memorias, Hist. de Barcelona*, I. Pt. 2, p. 44.

1298. "Il ont monoie en tel mainere con je voz dirai, car il espendent porcelaine blanche, celle qe se trovent en la mer et qe se metent au cucl des chienz, et vailent les quatre-vingt porcelaines un saic d'arjent qe sunt deus venesians gros . . ."—*Marco Polo*, oldest French Text, p. 132.

"Et encore voz di qe en ceste provence, en une cité qe est appellé Tinugui, se font escuelle de porcelaine grant et pitet les plus belles qe l'en peust deviser."—*Ibid.* 180.

c. 1328. "Audivi quod ducentas civitates habet sub se imperator ille (Magnus Tartarus) majores quam Tholosa; et ego certe credo quod plures habeant homines . . . Alia non sunt quae ego sciam in isto imperio digna relatione, nisi vasa pulcherrima, et nobilissima, atque virtuosae et porseleta."—*Jordani Mirabilia*, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

200 100 100 100 100 100

"—Bacon Arg: it o: It
 & Waste Words by Spelling
 [see 1000 VII 522]

1510 "They make in this country a

great quantity of porcelains of different

501

"In Porcelyn, &c, Requis 2074" —
 in (Stratton) 17

I am
 crna-
 the sea
 of Pe-
 lon it
 Subp-

1742. "Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les battre, sont ordinairement de tamarinier, ou d'un autre arbre nommé porchi."—*Lett. Edif.* xiv. 122.

1860. "Another useful tree, very common in Ceylon, is the Suria, with flowers aso like those of a tulip that Europeans know it as the tulip tree. It loves the sea air and saline soils. It is planted all along the avenues and streets in the towns near the coast, where it is equally valued for its shade and the beauty of its yellow flowers, whilst its tough wood is used for carriage-shafts and gun-stocks."—*Tennent's Ceylon*, i. 117.

1861. "It is usual to plant large branches of the portia and banyan trees in such a slovenly manner that there is little probability of the trees thriving or being ornamental."—*Cleghorn, Forests and Gardens of S. India*, 197.

Porto Novo, n. p. A town on the coast of South Arcot, 32 m. S. of Pondicherry. The first mention of it that we have found is in Bocarro, *Derada*, p. 42 (c. 1613).

The name was perhaps intended to mean 'New Oporto,' rather than 'New Haven,' but we have not found any history of the name.

1718. "At Night we came to a Town called Porto Nova, and in Malabarish Pirenki Potri."—*Propagation of the Gospel*, &c., Pt. ii. 41.

1726. "The name of this city (*Porto Novo*) signifies in Portuguese *New Haven*, but the Moors call it *Mohammed Bender* . . . and the Gentos *Perringceente*."—*Talentijn, Choromandel*, 8.

Porto Piqueno and Porto Grande, nn.pp. 'The Little Haven and the Great Haven,' names by which the Bengal ports of Satigam (q.v.), and Chutigam (v. Chittagong) respectively were commonly known to the Portuguese in the 16th century.

1554. "Porto Pequeno de Bengala . . . Cowries are current in the country; 80 cowries make 1 ponce (see Pun); of these pones 48 are equal to 1 larin, more or less."—*A. Nunes*, 37.

"Porto Grande de Bengala. The maund (mao), by which they weigh all goods, contains 40 seers (ceros), each seer 18½ ounces. . . ."—*Ibid.*

1568. "Io mi parti d'Orisa per Bengala al Porto Picheno. . . s'entra nel fiume Ganze, dalla bocca del qual fiume sino a Satagan citth, ouesi fanno negotij, et oue i mercadanti si riducono, sono centi e venti miglia, che si fanno in diciotto hore a remi, cioè in tre

crescenti d'acqua, che sono di sei hore l'uno."—*Ces. Federici, in Ramus.*, iii. 392.

1569. "Partissemo di Sondina, et giungessemo in Chitigan il gran porto di Bengala, in tempo che già i Portoghesi havessero fatto pace o tregua con i Rettori."—*Ib.* 396.

1595. "Besides, you tell me that the traffic and commerce of the Porto Pequeno of Benguala being always of great moment, if this goes to ruin through the Mogors, they will be the masters of those tracts."—*Letter of the K. of Portugal, in Archiv. Port. Orient.*, Fascic. 3, p. 481.

1596. "And so he wrote me that the Commerce of Porto Grande of Bengala is flourishing, and that the King of the Country had remitted to the Portuguese 3 per cent. of the duties that they used to pay."—*Do, Do, Do.*, p. 580.

1598. "When you thinke you are at the point de Gualle, to be assured thereof, make towards the Iland, to know it . . . where commonlie all the shippes know the land, such I say as we sayle to Bengalen, or to any of the Hauens thereof, as Porto Pequeno or Porto Grande, that is the small, or the great Haven, where the Portingalles doe traffique. . . ."—*Linschoten, Third Book*, p. 324.

Posteen, s. An Afghan leathern pelisse, generally of sheepskin with the fleece on. Pers. *postin*, from *post*, 'a hide.'

1080. "Khwāja Ahmad came on some Government business to Ghaznin, and it was reported to him that some merchants were going to Turkistān, who were returning to Ghaznin in the beginning of winter. The Khwāja remembered that he required a certain number of postins (great coats) every year for himself and sons. . . ."—*Nizim-ul-Mulk, in Elliot*, ii. 497.

1442. "His Majesty the Fortunate Khākān had sent for the Prince of Kalikāt, horses, pelisses (*postin*), and robes woven of gold. . . ."—*Abdurazzak, in Not. et Extr.*, xiv., Pt. i. 437.

1862. "Otter skins from the Hills and Kashmir, worn as Postins by the Yarkandis."—*Punjab Trade Report*, p. 65.

Potato, Sweet. See Sweet Potato.

Pottah, s. Hind. and other vernaculars, *Patā*, &c. A document specifying the conditions on which lands are held; a lease, or other document securing rights in land or house property.

1778. "I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the pottah."—*The Rajah of Benares to Hastings, in Articles of Charge against H., Burke*, vi. 591.

* i.e. *Firingi-pett*, or 'Frank-town.'

Pra, Phra, Praw, s This is a term constantly used in Burma, and at the time of the introduction of Buddhism into those countries, in or any her lin

images and dagobas, of super-
 ecclesiastics and sacred books,
 ponding on the whole in use

WORD IS USED IN THE SAME FORM IN THE

OF BUDDHA ENTERING BURMA, BY ARI-
 Ayyan; of the King who built the
 great temple of Angkor Wat as Prea
 Kōl Melra, of the King reigning at the

"Then *Sommona Culum* (see Gau-
 sey call *Pra Boule Tchaou*, which
 signifies the *Great and Excellent*
Id 134

"At noon we reached Meeday,
 onal estate of the Magwood of
 a egua, who is oftener called, from this
 place, Meeday Praw, or Lord of Mees-
 day — *Simes, Embassy to Am*, 242

1833 "The epithet *Phra*, which oc-

Farvee). But Mr. Alabaster points,
 under the guidance of the Si-
 amese spelling, rather to *Skt. vara*,
 pre-eminent, excellent. This is in
 Pali *vara*, "excellent, best, precious,
 noble" (*Childers*). A curious point is
 that, from the prevalence of the term
 phrā in all the Indo-Chinese king-
 doms, we must conclude that it was,

quently occurs in this work, here signifi-
 for the first time; I have to remark that it
 is probably derived from, or of common
 origin with, the Pharaoh of antiquity. It
 is given in the Siamese dictionaries as
 synonymous with God, ruler, priest, and
 teacher. It is in fact the word by which
 sovereignty and sanctity are associated in
 the popular mind. — *Bearing, Kingdom and*
People of Siam

1833 "The title of the First King (of

Siam) is *Phra-Chom-Klao-Yu-Hua* and spoken as *Phra-Phutthi-Chao-Yu-Hua*. . . . His Majesty's nose is styled in the Pali form *Phra-Nasa*. . . . The Siamese term the (Catholic) missionaries, the Preachers of the *Phra-Chao Phu-Sang*, i.e. of God the Creator, or the Divine Lord Builder. . . . The Catholic missionaries express 'God' by *Phra-Phutthi-Chao*. . . . and they explain the eucharist as *Phra-Phutthi-Kaya* (*Kaya* = 'Body')."—*Bastian, Recs.* iii. 109, and 111-115.

1870. "The most excellent Parā, brilliant in his glory, free from all ignorance, beholding Nibbāna the end of the migration of the soul, lighted the lamp of the law of the Word."—*Jogesa, Buddhagosa's Parable*, tr. from the Burmese, p. 1.

1871. "Phra is a Siamese word applied to all that is worthy of the highest respect, that is, everything connected with religion and royalty. It may be translated as 'holy.' The Siamese letter- *p-h-r* commonly represent the Sanskrit *r-r*. I therefore presume the word to be derived from the Sanskrit 'ri'—'to choose, or to be chosen,' and 'ara'—better, best, excellent,' the root of *āpuros*."—*Alabaster, The Wheel of the Law*, 164.

Pracrit, s. A term applied to the older vernacular dialects of India, such as were derived from, or kindred to, Sanskrit. Dialects of this nature are used by ladies, and by inferior characters, in the Sanskrit dramas. These dialects, and the modern vernaculars springing from them, bear the same relation to Sanskrit that the "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness.

The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of Pali (q.v.). The first European analysis of this language bears the title "*Institutiones Linguae Pracriticae. Scripsit Christianus Lassen.*" Bonnæ ad Rhenum, 1837."

The term itself is the Sanskrit *prakṛita*, 'natural, unrefined, vulgar,' etc.

1801. "*Sanskṛita* is the speech of the Celestials, framed in grammatical institutes, *Pracrita* is similar to it, but manifold as a provincial dialect, and otherwise."—*Sanskrit treatise*, quoted by Colebrooke in *As. Res.* vii. 199.

Presidency (and President), s. The title 'President,' as applied to the Chief of a principal Factory, was in early popular use, though in the

charters of the E. I. C. its first occurrence is in 1661 (see Letters Patent, below). In Sainsbury's Calendar we find letters headed "*to Capt. Jourdain, president of the English at Bantam*" in 1614 (i. pp. 297, 298); but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam; see pp. 303, 325), and "Chief Merchant at Bantam" (p. 313).

1623. "Speaking of the Dutch Commander, as well as of the English President, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows."—*P. della Valle*, ii. 517.

"Our boat going ashore, the President of the English Merchants, who usually resides in Surat, and is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastell * . . . came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)."—*P. della Valle*, ii. 501, 502.

1638. "As soon as the Commanders heard that the (English) President was come to Suhalay, they went ashore. . . . The two days following were spent in feasting, at which the Commanders of the two Ships treated the President, who afterwards returned to *Suratta*. . . . During my abode at *Suratta*, I wanted for no divertisement; for I . . . found company at the Dutch President's, who had his Farms there . . . inasmuch as I could converse with them in their own Language."—*Mandelslo*, E. T., ed. 1669, p. 19.

"Les Anglois ont bien encore un bureau à Bantam, dans l'Isle de Java, mais il a son President particulier, qui ne depend point de celui de *Suratta*."—*Mandelslo*, (French ed. 1659) 124.

"A mon retour à *Suratta* je trouvais dans la loge des Anglois plus de cinquante marchands, que le President avoit fait venir de tous les autres Bureaux, pour rendre compte de leur administration,

* Thomas Rastall or Rastell went out apparently in 1615, in 1616 is mentioned as a "chief merchant of the fleet at Swally Road" (q.v.), and often later as chief at Surat (see Sainsbury, i. 476, and ii. *passim*).

et pour estre presens à ce changement de
Gouvernement le 27. 7. 1692

Aungier, a gentleman well qualified for

from it, and we have heard him de-

The book containing this is a collo- | u 18, p 43

cation of
But this
to the pro
Catchpole
to the Inc
they were
1701-2; t
favia on tl

Mr Ca
soon after
settlement
off the Ci
we read that
the prospect
questing a
to learn the
cipating th
become an
nesetrad
about the
certain peo

thought he had broken faith with
them, and with him all the English
but two (see *Brue's Annals*, iii. 421-4,
540, 606, and *J. Nam.* ii. 205) The
Pulo Condore enterprise thus came to
an end.

1727 "About the year 1674, President

Prickly pear. = The popular name,
in both E. and W. Indies, of the *Opun-
tia Dillenii*, Haworth (*Cylus Indica*,
Roxb.), a plant spread all over India,
and to which Roxburgh gave the
latter name, apparently in the belief
of its being indigenous in that country.

Undoubtedly however it came from America, wide as has been its spread over southern Europe and Asia. On some parts of the Mediterranean shores (e.g. in Sicily), it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncompromising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury's *Useful Plants of India*. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian *Opuntia*, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent.

There is a good description of the plant and fruit in Oviedo, with a good cut (see Ramusio's Ital. version, bk. viii. ch. xxv). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1515.

Some of the names by which the *Opuntia* is known in the Punjab seem to belong properly to species of *Euphorbia*. Thus the *Euphorbia Royleana*, Bois., is called *tsūi, chū, &c.*; and the *Opuntia* is called *Kābuli tsūi, Gangi sho, Kanghi chū, &c.* *Gangi chū* is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be *E. Nerifolia*, L. (*Punjab Plants*, pp. 101 and 194-5).

This is curious; for although certain cactuses are very like certain *Euphorbias*, there is no *Euphorbia* resembling the *Opuntia* in form.

The *Zakam* mentioned in the *Āin* (Gladwin, 1800, ii. 68), as used for hedges in Guzerat, is doubtless an *Euphorbia* also. The *Opuntia* is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his

fortifications. Both the *E. Royleana* and the *Opuntia* are used for fences in parts of the Punjab. The latter is objectionable from harbouring dirt and reptiles; but it spreads rapidly, both from birds eating the fruit, and from the facility with which the joints take root.

1685. "The Prickly-Pear, Bush, or Shrub, of about 4 or 5 foot high, . . . the Fruit at first is green, like the Leaf . . . It is very pleasant in taste, cooling and refreshing; but if a Man eats 15 or 20 of them they will colour his water, making it look like Blood."—*Dampier*, i. 223 (in W. Indies).

1761.

"On this lay cuttings of the prickly pear;

They soon a formidable fence will shoot."
Granger, Bk. i.

1861. "The use of the prickly pear" (for hedges) "I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country."—*Gleghorn, Forests and Gardens*, 205.

Prome, n.p. An important place in Pegu above the Delta. The name is Talaing, properly *Brin*. The Burmese call it *Pyé* or (in the Aracanese form in which the *r* is pronounced) *Pré*, and *Pré-mayo* ('city').

1545. "When he (the K. of Brama) was arrived at the young King's palace, he caused himself to be crowned King of *Prome*, and during the Ceremony . . . made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up . . . This done he went into a Balcone, which looked on a great Market-place, whither he commanded all the dead children that lay up and down the streets, to be brought, and then causing them to be hacked very small, he gave them, mingled with Bran, Rice, and Herbs, to his Elephants to eat."—*Pinto*, E. T., 211-212 (orig. clv.).

c. 1609. ". . . this quarrel was hardly ended when a great rumour of arms was heard from a quarter where the Portuguese were still fighting. The cause of this was the arrival of 12,000 men, whom the King of Fren sent in pursuit of the King of Arracan, knowing that he had fled that way. Our people hastening up had a stiff and well fought combat with them; for although they were fatigued with the fight which had been hardly ended, those of Fren were so disheartened at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—*Bocarro*, 142.*

1755. "Prone . . . has the ruins of an old brick wall round it, and immediately

* This author has *Prome* at p. 132, and *Porão* at p. 149.

without that another with Teak Timber —
Capt G Baker, in *Dairymple*, 1. 173.

1733 "In the evening, my boat being
ahead, I reached the city of *Peagee men*, or
Proms renowned in Burman history
—*Symes*, pp 238 9

Prow, Parao, &c. s This word
seems to have a double o
European u o the Malayala
'u boat,' and the Island word (to
Malay, Javanese, and in
languages of the Archipelago) *prahu*
prahu This is often specifically ap-
plied to a peculiar kind of galley,
"Malay Prow," but Crawford defines
it as "a general term for any vessel,
but generally for small craft"

It is hard to distinguish between the
words, as adopted in the earlier
books except by considering date and
locality

1499 "The King despatched to them
a large boat, which they call *parao*, well
manned, on board which he sent a Naure of
his with an errand to the Captains —
Correa Lendas, I : 115

1510 (At Calcut) "Some other small

"The other Persian said 'O Sir,
what shall we do?' I replied 'Let us go
along this shore till we find a *parao* that
is, a small bark. —*Jb* 209

1710 1172

(transl by N L.) I 12r

The word also occurs in Gonves (1606) as
paró (f 27r)

1606. "An howre after this coming a
board of the hollan iers came a *prawe* or a
canow from Bantam — *Willelton's Voyage*,
c. 3 (r)

1626. "Con secreto jrevino Lope de
Soarez veinte batelas y gobernandolo y
entran lo por un m. hallazgo de —
cinco naves y

• Don Sancho

gente resuelta y de valor' — *Faria y Sousa*,
Asia i 66

1673 "They are Owners of several
small *Provoes*, of the same make, and
Canooes, cut out of one entire Piece of
Wood — *Ermer* 20

Elsewhere (e g 57 59) he has *Proes*

1797 1172

1816 ' *Prahu*, a term under which
the Malays include every description of
vessel — *Raffles*, in *As Es* xii 132

1817 "The Chinese also have many
brigs as well as native built *prahus*"
— *Raffles Java* i 203

1868 "On December 13th I went on
board a *prau* bound for the Aru Islands
— *Wallace, Malay Archip* 27

Pucka, adj Hind *pakka*, 'ripe,
mature, cooked and hence substantial,
thorough permanent, with many
specific applications of which ex-
amples have been given under the

contradistinction to one of inferior
material, as of mud, matting, or
tumber Thus

1784 'The House, Cook room bottle

there is no surer test by
which to measure the prosperity of the
people than the number of *putka* houses
that are being built. — *Report of a Sub-
Committee on Proposed Indian Census*

This application has given rise to a sub-
stantive *putka*, for work of brick and
mortar, or for the composition used as
cement and plaster

1777 "Fort William was built on an

the port of Paleacate the wind was against their going on . . ."—Barros, III. vii. 11.

1726. "Then we come to *Pallcam Welam Caddoc*, called by us for shortness *Pallenacatta*, which means in Malabars 'The old Fortress,' though most commonly we call it *Castle Geldria*."—*Valentijn, Chorom*. 13.

"The route I took was along the strip of country between Porto Novo and *Paleiacatta*. This long journey I travelled on foot; and preached in more than a hundred places . . ."—*Letter of the Missionary Schultze*, July 19, in *Notices of Madras*, &c., p. 29.

1727. "Policat is the next Place of Note to the City and Colony of Fort St. George . . . It is strengthened with two Forts, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the *Mogul*."—*A. Ham*. i. 372.

Pulwah, Pulwar, s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. *H. pulwār*.

1735. ". . . We observed a boat which had come out of *Samboo* river, making for *Patna*: the commandant detached two light *pulwaars* after her . . ."—*Holwell, Hist. Events*, &c., i. 69.

1780. "Besides this boat, a gentleman is generally attended by two others; a *pulwah* for the accommodation of the kitchen, and a smaller boat, a *paunchway*" (q.v.)—*Hodges*, p. 39.

1824. "The ghât offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and *pulwars*, that we had considerable difficulty to find a mooring place."—*Heber*, ed. 1844, i. 131.

1860. "The *Pulwar* is a smaller description of native travelling boat, of neater build, and less rusticity of character, sometimes used by a single traveller of humble means, and at others serves as *cook-boat* and accommodation for servants accompanying one of the large kind of boats . . ."—*Rural Life in Bengal*, p. 7.*

Pulwaun, s. Pers. Hind. *pahlwān*; a champion; a professed wrestler or man of strength.

1828. "I added a *pehlwān* or prize-fighter, a negro whose teeth were filed into saws, of a temper as ferocious as his aspect, who could throw any man of his weight to the ground, carry a jackass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—*Hajji Baba in England*, i. 15.

Pun, s. A certain number of cowries, generally 80; Hind. *paṇa*.

* There is a good woodcut of the *Pulwār*, as well as of other Ganges boats, in this work. The author, an excellent man and faithful artist, Mr. Colesworthy Grant, of Calcutta, died there in 1883.

See under **Cowry**. The Skt. *paṇa* is "a stake played for a price, a sum" and hence both a coin (whence *fanam*, q.v.) and a certain amount of cowries.

1683. "I was this day advised that Mr. Charnock putt off Mr. Ellis's Cowries at 34 *pund* to 50 Rupee in payment of all ye Peons and Servants of the Factory, whereas 38 *Punds* are really bought by him for a Rupee . . ."—*Hedges*, Oct. 2.

Punch, s. This beverage, according to the received etymology, was named from the Pers. *panj*, or Hind. and Mahr. *pānch*, both meaning 'five'; because composed of five ingredients, viz., arrack, sugar, lime-juice, spice, and water. Fryer may be considered to give something like historical evidence of this origin; but there is also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as *bāltīsī*, because it is supposed to contain 32 ('*bāltīs*') ingredients. Schiller, in his *Punschlied*, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "*Vier Elemente Innig gesellt, Bilden das Leben, Bauen die Welt*."

The Greeks also had a "Punch," *πενταπλόα*, as is shown in the quotation from Athenæus. Their mixture does not sound inviting. Littré gives the etymology correctly from the Pers. *panj*, but the 5 elements, *à la française*, as *tea*, sugar, spirit, cinnamon, and lemon peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of *Larkin* (q.v.) Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of *Bole-ponjis* was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below.

c. 210. "On the feast of the *Scirrha* at Athens he (Aristodemus on Pindar) says a race was run by the young men. They ran this race carrying each a vine-branch laden with grapes, such as is called *ōschus*; and they ran from the temple of Dionysus to

that of Athena Sciras. And the winner

every day give disturbance."—*Hedges*,
1888

"... the soldiers as merry as
ch could make them"—In *Wheeler*, 1

on "D... .."

1639 "Fürs Dritte, Pale bunze getun
lret von halb Wasser, halb Brantwein,

pound of sugar, and half a pint of good
lime water, and make his own punch."
—*Order Book of Bombay Govt*, quoted by

on repas chez les Anglais
sans bonne pense qu'on
nd vase"—*Sieur Lullier*,
voy and viatiques Indes, 29

1640. Doch als men zekere anuero
drank, die zu Palepunts noemen, daer-
tussen drinkt zo word het quaet engsins
geweert"—*Andrius*, 9 Also at p 27,
"Palepunts."

We find this blunder of the com-
pound word transported again to
England, and explained as 'a hard
word'

1791 "Dès que l'Anglais eut cessé de
manger, le Paris . . . Et un signe à sa
femme, qui apporta une grande cale-
basse pleine de punch, qu'elle avoit pré-
paré, pendant le souper, avec de l'eau, et du
jus de citron, et du jus de canne de sucre
."—*B. de St. Pierre, Chaumière In-
dienne*, 56.

the thing, but without a name:

seamen Formerly the word was in

* This seems to have puzzled the English
translator (John Davies, 2nd ed., 1669) who has
"excellent good sack English beer, French wines,
drunk, and other refreshments, p. 10

1697 "Monday, 1st April . . . Mr
Cheewly having in a Punch-house, upon a
quarrel of words, drawn his sword . . . and
being taxed therewith, he both doth own
and justify the drawing of the sword . . .

it thereupon ordered not to wear a sword while here."—In *Wheeler*, i. 320.

1727. "... Of late no small Pains and Charge have been bestowed on its Buildings (of the Fort at Tellichery); but for what Reason I know not . . . unless it be for small Vessels . . . or to protect the Company's Ware-house, and a small Punch-house that stands on the Sea-shore . . ."—*A. Ham.* i. 299.

1789. "Many . . . are obliged to take up their residence in dirty punch-houses."—*Munro's Narrative*, 22.

1810. "The best house of that description which admits boarders, and which are commonly called Punch-houses."—*Williamson*, *V.M.*, i. 135.

Punchayet, s. Hind. *pañchāyat*, from *pañch*, 'five.' A council (properly of 5 persons) assembled as a Court of Arbiters or Jury; or as a committee of the people of a village, of the members of a Caste, or what-not, to decide on questions interesting the body generally.

1810. "The Parsees . . . are governed by their own panchait, or village Council. The word panchait literally means a Council of five, but that of the Guebres in Bombay consists of thirteen of the principal merchants of the sect."—*Maria Graham*, 41.

1813. "The carpet of justice was spread in the large open hall of the durbar, where the arbitrators assembled: there I always attended, and agreeably to ancient custom, referred the decision to a panchaet or jury of five persons."—*Forbes*, *Or. Mem.*, ii. 359.

1819. "The punchayet itself, although in all but village causes it has the defects before ascribed to it, possessed many advantages. The intimate acquaintance of the members with the subject in dispute, and in many cases with the characters of the parties, must have made their decisions frequently correct, and . . . the judges being drawn from the body of the people, could act on no principles that were not generally understood."—*Elphinstone*, in *Life*, ii. 89.

1821. "I kept up punchayets because I found them . . . I still think that the punchayet should on no account be dropped, that it is an excellent institution for dispensing justice, and in keeping up the principles of justice, which are less likely to be observed among a people to whom the administration of it is not at all intrusted."—*Ibid.* 124.

1826. "... When he returns assemble a punchayet, and give this cause patient attention, seeing that Hybatty has justice."—*Pandurany Hari*, 31.

1873. "The Council of an Indian Village Community most commonly consists of five persons . . . the punchayet familiar to all who have the smallest knowledge of India."—*Maine*, *Early Hist. of Institutions*, 221.

Pundit, s. Skt. *paṇḍita*, 'a learned man.' Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu Law-Officer, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the 'High Court,' superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14th, 1862.

In the Mahratta and Telugu countries, the word *Paṇḍit* is usually pronounced *Pant* (in English colloquial *Punt*); but in this form it has, as with many other Indian words in like case, lost its original significance, and become a mere personal title, familiar in Mahratta history e.g., the Nānā Dhundopant of evil fame.

Within the last 16 or 17 years the term has acquired in India a peculiar application to the natives trained in the use of instruments, who have been employed beyond the British Indian frontier in surveying regions inaccessible to Europeans. This application originated in the fact that two of the earliest men to be so employed, the explorations by one of whom acquired great celebrity, were masters of village schools in our Himalayan provinces. And the title *Pundit* is popularly applied there much as *Domine* used to be in Scotland. The *Pundit* who brought so much fame on the title was the late Nain Singh, C.S.I.

1574. "I hereby give notice that . . . I hold it good, and it is my pleasure, and therefore I enjoin on all the pandits (*paṇḍitos*) and Gentoo physicians (*phísicos gentios*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in chairs and palanquins, on pain of paying, on the first offence 10 *crúzados*, and on the second 20, *pera o sapal*,* with the forfeiture of such horses, chairs, or palanquins, and on the third they shall become the galley-slaves of the King my Lord . . .

* *Pera o sapal*, i.e. 'for the marsh.' We cannot be certain of the meaning of this; but we may note that in 1543 the King, as a favour to the city of Goa, and for the commodity of its shipping and the landing of goods, &c., makes a grant "of the marsh inundated with sea-water (*do sapal alagado da goa salgada*) which extends along the river-side from the houses of Antonio Correa to the houses of Afonso Piquo, which grant is to be perpetual. . . . to serve for a landing-place and quay for the merchants to moor and repair their ships, and to erect their bankshalls (*bangasas*), and never to be turned away to any other purpose." Possibly the fines went into a fund for the drainage of this *sapal* and formation of landing-places. See *Archiv. Port. Or.*, Fasc. 2, pp. 130-131.

1791 "Il était au moment de s'embarquer" (2) Jelam (q v) or Ichat, the an-

1798, "the most learned of the" ancient *Airavati*, 'Yaportys (Strabo),

and *Letters of a Native Doctor*, II 14.

1877 "Colonel Y— Since Nain Singh's absence from this country I recd. les my having the pleasure of handing to him in person, this, the Victoria or Patron's Medal, which has been awarded to him. . .

"Putandum est nomen *Wanchanadas* Græcorum aut *carinus* latine, aut *caru* quodam non ad nostra usque tempora pervenisse, quod in tanta in numerum ruinam facere accideret potuit."—*Lavet, I en grec. p. 12*

corresponding Sanskrit *Panchanada* is ancient and genuine, occurring in the *Mahābhārata* and *Ramāyana*. The name *Panj-āb*, in older Mahomedan writers is applied to the Indus river, after receiving the rivers of the country which we call *Punjab*. In that sense *Panj-nad*, of equivalent meaning, is still occasionally used.

We remember in the newspapers, after the second Sikh war, the report of a speech by a clergyman in England, who spoke of the deposition of "the bloody Punjab of Lahore."

n.c. x. "Having explored the land of the Pahlavians and the country adjoining, there had then to be searched *Panchanada* in every part; the monkeys then explore the region of Kashmir with its woods of acacias."—*Ramāyana*, Bk. iv. ch. 43.

c. 940. Mas'ūdi details (with no correctness) the five rivers that form the *Mihrañ* or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is *Multān*, they unite at a place three days distant from that city, between it and *Manṣūra* at a place called *Doshāb*."—i. 377-8.

c. 1020. "They all (*Sind*, *Jhailam*, *Irāwa*, *Biah*) combine with the *Satlader* (*Sutlej*) below *Multān*, at a place called *Panjnad*, or 'the junction of the five rivers.' They form a very wide stream."—*Al-Birūnī*, in *Elliot*, i. 48.

c. 1300. "After crossing the *Panj-āb*, or five rivers, namely *Sind*, *Jelam*, the river of *Lohāwar*,^{*} *Satlūt*, and *Biyah* . . ."—*Wassāf*, in *Elliot*, iii. 36.

c. 1333. "By the grace of God our caravan arrived safe and sound at *Banj-āb*, i.e. at the River of the *Sind*. *Banj* (*panj*) signifies 'five,' and *āb*, 'water'; so that the name means 'the Five Waters.' They flow into this great river, and water the country."—*Ibn Batuta*, iii. 91.

c. 1400. "All these (united) rivers (*Jelam*, *Chenāb*, *Rāvi*, *Biyāh*, *Sind*) are called the *Sind* or *Panj-āb*, and this river falls into the Persian Gulf near *Thatta*."—*The Emp. Timur*, in *Elliot*, iii. 476.

1648. "... *Pang-ab*, the chief city of which is *Lahor*, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken."—*Van Twist*, 3.

"The River of the ancient Indus, is by the Persians and Magols called *Pang-ab*, i.e. the Five Waters."—*Id.* i.

1710. "He found this ancient and famous city (*Lahore*) in the Province *Panschaap*, by the side of the broad and fish-abounding river *Rari* (for *Ravi*)."—*Valentijn*, iv. (*Suratte*), 282.

1790. "Investigations of the religious ceremonies and customs of the Hindoos,

written in the Carnatic, and in the Punjab, would in many cases widely differ."—*Forster*, Preface to *Journey*.

1793. "The Province, of which *Lahore* is the capital, is oftener named *Panjab* than *Lahore*."—*Renell's Memoir*, 3d ed. 82.

1804. "I rather think . . . that he (*Holkar*) will go off to the Punjab. And what gives me stronger reason to think so is, that on the seal of his letter to me he calls himself 'the Slave of *Shah Mahmūd*, the King of *Kings*.' *Shah Mahmūd* is the brother of *Zemaun Shah*. He seized the musnad and government of *Caulul*, after having defeated *Zemaun Shah* two or three years ago, and put out his eyes."—*Wellington*, *Desp.* under 17th March.

1815. "He (*Subyutgeen*) . . . overran the fine province of the Punjab, in his first expedition."—*Malcolm*, *Hist. of Pers.*, i. 316.

Punkah, s. In its original sense (a) a portable fan (*Hind.* *pankhā*), generally made from the leaf of the palmyra (*Borassus flabelliformis*, or 'fan shaped'), the natural type and origin of the fan. Such *pankhās* in India are not however formed, as Chinese fans are, like those of our ladies; they are generally, whether large or small, of a bean-shape, with a part of the dried leaf-stalk adhering, which forms the handle. But the specific application in Anglo-Indian colloquial is (b) to the large, fixed, and swinging fan, formed of cloth stretched on a rectangular frame, and suspended from the ceiling, which is used to agitate the air in hot weather. The date of the introduction of this machine into India is not known to us. The quotation from *Linschoten* shows that some such apparatus was known in the 16th century, though this comes out clearly in the French version alone; the original Dutch, and the old English translation are here unintelligible, and indicate that *Linschoten* (who apparently never was at *Ormus*) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from *Dozy*, and from *El-Fakhri*, which show that the true Anglo-Indian punka was known to the Arabs as early as the 8th century.

a.—

1610. "Aloft in a Gallery the King sits in his chaire of State, accompanied with his Children and chiefe Vizier . . . no other

* i.e. of *Lahore*, viz. the *Ravi*.

without calling daring to goe vp to him,
 asue onely two Punkaws together wind'—
W. Finch, in Purchas, l. 439

The word seems here to b
 improperly for the men who pl
 fans. We find also in the same
 a verb to punkaw:

" . . . behind one punkawing,
 holding his sword"—ib 433

Terry does not use the word.

nothing but
 cool and shady place
 servant or two to fan
 their great Punkas,
 F. T., p 76

{ *schoten, ch 6,*

instru
 es, to
 "winkle
 "y call
 "on by

really a brief

b—

1166. "He (Ibn Hamdan the Katib)

{ kaks "were suspended in most dining
 halls"—*Fade Merve, l. 221.*

23. "Punkas, large frames of light
 covered with white cotton, and look
 not unlike enormous fire-bands, hung
 the ceilings of the principal apart-
 ments."—*Hier, ed. 1914, l. 23.*

1852.

"Holy stones with scrubs and slaps
(Our Christmas waits!) prelude the day;
For holly and festoons of bay
Swing feeble punkas,—or perhaps
A windsail dangles in collapse."

*Christmas on board a P. and O., near
the Equator.*

1875. "The punkah flapped to and fro
lazily overhead."—*The Dilemma* (Chesney),
ch. xxxviii.

Punsaree, s. A native drug-seller;
Hind. *pansārī*. We place the word
here partly because C. P. Brown says
'it is certainly a foreign word,' and
assigns it to a corruption of *dispensarium*;
which is much to be doubted.

Purdah, s. Hind. from Pers. *parda*,
'a curtain'; a *portière*; and especially a
curtain screening women from the sight
of men; whence a woman of position
who observes such rules of seclusion,
is termed *parda-nishīn*, 'one who sits
behind a curtain.'

1809. "On the fourth (side) a *purdah*
was stretched across."—*Ld. Valentia*, i. 100.

1810. "If the disorder be obstinate, the
doctor is permitted to approach the *purdah*
(i.e. curtain, or screen) and to put the
hand through a small aperture . . . in order
to feel the patient's pulse."—*Williamson*,
V. M., i. 130.

1878. "Native ladies look upon the
confinement behind the *purdah* as a badge
of rank, and also as a sign of chastity, and
are exceedingly proud of it."—*Life in the
Mofussil*, i. 113.

Purwanna, **Perwanna**, s. Hind.
from Pers. *parwāna*, an order; a
grant or letter under royal seal; a
letter of authority from an official to
his subordinate; a licence or pass.

1682. ". . . we being obliged at the end
of two months to pay Custom for the said
goods, if in that time we did not procure a
Pherwanna from the *Duan* of Decca to
excuse us from it."—*Hedges*, Oct. 10.

1693. ". . . Egmore and Pursewaukum
were lately granted us by the Nabob's
purwannas."—*Wheeler*, i. 281.

1759. "Ferwanna, under the Coochuck
(or the small seal) of the Nabob Vizier
Ulma Maleck, Nizam ul Muluck Bahadour,
to Mr. John Spenser."—In *Cambridge's
Act. of the War*, 230. See also quotation
under *Hosbolhookum*.

1774. "As the peace has been so lately
concluded, it would be a satisfaction to the
Rajah to receive your *parwanna* to this
purpose before the departure of the cara-
van."—*Bogle's Diary*, in *Markham's Tibet*,
p. 50.

* But Mr. Markham changes the spelling of his
originals.

Putchock, s. This is the trade-
name for a fragrant root, a product of
the Himalaya in the vicinity of Kash-
mir, and forming an article of export
from both Bombay and Calcutta to
the Malay countries and to China,
where it is used as a chief ingredient
in the Chinese pastille-rods commonly
called *jostick*. This root was recog-
nized by the famous Garcia de Orta as
the *Costus* of the ancients. The latter
took their word from the Skt. *kushta*,
by a modification of which name—*kuṭ*
—it is still known and used as a medi-
cine in Upper India. De Orta speaks
of the plant as growing about Mandu
and Chitore, whence it was brought
for sale to Ahmadabad; but his in-
formants misled him. The true source
was traced *in situ* by two other illus-
trious men, Royle and Falconer, to a
plant belonging to the N. O. *Compositae*,
Saussurea Nappa, Clarke, for which
Dr. Falconer, not recognizing the genus,
had proposed the name of *Aucklandia*.
Costus verus, in honour of the then
Governor-General. The *Costus* is a
gregarious plant, occupying open,
sloping, moist sides of the mountains,
at an elevation of 8000 to 9000 feet.
See article by Falconer in *Trans. Linn.
Soc.* xix. 23-31.

The trade-name is, according to
Wilson, the Telugu *pāch'chāku*, 'green
leaf,' but one does not see how this
applies. (Is there, perhaps, some con-
fusion with *Patch*, q.v.?). De Orta
speaks as if the word, which he writes
puchō, were Malay. Though neither
Crawford nor Favre gives the word, in
this sense, it is in Marsden's earlier
Malay dictionary: "*Pūchok*, a plant,
the aromatic leaves of which are an
article of trade; said by some to be
Costus indicus, and by others the *Me-
lissu*, or *Laurus*." In the year 1837-38
about 250 tons of this article, valued at
£10,000, were exported from Calcutta
alone. The annual import into China
at a later date, according to Wells
Williams, was 2,000 *peculs* or 120 tons
(*Middle Kingdom*, ed. 1857, ii. 408).
In 1865-66, the last year for which the
details of such minor exports are found
in print, the quantity exported from
Calcutta was only 492½ cwt., or 24½
tons.

1516. See Barbosa under *Catechu*.

1520. "We have prohibited (the export
of) pepper to China...and now we prohibit
the export of *puchō* and incense from these

1572.

"Mas agora de nomes, et de uança,
Novos, et varios são os habitantes,
Os Delijs, os Patânes que em pessaça
De terra, e gente são mais abundantes."
Camões, vii. 20.

1610. "A Pattan, a man of good sta-
ture."—*Hawkins*, in *Purchase*, i. 220.

c. 1611. "... the mightiest of the
Afghan people was Kais. . . . The Prophet
gave Kais the name of Abd Urahshed. . .
and. . . predicted that God would make
his issue so numerous that they, with re-
spect to the establishment of the Faith,
would outvie all other people: the angel
Gabriel having revealed to him that their
attachment to the Faith would, in strength,
be like the wood upon which they lay the
keel when constructing a ship, which wood
the seamen call *Pathan*, on this account
he conferred upon Abd Urahshed the title
of *Pathan* also."—*Hist. of the Afghans*,
E. T., by *Dorn*, i. 38.

1648. "In general the Moors are a
haughty and arrogant and proud people,
and among them the *Pattans* stand out
superior to the others in dress and manners."
—*Van Trist*, 58.

1666. "Martin Affonso and the other
Portuguese delivered them from the war
that the *Patanes* were making on them."
—*Faria y Sousa*, *Asia Portuguesa*, i. p. 313.

1673. "They are distinguished, some
according to the Consanguinity they claim
with *Mahomet*; as a *Sial* is a kin to that
Imposture. . . . A *Shick* is a Cousin too,
at a distance, into which Relation they
admit all new made *Prosclytes*. *Meer* is
somewhat allied also. . . . The rest are
adopted under the Name of the Province
. . . as *Mogul*, the Race of the *Tartars*. . .
Patan, *Duccan*."—*Fryer*, 93.

1681. "En estas regiones ay vna cuyas
gentes se dizen los *Patanes*."—*Martinez de
la Puente*, *Compendio*, 21.

1726. "... The *Patans* (*Patanders*) are
very different in garb, and surpass in
valour and stout-heartedness in war."
—*Valentijn*, *Choro*, 109.

1757. "The Colonel (Clive) complained
bitterly of so many insults put upon him,
and reminded the *Soubahdar* how different
his own conduct was, when called upon to
assist him against the *Pytans*."—*Ives*, 149.

1763. "The northern nations of India,
although idolaters. . . were easily induced
to embrace Mahomedanism, and are at this
day the *Affghans* or *Pitans*."—*Orme*, i. 24,
ed. 1803.

1789. "Moormen are, for the most part,
soldiers by profession, particularly in the

cavalry, as are also. . . *Pitans*."—*Munro*,
Narr. 49.

1798. "... *Afghans*, or as they are
called in India, *Patans*."—*G. Forster*, *Travels*, ii. 47.

Putwa, s. Hind. *putwa*. The
Hibiscus catarifolia, L., from the suc-
culent acid flowers of which very fair
jelly is made in Anglo-Indian house-
holds.

Pye, s. A familiar designation
among British soldiers and young
officers for a *Paria-dog* (q.v.); a con-
traction, no doubt, of the former word.

Pyjammas, s. Hind. *pi-jāma*, lit.
'leg-clothing.' A pair of loose drawers
or trowsers, tied round the waist.
Such a garment is used by various
persons in India, e.g. by women of
various classes, by Sikh men, and by
most Mahomedans of both sexes. It
was adopted from the Mahomme-
dians by Europeans as an article of
dishabille and of night attire, and
is synonymous with long-drawers
(q.v., also *Shulwaur* and *Mogul-
breeches*). It is probable that we
English took the habit like a good
many others from the Portuguese.
Thus *Pyrard* (c. 1610) says, in speaking
of Goa Hospital: "Ils ont force
calsons sans quoy ne couchent jama-
is les Portugais des Indes" (ii., p. 11).
The word is now used in London shops.

Pyke, Paik, s. *Wilson* gives only
one original of the term so expressed
in Anglo-Indian speech. He writes:
"*Paik*, or *Páyik*, corruptly *Pyke*, H.
&c. (from S. *padátika*), *Paik* or *Páyak*,
Mar. A footman, an armed attendant,
or inferior police and revenue officer,
a messenger, a courier, a village
watchman: in Cuttack the *Paiks*
formerly constituted a local militia,
holding land of the *Zamindárs* or
Rájas by the tenure of military ser-
vice," &c., quoting Bengal Regula-
tions).

But it seems to us clear that there
are here two terms rolled together:

a. Pers. *Paik*, a foot-runner or
courier. We do not know whether
this is an old Persian word or a Mongol
introduction. According to *Hammer
Purgstall* it was the term in use at
the Court of the Mongol princes, as
quoted below. Both the words occur
in the *Āin*, but differently spelt, and

* We do not know what word is intended,
unless it be a special use of *Ar. bahān*, 'the
interior or middle of a thing.' *Dorn* refers to a
note, which does not exist in his book. *Bellew*
gives the title conferred by the prophet as
"*Pitān* or *Pāthān*, a term which in the Syrian
language signifies a rudder." Somebody else in-
terprets it as 'a mast.'

After a number of persons of rank

chiefly around the fort on easy
—*Hunter's Orissa*, ii 260

sang n-day"—*Hammer Pürgstall, Gesch.
der Golden Horde*, 243

b Hind. *pāik* and *pāyik* (also

Q

Quedda n p. A city, port, and

from the same source.

c. 1700 "It was the custom in those
or Kālik of Ptolemy's sea-route to
China, and likewise the Kālik of the

to
se
salves wh in they call paiquer, as well as
with Portuguese soldiers and topazes who

* See under Gālat.

great interchange of merchandise."—*Barbosa*, 188-189.

1553. "... The settlements from Tavay to Malacca are these: Tenassary, a notable city, Lungur, Torraõ, Quedá, producing the best pepper on all that coast, Pedão, Perú, Solungor, and our City of Malacca..."—*Barros*, I. ix. 1.

1572.

"Olha Tavai cidade, onde começa
De São largo o imperio tão comprido:
Tenassari, Quedá, que he so cabeça
Das que pimenta alli tem produzido."

Camões, x. 123.

By Burton:

"Behold Tavai City, whence begin
Siam's dominions, Reign of vast extent;
Tenassari, Quedá of towns the Queen
that bear the burthen of the hot pigment."

1598. "... to the town and Kingdome of Queda . . . which lyeth under 6 degrees and a halfe; this is also a Kingdome like *Tanassaria*, it hath also some wine, as *Tanassaria* hath, and some small quantitie of Pepper."—*Linschoten*, p. 31.

1614. "And so . . . Diogo de Mendonça . . . sending the galliots on before, embarked in the *jalia* of João Rodriguez de Paiva, and coming to Queda, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin" (*calaim*, see *Calay*).—*Bocarro*, *Decada*, 187.

1838. "Leaving Penang in September, we first proceeded to the town of Quedah lying at the mouth of a river of the same name."—*Quedah*, etc., by *Capt. Sherard Osborne*, ed. 1865.

Qui-hi, s. The popular distinctive nickname of the Bengal Anglo-Indian, from the usual manner of calling servants in that Presidency, viz., '*Koi hai*'? 'Is any one there?' The Anglo-Indian of Madras was known as a **Mull**, and he of Bombay as a **Duck** (qq.v.)

1816. "The Grand Master, or Adventures of **Qui Hi** in Hindostan, a Hudibrastic Poem; with illustrations by Rowlandson."

1825. "Most of the household servants are Parsees, the greater part of whom speak English . . . Instead of '*Koe he hue*', Who's there? the way of calling a servant is '*boy*,' a corruption, I believe, of '*bhae*', brother."—*Heber*, ed. 1844, ii. 98.

c. 1830. "J'ai vu dans vos gazettes de Calcutta les clameurs des *quoiaës* (sobriquet des Européens Bengalis de ce côté) sur la chaleur."—*Jacquemont*, *Corresp.* ii. 308.

Quilooa, n. p. i.e., *Kilwa*, in lat. 9° O' S., next in remoteness to *Sofala*,

which for a long time was the *ne plus ultra* of Arab navigation on the East Coast of Africa, as Cape Boyador was that of Portuguese navigation on the West Coast. *Kilwa* does not occur in the Geographies of *Edrisi* or *Abulfeda*, though *Sofala* is in both. It is mentioned in the *Roteiro*, and in *Barros's* account of *Da Gama's* voyage. *Barros* had access to a native chronicle of *Quilooa*, and says that it was founded in about A.H. 400, and a little more than 70 years after *Magadoxo* and *Brava*, by a Persian Prince from *Shiraz*.

c. 1220. "*Kilwa*, a place in the country of the *Zenj*, a city."—*Yāqūt* (orig.), iv. 302.

c. 1330. "I embarked at the town of *Makdashau* (*Magadoxo*), making for the country of the *Sawāhil*, and the town of *Kulwā*, in the country of the *Zenj* . . ."—*Ibn Batuta*, ii. 191.

1498. "Here we learned that the island of which they told us in *Mocombiquy* as being peopled by Christians is an island at which dwells the King of *Mocombiquy* himself, and that the half is of Moors, and the half of Christians, and in this island is much seed-pearl, and the name of the island is *Quylnee* . . ."—*Roteiro da Viagem de Vasco da Gama*, 48.

1501. "*Quilloa* è cittade in Arabia in vna insuletta giunta a terra firma, ben popolata de homini negri et mercadanti: edificata al modo nro: Quiui hanno abundancia de auro: argento: ambra: muschio: et perle: ragionevolmente vesteno panni de sera: et bambaxi fini."—*Letter of K. Emanuel*, 2.

1506. "Del 1502 . . . mandò al viaggio nave 21, Capitano Don Vasco de Gamba, che fu quello che discoperse l'India . . . e nell' andar de li, del Cao de Bona Speranza, zonse in uno loco chiamato *Ochilla*; la qual terra è dentro uno rio . . ."—*Leonardo Cu' Masser*, 17.

1553. "The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of *Quilooa*, that being a populous place, where they might get the better of our ships by force of arms. To wreak this mischief with greater safety to himself he told *Vasco da Gama*, as if wishing to gratify him, that in front of them was a city called *Quilooa*, half peopled by Christians of *Abyssinia* and of *India*, and that if he gave the order the ships should be steered thither."—*Barros*, I. iv. 5.

1572.

"Esta ilha pequena, que habitamos,
He em toda esta terra certa escala
De todos os que as ondas navegamos
De *Quilôa*, de *Mombaça*, e de *Sofala* . . ."

Camões, i. 54.

* A mistake; see under *Boy*.

By Burton -
 "This little island, where we now sit, is
 of all this seaboard is the one sure place
 for every merchantman that stems the
 tide
 from Quilon, or Sofala, or Mombas..."

Quilon, n. p. A form which we

Europe The Latin Church however
 which he had founded, or obtained the
 use of, existed 20 years later, as we
 know from John de' Marignolli, so it
 is probable that he had reached his
 See. The form *Columbum* is accounted
 for by an inscription (see *Ind Anti-*

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platinum statue of royal residence,

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 middle ages the name occurs in the

towards a certain city called **Polumbum** (where groweth the pepper in great store). . . .—*Friar Odoric, in Cathay, p. 71.*

c. 1322. "Poi venni a **Colombio**, ch' è la migliore terra d'India per mercatanti. Quivi è il gengiovo in grande copia e del buono del mondo. Quivi vanno tutti ignudi salvo che portano un panno innanzi alla vergogna. . . . e legalosi di dietro."—*Palatine MS. of Odoric, in Cathay, App., p. xlvii.*

c. 1328. "In India, whilst I was at **Columbum**, were found two cats having wings like the wings of bats. . . ."—*Friar Jordanus, p. 29.*

1330. "Joannes, &c. nobili viro domino Nascarenorum et universis sub eo Christianis Nascarenis de **Columbo** gratiam in praesenti, quae ducat ad gloriam in futuro quatenus venerabilem Fratrem nostrum **Jordanum** Catalani episcopum **Columbensem** quem nuper ad episcopalis dignitatis apicem auctoritate apostolica diximus promovendum. . . ."—*Letter of Pope John XXII. to the Christians of Coilon, in Odorici Raynaldi Ann. Eccles. v. 495.*

c. 1343. "The 10th day (from Calicut) we arrived at the city of **Kaulam**, which is one of the finest of **Malibār**. Its markets are splendid, and its merchants are known under the name of **Sāli** (see **Choolia**). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—*Ibn Batuta, iv. 10.*

c. 1348. "And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called **Columbum**, where the whole world's pepper is produced. . . . There is a church of St. George there, of the Latin communion, at which I dwelt. And I adorned it with fine paintings, and taught there the holy Law."—*John Mari-nolli, in Cathay, &c., pp. 342-341.*

c. 1430. " . . . **Coloen**, civitatem nobilem venit, cujus ambitus duodecim millia passuum amplectitur. **Gingiber** qui **colobi** (**Colombi**) dicitur, piper, verzinum, cannellae quae crassae appellantur, haec in provincia, quam vocant **Melibariam**, leguntur."—*Conti, in Poggius de Var. Fortunae.*

c. 1468-9. "In the year **Bharati** (644) of the **Kolamba** era, King **Adityavarmā** the ruler of **Vāñchi** . . . who has attained the sovereignty of **Cherabaya Mandalam**, hung up the bell. . . ."—*Inscr. in Tinnerelly, see Ind. Antiq., ii. 360.*

1510. " we departed and went to another city called **Colon**. . . . The King of this city is a **Pagan**, and extremely powerful, and he has 20,000 horsemen, and many archers. This country has a good port near to the sea-coast. No grain grows here, but fruits as at **Calicut**, and pepper in great quantities."—*Varthema, 182-3.*

1516. "Further on along the same coast towards the south is a great city and good sea-port which is named **Coulām**, in which dwell many Moors and Gentiles and Christians. They are great merchants and very rich, and own many ships with which they

trade to **Cholmendel**, the Island of **Ceylon**, **Bengal**, **Malaca**, **Samatara**, and **Pegu**. . . . There is also in this city much pepper."—*Barbosa, 157-8.*

1572.
"A hum **Cochim**, e a outro **Cananor**
A qual **Chalé**, a qual a ilha da **Pimenta**,
A qual **Coulao**, a qual da **Cranganor**,
E os mais, a quem o mais serve, e con-
tenta. . . ."—*Camões, vii. 35.*

By **Burton**:
"To this **Cochim**, to that falls **Cananor**,
one hath **Chalé**, another th' **Isle Piment**,
a third **Coulam**, a fourth takes **Cranganor**,
the rest is theirs with whom he rests
content."

1726. " . . . **Coylang**."—*Valentijn, Choro., 115.*

1727. "**Coilean** is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the *Couchin* Islands; and the *Dutch* have a small Fort, within a Mile of it on the Sea-shore. . . . It keeps a Garrison of 30 Men, and its trade is inconsiderable."—*A. Ham. 333.*

Quirpele, s. This **Tamil** name of the **Mongoose** (q.v.) occurs in the quotation which follows: properly *Kirippillai*.

1601. " . . . bestiola quaedam **Quil** sive **Quirpele** vocata, quae aspectu primo videretur"—*De Bry, iv. 63.*

R.

Radaree, s. **P.—H.—Rāh-dārī** (from *rāh-dār*, 'road-keeper.') A transit duty; sometimes 'black-mail.'

1620. "**Fra Nicolo Ruigiola** Francese genovese, il quale, passeggero, che d'India andava in Italia, partito alcuni giorni prima da **Ispahan** . . . poco di qua lontano era stato trattenuto dai **rahdari**, o custodi delle strade"—*P. della Valle, ii. 99.*

1623. "For **Rahdars**, the **Khan** has given them a firman to free them, also firmans for a house"—*Sainsbury, iii. p. 163.*

1673. "This great officer, or Farmer of the Emperor's Customs (the **Shawbunder**), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch . . . for which **Rhadorage**, or high Imposts, are allowed by the Merchants, both at Landing and in their passage inland."—*Fryer, 222.*

1685. "Here we were forced to compound with the **Rattaree** men, for ye Duties on our goods."—*Hedges, Dec. 15.*

c. 1731. "**Nizam-ul Mulk** . . . thus got rid of . . . the **rahdārī** from which latter

impost great annoyance had fallen upon travellers and traders.—*Khadk Khan*, in *Elliot*, vii. 531

Raggy, s *Ragi* (the word to be Dec Hindustani), a li grain, *Eleusine Coracana*, Gaertn (*Cynosurus Coracanus*, Linn), largely cultivated, as a staple of food, in Southern India

1792 'The season for sowing raggy rice, and bajera from the end of June to the end of August.—*Life of T Munro*, iii. 92

race from which spring all the Kings of Canara.—*Conto* v. 4

1786 Tippoo with gross impropriety addresses Louis XVI. as "the Rajah of the French"—*Select Letters* p. 369

Rajamundry, n p A town (formerly head place of a district) on the lower Godavery R

The name is in Telugu *Rajamahen-* (s)-Town

Rajput, from 's Son' The in India the which is that

Raja, Rajah, s Skt *Raja* a | of arms The name was probably only

Javanese chiefs and princes

It is curious that the term *Raja* cannot be traced, so far as we know, in

not acknowledge the claim and deny that the true Kshatriya is extant Possibly the story of the fireborn

An old illustration of two fact that "animal fool and especially heroic repeat of the flesh killed in the chase (see notation of this below) characteristic occurs to

an other passage, to the Spanish story 1612 "In all this part of the East there are 4 castes. The first caste is that of the Rayas, and this is a most noble

the memory of one of the present writers

In Lord Canning's time the young

Rajpūt Rājā of Alwar had betaken himself to degrading courses, inasmuch that the Victor of Agra, tadmōnished him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mohammedans, who had so influenced his conduct that, among other indications, he would not eat wild pig. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat Wild Pig! Dear! Dear! Dear!' It seemed the *ne plus ultra* of Rajpūt degeneration! The older travellers give the name in the quint form *Rashboot*, but this is not confined to Europeans, as the quotation from Sidi 'Ali shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them *Reys Butos*, a form in which the true etymology, at least partially, emerges.

1516. "There are three qualities of these Gentiles, that is to say, some are called Razbutes, and they, in the time that their King was a Gentile, were Knights, the defenders of the Kingdom, and governors of the Country."—*Barbosa*, 50.

1533. "Inasmuch that whilst the battle went on, Saladin placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladin ordered them to be set fire to, whilst he was in it. Thus the house suddenly blew up with great explosion and loud cries from the unhappy women; whereupon all the people from within and without rushed to the spot, but the Resbutos fought in such a way that they drove the Guzarat troops out of the gates, and others in their hasty flight cast themselves from the walls and perished."—*Correa*, iii, 527.

"And with the stipulation that the 200 pardaos, which are paid as allowance to the lascarins of the two small forts which stand between the lands of Baçaim and the Reys buatos, shall be paid out of the revenues of Baçaim as they have been paid hitherto."—*Treaty of Nuno da Cunha with the K. of Cambaja*, in *Subsidios*, 137.

c. 1554. "But if the caravan is attacked, and the Bats (see Bhat) kill themselves, the Rashbūts, according to the law of the Bāts, are adjudged to have committed a crime worthy of death."—*Sidi 'Ali Kapudān*, in *J. As.*, Ser. I., tom. ix, 95.

c. 1611. "The next day they embarked, leaving in the city, what of those killed in fight and those killed by fire, more than 800 persons, the most of them being Regibatos, Meers of great valour; and of ours fell eight on . . ."—*Dezarru, Decada*, 210.

1616. ". . . it were fitter he were in the Company of his brother . . . and his safety more regarded, then in the hands of a Rashboot Gentle . . ."—*Sir T. Roe*, i, 573-4.

"The Rashbootes eat Swine's-flesh most hateful to the Mahometans."—*Terry*, in *Purchas*, ii, 1479.

1638. "These Rasbootes are a sort of Highway men, or Tories."—*Mandelslo, Eng.* by *Davies*, 1639, p. 19.

1648. "These Resbouts (Resbouts) are held for the best soldiers of Gusratta."—*Van Thiel*, 39.

1673. "Next in esteem were the Resh-poots or Souldiers."—*Fryer*, 27.

1689. "The place where they went ashore was at a Town of the Moors, which name our Seamen give to all the Subjects of the Great Mogul, but especially his Mahometan Subjects; calling the Idolaters Gentiles or Rashbouts."—*Dampier*, i, 507.

1791. ". . . Quatre cipayes ou reispontes montés sur des chevaux persans, pour l'escortier."—*B. de St. Pierre, Chaumire Indienne*.

Rains, The, s. T. . . . Indian colloquial f . . . season. The same idiom, as *churas*, had been already in use by the Portuguese. See *Winter*.

c. 1666. "Lastly, I have imagined that if in Delhi, for example, the Rains come from the East, it may yet be that the Seas which are Southerly to it are the origin of them, but that they are forced by reason of some Mountains . . . to turn aside and discharge themselves another way. . . ."—*Bernier*, E. T., 138.

1707. "We are heartily sorry that the Rains have been so very unhealthy with you."—Letter in *Orme's Fragments*.

1750. "The Rains . . . setting in with great violence, overflowed the whole country."—*Orme's Hist.*, i, 153 (ed. 1803).

1868. "The place is pretty, and although it is 'the Rains' there is scarcely any day when we cannot get out."—*Bishop Milman*, in *Memoir*, p. 67.

Rambotang, s. Malay, *rambūtan* (*Filet*, No. 6750, p. 256). The name of a fruit (*Nephelium lappaceum*, L.), common in the Straits, having a thin luscious pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From *rambūt*, 'hair.'

1613. "And other native fruits, such as

laches (perhaps *lachang*, the *Mangifera foetida*) *rambotana*, *rambes*, *buasturas*, and pomegranates, and innumerable others . . . —*Godinho de Eredia*, 16

1720. " . . . the *rambotan* tree (the fruit of which the Portuguese call *fruta dos cafaros* or *Cifer's fruit*)"—*Valentyn* (v) *Sumatra*, 3

1727 "The *Rambotan* is a Fruit about

Rimosi, originally one of the thieving tribes. Hence they came to be employed as hereditary watchmen in villages, paid by cash or by rent free lands, and by various petty dues. They were supposed to be responsible for thefts till the criminals were caught, and were often themselves

ways:

(a). As
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(b) For
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Fuleeta)

1880 " . . . If you want a clerk to do

The surviving traces of a *Rammosy* dialect contain Telugu words, and have been used in more recent days as a secret slang

1883 "Till a late hour in the morning he (the chameleon) sleeps, sounder than a *rammosy* or a *chowkeydar*, nothing will —*Tides on My Frontier*

'am! The commonest salu-
'ween two Hindus meeting
oad, an invocation of the

1883.

Ramdam,
(*ramadhan*),
lunar month,
Fast.

1615. " . . . at this time, being the preparation to this *Ramdam* or Lent."—*Sir T. Roe*, in *Purchas*, i 537

Fryer, 101

1726. "The wives of *Branlines* (when about to burn) first give away their jewels

Varanasi, 1812, p. 11. And p. 12. It seems to be *Bhucet* of the 14, 14th, (*Bhucet* of the 14, 14th).

And every day thereafter, when I visited

Rājput Rājā of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open *darbarat* Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that, among other indications, he *would not eat wild pig*. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat *Wild Pig*! Dear! Dear! Dear!' It seemed the *ne plus ultra* of Rājput degeneration! The older travellers give the name in the quaint form *Rashboot*, but this is not confined to Europeans, as the quotation from Sidi 'Alī shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them *Reys Butos*, a form in which the true etymology, at least partially, emerges.

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Rains, The, s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, as *churas*, had been already in use by the Portuguese. See **Winter**.

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be respon-
criminals were

The surviving traces of a Ramoosy dialect contain Telugu words, and have been used in more recent days as a secret slang

ways

(a) As a generic name for Hindu-like 'Tommy Atkins' for a British soldier. Especially applied to Indian coolies in Ceylon, etc

(b) For a twisted roving of cotton in a tube (often of wrought steel) used to furnish light for a cigarette. (Fulesta) Madras use

1880. " if you want your work or a servant to you would take Bengali Baboo, or a Ramasammy. A M. abused would sum and his mother the poor, and take his change accounts. — Cornhill 1882-3

Ramdam s Hind from Ar ramidhan (ramidhan) The ninth Mahommedan lunar month, viz, the month of the Fast

1813. " at this time, being the preparation to this Ramdam or Lent. — Sir T. Roe, in Purchas, i 537

1623. "The 29th June I think (to-day) the Moors have commenced ramadhan according to the rule by which calculate. — P. Dell's Valle, ii 607

1842. "They are not

1833 There are instances of the Ramoosy, who are of a bold and daring nature, and a great ascendency over the island Koolkurnies (Coolkurnies) latter do not like to acknowledge and it sometimes happens officers participate in Ramoosies derive from Ramoosies. — Macintosh, p 13

the morning
under than
ing will

(The allies of the Ramoosy, who are of a bold and daring nature, and a great ascendency over the island Koolkurnies (Coolkurnies) latter do not like to acknowledge and it sometimes happens officers participate in Ramoosies derive from Ramoosies. — Macintosh, p 13)

1726 "The wives of Bramines (w

* FAYTE gives
(FAYTE is - fruit)
FAYTE is - fruit
FAYTE is - fruit
FAYTE is - fruit
FAYTE is - fruit

of the eastern side of the Peninsula, and composes the great flat of Surat and Broach in Guzerat. It is found also in Pegu. The origin of *regar* has been much debated. We can only give the conclusion as stated in the *Manual of the Geology of India*, from which some preceding particulars are drawn: "*Regur* has been shown on fairly trustworthy evidence to result from the impregnation of certain argillaceous formations with organic matter, but . . . the process which has taken place is imperfectly understood, and . . . some peculiarities in distribution yet require explanation."—*Op. cit.*, i. 434.

Reh. s. A saline efflorescence which comes to the surface in extensive tracts of Upper India, rendering the soil sterile. The salts (chiefly sulphate of soda mixed with more or less of common salt and carbonate of soda) are superficial in the soil, for in the worst *reh* tracts sweet water is obtainable at depths below 60 or 80 feet.

The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and impervious to water by the scorching sun, the parching winds, and the treeless character of the country, so that there is little or no water-circulation in the subsoil. The salts in question, which appear to be such of the substances resulting from the decomposition of rock, or of detritus derived from rock, and from the formation of the soil, as are not assimilated by plants, accumulate under such circumstances, not being diluted and removed by the natural purifying process of percolation of the rain-water. This accumulation of salts is brought to the surface by capillary action after the rains, and evaporated, leaving the salts as an efflorescence on the surface. From time to time the process culminates on considerable tracts of land, which are thus rendered barren.

The canal-irrigation of the upper provinces has led to some aggravation of the evil. The level of the canal-waters being generally high, they raise the level of the *reh*-polluted water in the soil, and produce in the lower tracts a great increase of the efflorescence. A partial remedy for this lies in the provision of drainage for the

subsoil water, but this has only to a small extent been yet carried out.

Reinol, s. A term formerly in use among the Portuguese at Goa, and applied apparently to 'Johnny Newcomes' or **Griffins** (q.v.) It is from *reino*, 'the Kingdom' (viz., of Portugal).

The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598. "... they take great pleasure and laugh at him, calling him *Reynol*, which is a name given in jest to such as newlie come from *Portingall*, and know not how to behave themselves in such grave manner, and with such ceremonies as the *Portingales* use there in *India*."—*Linschoten*, ch. xxxi.

c. 1610. "... quand ces soldats Portugais arriuent de nouveau aux Indes portans encor leurs habits du pays, ceux qui sont là de long t'rs quand ils les voyent par les rues les appellent *Renol*, chargez de poux, et mille autres iniures et moqueries."—*Mocquet*, 301.

At a later date the word seems to have been applied to Portuguese deserters who took service with the E. I. Co. Thus:

c. 1760. "With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of *Reynols*."—*Grove*, i. 38.

Resident, s. This term has been used in two ways which require distinction. Thus (a), up to the organisation of the Civil Service in Warren Hastings's time, the chiefs of the Company's commercial establishments in the provinces, and for a short time the European chiefs of districts, were termed *Residents*.

But later the word was applied (b) also to the representative of the Governor-General at an important native Court, e.g., at Lucknow, Delhi, Hyderabad, and Baroda. And this is the only meaning that the term has now in British India.

In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian Zilla) as well as to the Dutch representative at a native court, as at Solo and Djokjocarta.

a.—

c. 1778. "My pay as *Resident* (at Sylhet) did not exceed 500*l.* per annum, so that

fortune could only be acquired by my own industry"—*It is a Landay, in Lives of the L. s. iii. 174*

b—

1788 "Having received overtures of a very friendly nature from the Rajah of Berar who has requested the presence of a British Resident—

technicality, thus explained Money which is borrowed, not upon the vessel as in bottomry, but upon the goods and merchandise contained in it which must necessarily be sold or exchanged

the supposition that it was a usual scene of proposed juwaubs (q v) doubt, in reality walk by the river 'Charge, where I dentia and the bl

1776 "I have desired my Calcutta At which they are enabled to do by the Money taken up here in Respondentia bonis. —In *Wheller*, ii. 427

1776 "I have desired my Calcutta At

1794 "I assure you Sir, Europe articles especially good wine are not to be had for love, money, or respondentia."—*The Indian Character*, by Hugh Low, &c., p. 206.

Ressaidar, s P-Hind. *Persalhar* A native subaltern officer of irregular cavalry, under the Res It is not clear what is in the formation of this appears to be of Hind The meaning of that word

ness of apprehension, fitness, perfection "

Ressala, s Hind from Ar *risala* A troop in one of our regiments of native (so-called) Irregular Cavalry The word was in India originally

1798 "Presently, after Shokum Sing transition of meaning, as with many other words of Arabic origin, is very obscure

1798 "Presently, after Shokum Sing

infantry, now applied to the native

"The rissaldars finding so much in their hands began to quarrel the division of it, while Perron in the evening with the lady

1831 "Le lieutenant de ma troupe a no chance d'être fait Capitaine (Rissaldar)."—*Sacremont Correspond*, ii. 8.

Rest-house, s Much the same as **Dak Bungalow** (q v) Used in Ceylon only

"Lascar" Hind for ration

Rice, s The well-known cereal, *Oryza sativa*, L. There is a strong temptation to derive the Greek *spiza* which is the source of our word through It *riso*, Fr = etc, from the Tamil *arisi* 'riced' privied of husk, ascribed to a root *ari* to separate. It is quite

about the lakes in the Northern Circars, and he considers this to be the original plant.

It is possible that the Arabic *al-ruzz* (*arruzz*) from which the Spaniards directly take their word *arroz*, may have been taken also directly from the Dravidian term. But it is hardly possible that *ōpūza* can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of *ōpūza* by Theophrastus, which appears to be the oldest, probably dates almost from the lifetime of Alexander (d. B.C. 323). Aristobulus, whose accurate account is quoted by Strabo (see below) was a companion of Alexander's expedition, but seems to have written later than Theophrastus. The term was probably acquired on the Oxus, or in the Punjab. And though no Skt. word for rice is nearer *ōpūza* than *vṛīhi*, the very common exchange of aspirate and sibilant might easily give a form like *vṛīsi* or *brīsi* (comp. *hindū*, *sindū*, &c.) in the dialects west of India. Though no such exact form seems to have been produced from old Persian, we have further indications of it in the Pushtu, which Raverty writes, sing. 'a grain of rice' *w'rija' h*, pl. 'rice' *w'rijzey*, the former close to *oryza*. The same writer gives in *Barakai* (one of the uncultivated languages of the Kabul country, spoken by a 'Tajik' tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as *w'rizza*, a very close approximation again to *oryza*. The same word is indeed given by Leech, in an earlier vocabulary, largely coincident with the former, as *rizza*. The modern Persian word for husked rice is *birinj*, and Armenian *brinz*. A nasal form, deviating further from the hypothetical *brīsi* or *vṛīsi*, but still probably the same in origin, is found among other languages of the Hindū Kūsh tribes, e.g. Burishki (Khajuna of Leitner), *bron*; Shina (of Gilgit), *brūn*; Khwar of the Chitral Valley (Arniyah of Leitner), *grinj*.*

1298. "Il hi a forment et ris asez, mès il ne menuient pain de forment por ce que il est en cele provence enferme, mès menuient ris et font poison (i.e. drink) de ris con especes qe molt e(s)t biaux et cler et fait le

home evre ausi con fait le vin."—*Marco Polo*, Geog. Text, 132.

B.C. c. 320-300. "Μάλλον δὲ σπεύρουσι τὸ καλούμενον ὄρυζον, ἐξ οὗ τὸ ἔψημα· τοῦτο δὲ ὅμοιον τῇ ζείῳ, καὶ περιπτισθὲν οἷον χυλῶδες, εὐπεπτον δὲ τὴν ὄψιν πεφυκὸς ὅμοιον ταῖς αἰραῖς, καὶ τὸν πολλὸν χρόνον ἐν ὕδατι. Ἀποχεῖται δὲ οὐκ εἰς στάχυν, ἀλλ' οἷον φόβην ὥσπερ ἡ κέγχρος καὶ ἡ ἔλυμος."—*Theophrast. de Hist. Plant.*, iv. c. 4.

B.C. c. 20. "The rice (*ōpūza*), according to Aristobulus, stands in water, in an enclosure. It is sowed in beds. The plant is 4 cubits in height, with many ears, and yields a large produce. The harvest is about the time of the setting of the Pleiades, and the grain is beaten out like barley.

"It grows in Bactriana, Babylonia, Susis, and in the Lower Syria."—*Strabo*, xv. i. § 18, in Bohn's E. T., iii. 83.

B.C. 300. "Megasthenes writes in the second Book of his *India*: The Indians, says he, at their banquets have a table placed before each person. This table is made like a buffet, and they set upon it a golden bowl, into which they first help boiled rice (*ōpūzan*), as it might be boiled groats, and then a variety of cates dressed in Indian fashions."—*Athenaeus*, iv. § 39.

A.D. c. 70. "Hordeum Indis sativum et silvestre, ex quo panis apud eos praecipuus et alica. Maxime quidem oryza gaudent, ex qua tisanam conficiunt quam reliqui mortales ex hordeo . . ."—*Pliny*, xviii. 13.

Ph. Holland has here got so wrong a reading that we abandon him.

A.D. c. 80-90. "Very productive is this country (*Systrānē* or Penins. Guzerat) in wheat and rice (*ōpūzēs*) and sesamin oil and butter* (*ghee*) and cotton, and the abounding Indian piece-goods made from it."—*Periplus*, § 41.

Rock-pigeon. The bird so-called by sportsmen in India is the *Pterodectes exustus* of Temminck, belonging to the family of sand-grouse (*Pteroclididae*). It occurs throughout India, except in the more wooded parts. In their swift high flight these birds look something like pigeons on the wing, whence perhaps the misnomer.

Roc, s. The *Rukh* or fabulous colossal bird of Arabian legend. This has been treated at length by one of the present writers in *Marco Polo* (Book III. ch. 33, notes); and here we shall only mention one or two supplementary facts.

M. Marre states that *rūk-rūk* is applied by the Malays to a bird of prey

* Muller and (very positively) Fabricius discard *Bourripou* for *Βοσφόρου*, which "no fellow understands." A. Hamilton (l. 136) mentions "Wheat, Pulse, and Butter" as exports from *Mangarou* on this coast. He does not mention *Bosmoron*!

* *Biddulph, Tribes of Hindoo Kosh*, App., pp. xxxiv., lix., cxxxix.

of the vulture family, a circumstance which possibly may indicate the source of the Arabic name, as we know it to be of some at least of the legends.

In one of the notes just referred to it is suggested that the roo's quills,

noticed this, but pointed out that the object was more probably the im-

30 to 40 feet in length. The leaflets were all stript, but when entire the object must have strongly a Brobdignagian feather. quills were shown at the Exhibition in Edinburgh, John Kirk wrote.

and plumed through"

communicate directly with their informants, and certainly believed the story. Dr. Hildebrand also, a competent German naturalist, believed in

it. But Sir John Kirk himself says that 'what the priests had to show was most undoubtedly the whalebone of a comparatively small whale' (see letter of the present writer in *Athenaeum*, March 22nd, 1894)

(c. 1000?) "El Haçan fil d'Amr et

de son
"I at vu dans l'Inde, où dit le capitaine Ismailawésh, chez un des principaux marn
ut pres
rait de

car un
a conte
n tuvan
l'outren
le (Par

Van der Luth et Marcel Desir, pp. 62-63)

called in Bengali, according to Wil-
son, sometimes, it
idyl,* and by the

used by Europeans

dor, of which he supposes that *rogue* may perhaps have been a modification, and looks like Port *ronnel*,
rer, a noisy fellow, a bully,
gives a plausible sense. But
gives *rogue* as a colloquial
word conveying the idea of

* We do not find either *idyl* or *idyl* in the sense indicated. The former is perhaps really *idyl* or *idyl*, the usual *idyl* word for a Brahmy bull running at will.

communicatifsaveel'Estranger." After all however it is most likely that the term is derived from an English use of the word. For Skeat shows that *rogue*, from the French sense of 'malapert, saucy, rude, surly,' came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skeat refers to Shakespeare:—

"And wast thou fain, poor father,
To hovel thee with swine, and *rogues*
forlorn?" *K. Lear*, iv. 7.

1878. "Much misconception exists on the subject of *rogue* or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country . . . sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herd is, and follow its movements."—*Sinderson*, p. 52.

Rohilla, n.p. A name by which Afghāns, or more particularly Afghāns settled in Hindustan, are sometimes known, and which gave a title to the province of *Rohilkhand*, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be Pushtu, *rōhilah* or *rōhilai*, adj., formed from *rōhu*, 'mountain,' thus signifying 'mountaineer of Afghānistān.' But a large part of Eastern Afghanistan specifically bore the name of *Roh*. Keene (*Fall of the Moghul Monarchy*, 41) puts the rise of the Rohillas of India in 1744, when 'Ali Mahommed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term *Roh* in the quotation from Firishta.

A friend (Major J. M. Trotter) notes here: "The word **Rohilla** is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, '*Sādik Rohilai yam pa Hindubār gad*,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan;' i.e., an honest man among knaves."

c. 1452. "The King . . . issued *farmāns* to the chiefs of the various Afghān Tribes. On receipt of the *farmāns*, the Afghāns of *Roh* came as is their wont, like ants and

locusts, to enter the King's service. . . . The King (Bahlol Lodi) commanded his nobles, saying,— 'Every Afghān who comes to Hind from the country of *Roh* to enter my service, bring him to me. I will give him a *jāgir* more than proportional to his deserts.'—*Turikh-i-Shir-Shahi*, Elliot, iv. 307.

c. 1512. "Actuated by the pride of power, he took no account of clanship, which is much considered among the Afghāns, and especially among the Rohilla men."—*Ibid.* 428.

c. 1612. "*Roh* is the name of a particular mountain [—country], which extends in length from Swāid and Bajaur to the town of Siwi belonging to Bhakar. In breadth it stretches from Hasan Abdāl to Kābul. Kandahār is situated in this territory."—*Firishta's Introduction*, in Elliot, vi. 568.

1745. "This year the Emperor, at the request of Saffier Jung, marched to reduce Ali Mahumud Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kuttcer, and assumed independence of the royal authority."—In Vol. II. of Scott's E. T. of *Hist. of the Dekkan*, &c., p. 218.

1786. "That the said Warren Hastings . . . did in September, 1773, enter into a private engagement with the said Nabob of Oude . . . to furnish them, for a stipulated sum of money to be paid by the E. I. Company, with a body of troops for the declared purpose of 'thoroughly extirpating the nation of the Rohillas;' a nation from whom the Company had never received, or pretended to receive, or apprehend, any injury whatever."—*Art. of Charge against Hastings*, in Burke, vi. 568.

Rolong, s. Used in S. India, and formerly in W. India, for fine flour; *semolina*, or what is called in Bengal *soojee* (q.v.). The word is a corruption of Portuguese *rolão* or *ralão*. But this is explained by Bluteau as *farina secunda*. It is, he says (in Portuguese) that substance which is extracted between the best flour and the bran.

"1813. "Some of the greatest delicacies in India are now made from the *rolong*-flour, which is called the heart or kidney of the wheat."—*Forbes, Or. Mem.*, i. 47.

Rook, s. In chess the *rook* comes to us from Span. *roque*, and that from Ar. and Pers. *rukh*, which is properly the name of the fabulous gryphon, the *roc* of Marco Polo and the Arabian Nights. It is however generally believed that this form was a mistake in transferring the Indian *rath* or 'chariot,' the name of the piece in India.

Room, n.p. 'Turkey' (*Rūm*); **Roomie**, n.p. (*Rūmi*); 'an Ottoman Turk.' Properly 'a Roman.' In older

cluded from the name

supported us with in persons and materials at
our expense "—*Botelho, Tomba, 42.*

1510, "When we had sailed about 12 days we arrived at a city which is called *Inuolanderumi*, that is, 'Diu, the port of the Turks'. . . . This city is subject to the Sultan of Comor . . . 400 Turkish merchants reside here constantly."—*Parthema, 51-52*

Dandur-i-Rûm is, as the traveller explains, the 'Port of the Turks.' Go-

1563 "The Turks are those of the province of Natolia, or (as we now say) Asia Minor, the Rumos are those of Constantinople, and of its empire"—*Garcia De Orta, f. 4*

1572

"*Parua servico, Alabaia, e Rumes, Que trazido de Roma e nome tem.*"
Cantos, x. 68

1579 "Without the house . . . steel

1600, the quotation from *Don Quixote* alludes apparently to Gogola.

1513 "Vnde Ruminâ Turchorâque"

Hal. Soc. 143

1600 "A nation called Rumos who have traded many hundred years to Achen These Rumos come from the Red Sea."—*Hal. Soc. 143*

"A time that

"Vene I troquel.
Turcos rum

Rumas depravato dicuntur."—*Jarric, The-saurus*, iii. 105.

1634.

"Alli o forte Pacheco se eterniza
Sustentando incansavel o adquirido;
Depois Almeida, que as Estrellas piza
Se fez do Rume, e Malavar temido."

Malaca Conquistada, ii. 18.

1785. "We herewith transmit a letter . . . in which an account is given of the conference going on between the Sultan of Room and the English ambassador."—*Letters of Tippoo*, p. 224.

Roomaul, s. Hind. from Pers. *rūmāl* (lit. 'face-rubber'), a towel, a handkerchief. In ordinary Anglo-Indian Hind. it is the word for a 'pocket handkerchief.' In modern trade it is applied to thin silk piece-goods with handkerchief-patterns. We are not certain of its meaning in the old trade of piece-goods, e.g. :

1704. "Price Currant (Malacca) . . . Romalls, Bengall ordinary, per Corge, 26 Rix Dlls."—*Lockyer*, 71.

1726. "Roemaals, 80 pieces in a pack, 45 ells long, 1½ broad."—*Valentijn*, v. 178.

Rūmāl was also the name technically used by the Thugs (q.v.) for the handkerchief with which they strangled their victims.

Rosalgat, Cape, n.p. The most easterly point of the coast of Arabia : a corruption (originally Portuguese) of the Arabic name *Rās-al-ḥadd*, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. "From Curia Muria to Cape Rosalgate, which is in 22½°, an extent of coast of 120 leagues, all the land is barren and desert. At this Cape commences the Kingdom of Ormus."—*Barros*, I. ix. 1.

"Affonso d'Albuquerque . . . passing to the Coast of Arabian along till he doubled Cape Rosalgate, which stands at the beginning of that coast . . . which Cape Ptolemy calls *Siragros Promontory*."—*Barros*, II. ii. 1.

c. 1554. "We had been some days at sea, when near Rā'is-al-hadd the *Damani*, a violent wind so called, got up. . . ."—*Sidi 'Ali*, J. A. S., Ser. I., tom. ix. 75.

"If you wish to go from *Rās-al-hadd* to *Dūlsind* (see *Dūlsind*) you steer E.N.E. till you come to *Pasani* . . . from thence . . . E. by S. to *Rās Karāshi* (i.e. *Karāchi*), where you come to an anchor. . . ."—*The Mohit*, (by Sidi 'Ali), in J. A. S. B., v. 459.

1572.

"Olha Dofar insigne, porque manda
O mais cheiroso incenso para as aras;
Mas attenta, já cá de est' outra banda
De Rosalgate, o praias sempre avaras,
Começa o regno Ormuz. . . ."

Camões, x. 101.

By Burton :—

"Behold insign Dofar that doth command
for Christian altars sweetest incense-
store :

But note, beginning now on further
band

of Rosalgat's ever greedy shore,
yon Hormuz Kingdom. . . ."

1623. "We began meanwhile to find the sea rising considerably ; and having by this time got clear of the Strait . . . and having past not only Cape Iasck on the Persian side, but also that cape on the Arabian side which the Portuguese vulgarly call *Rosal-gate*, as you also find it marked in maps, but the proper name of which is *Ras el had*, signifying in the Arabic tongue Cape of the End or Boundary, because it is in fact the extreme end of that Country . . . just as in our own Europe the point of Galizia is called by us for a like reason *Finis terrae*."—*P. della Valle*, ii. 496.

1727. "Maccira, a barren uninhabited Island . . . within 20 leagues of Cape Rasselgat."—*A. Ham.*, i. 56.

Rose-apple. See **Jamboo**.

Rottle, Rattle, s. Arab. *raṭl* or *ritl*, the Arabian pound, becoming in S. Italian *rotolo*, in Port. *arratel*, in Sp. *arrelde* ; supposed to be originally a transposition of the Greek *λίτρα*, which went all over the Semitic East. It is in Syriac as *litrā* ; and is also found as *litrīm* (pl.) in a Phœnician inscription of Sardinia, dating c. B.C. 180 (see *Corpus Inscriptt. Semit.* i. 188-189).

c. 1340. "The ritl of India which is called sir (seer) weighs 70 *mithkāts* . . . 40 *sirs* form a *mann*" (see *Maund*).—*Shihābuddīn Dimishkī*, in *Notices et Extraits*, xiii. 212.

1673. ". . . Weights in Goa :

1 *Bahar* is . . . 3½ *Kintal*.

1 *Kintal* is . . . 4 *Arobel* or *Rovel*.

1 *Arobel* is . . . 32 *Rotolas*.

1 *Rotola* is . . . 16 Ounc. or 11. *Averd.*"

Fryer, 207.

1803. "At Judda the weights are

15 *Vakeas* = 1 *Rattle*.

2 *Rattles* = 1 *maund*."

Milburn, i. 88.

Round, s. This is used as a Hind. word, *raund*, a transfer of the English, in the sense of patrolling, or 'going the rounds.'

Roundel, s. An obsolete word for an umbrella, formerly in use in Anglo-India. In old English the name

rounel is applied to circular objects as

seems to have been conical hand-guard learn from Blutsa Dictionary "*Arur della*, = a guard for in the form of a fl to the thick part of t

England

Cobarrutias (1611) gives the above explanation, adding that it also was applied to a kind of smooth collar worn by women from its resemblance to the other thing

Unless historical proof of this last etymology can be traced we should suppose that *Arur del* is, even in this sense, probably a corruption of *run del*

1673 "Iusty Fell we running by their sides with Arundels (which are broad Umbrells held over their Heads) — *Fraser*, 30

1677-78 "That except by the Members of this Council, thos that have formerly been

1716 "All such as serve under the Hon

1754 "this count such sumpt

clined in yellow but with the right arm and breast remaining uncovered. They also carry a rondel, or parasol, of a Tallis leaf

1754 "this count such sumpt

as the writer has evidently copied from *Ilex*, and applied the passage (untrue, no doubt) to *Clive*

Rowannah = Hindi from Pers *raw nah* from *raw* going *A pas* or permit

Rowce n p Hindi *row* A Himalayan tree which supplies excellent straight and strong alpenstocks and walking sticks, *C. lanceaster bacillaris*, Wall al- *C. lanceaster acuminata* (N O *Posaceae*)

Rownee, = (a) *lausoo-brave*, = a subsidiary enclosure surrounding a fortified place on the outside of the proper wall and on the edge of the ditch, Hindi *ruca* The word is not

leaf", the technical name of the standard silver of the Burmese ingot currency, commonly rendered *flowered silver* (q v)

1791 "On the 20th I ordered a rifle to be carried under the *lausoo* because the

killer, re h re non-

South (Sketch of the *Law, de*, of the *Regular Corps in the service of the Native Princes*

again, "Lower Fort, Renny or Faussebraye."

b.—

1796. "Rouni or finesilver, Ummerapoora currency."—*Notification in Seton Karr*, ii. 179.

1800. "The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerapoora, pure, or what is called flowered silver is most common; in the latter all duties are paid. The modifications are as follows:

"Rouni, or pure silver.

Rounika, 5 per cent. of alloy."

Symes, 327.

Roy, s. A common mode of writing the title *rājā* (vide **Raja**); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

Roza, s. Arab. *rauḍa*, in Hind. pron. *rauḍa*. Properly a garden; and then a mausoleum; among the Arabs especially the *rauḍa* of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by natives the *Tāj-rauḍa*); and the mausoleum built by Aurungzib near Aurungābād.

1813. "... the roza, a name for the mausoleum, but implying something saintly or sanctified."—*Forbes, Or. Mem.*, iv. 41.

Rozye, s. Hind. *razā* and *rajā*; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Arabic letter *zād*; and F. Johnson gives a Persian word so spelt as meaning 'a cover for the head in winter.' The kindred meaning of *Mirzā* (v. **Meerzye**) is apt to suggest a connexion between the two, but this may be accidental, or the latter word factitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. *rañjika*, 'cloth.' The most probable suggestion perhaps is that *razā* was a word taken from the name of some person called *Razā*, who may have invented some variety of the article; as in the case of *Spencer, Wellingtons*, &c.

Since the preceding words were written we see that a somewhat obscure quotation from the Pers. Dict. called *Bahār-i-Ajam*, extracted by Vüllers (s.v.) seems to corroborate the suggestion of a personal origin of the term.

1834. "I arrived in a small open pavilion at the top of the building, in which there

was a small Brahminy cow, clothed in a wadded resai, and lying upon a carpet."—*Mem. of Col. Mountain*, 135.

Rum, s. This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, *rome* for 'good'; *rome-booze*, 'good drink'; and so, *rum*. The English word has with us always a note of vulgarity, but we may note here that Gorresio in his Italian version of the *Ramāyana*, whilst describing the Palace of Ravana, is bold enough to speak of its being pervaded by "an odoriferous breeze, perfumed with sandalwood, and bdellium, with *rum* and with sirop" (iii. 292).

Rum-johnny, s. Two distinct meanings are ascribed to this vulgar word, both we believe, obsolete.

(a). It was applied, according to Williamson (*V. M.*, i. 167) to a low class of native servants who plied on the wharves of Calcutta in order to obtain employment from new-comers. That author explains it as a corruption of *Ramāzānī*, which he alleges to be one of the commonest of Mahomedan names.

1810. "Generally speaking, the present *banians*, who attach themselves to the captains of European ships, may without the least hazard of controversion, be considered as nothing more or less than *Rum-Johnnies* 'of a larger growth.'"—*Williamson, V. M.*, i. 191.

(b). Among soldiers and sailors, 'a prostitute'; from Hind. *rāmjanī*. 'a dancing-girl.'

1814. "I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the *ramjannies* or dancing-girls attached to the temples, in a sort of luxurious superstition and sanctified indolence unknown in colder climates."—*Forbes, Or. Mem.*, iii. 6.

Rumna, s. Hind. a chase, or reserved hunting-ground.

1760. "Abdal Chab Cawn murdered at the *Rumna* in the month of March, 1760, by some of the *Hercarahs*..."—*Van Sittart*, i. 63.

1792. "The Peshwa having invited me to a novel spectacle at his *rumna* (read *rumna*), or park, about four miles from Poonah..."—*Sir C. Malet, in Forbes, Or. Mem.*, ii. (See also verses quoted under **Pawnee**.)

Runn (of Cutch), n. p. Hind. *Ran*. This name, applied to the singular extent of sand-flat and salt-waste,

often covered by high tides or by land floods which extends between the peninsula of Cutch and the mainland is a corruption of the Skt *irina* or *irina*, 'a salt swamp or desert' The

metal coins of Delhi from the time of Iyaltimish (A.D. 1211-1236) to the accession of Mahommed Tughlak (1320) were gold and silver pieces respectively of the weight just mentioned

324
1533 'Muraffir fled and I crossed the
Ran w
the road
breath
and 201
they c
water

tained from the plunder of Western

c 1500 Between Chalwah and Sircar

any sustained issues of ordinary coin

dates this spot and leaves b
the rainy season —A.M.:
1800 n 71)

1840 'On the morning of the 24th I

Mr E Thomas's examples show the

Rupee, a Hind *rupiya* from Skt *rupya* wrought silver the standard coin of the Anglo-Indian monetary system as it was of the Mahommedan Empire that preceded us It is commonly stated (as by Wilson, in his article on this word which contains

to be the case to the end of the Lodi dynasty (i.e. 1526) The coinage seems to have sunk into a state of great irregularity not remedied by Baber (who struck *asrafis* and *dirhams* such as were used in Turkestan) or Humayun but the reform of which was undertaken by

certain that a coin substantially identical with the rupee (i.e. to a standard of 100 gr troy) of silver, an standard had been Mahommedan sovereign in the 13th and 14th and had formed an of their currency In fact the ca-

178 grs was obtained the one has continued to our day and weight indeed

140 grs, and even, in exceptional

cases, to 100 grs. Variation however was not confined to native States. Rupees were struck in Bombay at a very early date of the British occupation. Of these there are 4 specimens in the Br. Mus. The first bears *obv.* 'THE RUPEE OF BOMBAY. 1677. BY AUTHORITY OF CHARLES THE SECOND; *rev.* KING OF GREAT BRITAIN. FRANCE. AND. IRELAND.' Wt. 167.8 gr. The fourth bears *obv.* 'MON. SOC. ANG. IND. ORI.' with a shield; *rev.* 'A. DEO. PAX. ET. INCREMENTUM:—MON. BOMBAY. ANGLIC. REGIM'. A° 7°.' Weight 177.8 gr. Different Rupees minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz., the *Sikka* (see *Sicca*) Rupee, which latterly weighed 192 grs., and contained 176 grs. of pure silver; the *Farakhābād*, which latterly weighed 180 grs.,* containing 165.215 of pure silver; the *Benares* Rupee (up to 1819), which weighed 174.76 grs., and contained 168.875 of pure silver. Besides these there was the *Chalāni* or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 *sikkas*. The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178.32 grs.; its pure silver 164.94. The Rupee at Madras (where however the *standard* currency was of an entirely different character, see *pagoda*) was originally that of the Nawāb of the Carnatic (or 'Nabob of Arcot') and was known usually as the Arcot Rupee. We find its issues varying from 171 to 177 grs. in weight, and from 160 to 170 of pure silver; whilst in 1811 there took place an abnormal coinage, from Spanish dollars, of rupees with a weight of 188 grs. and 169.20 of pure silver.

Also from some reason or other,

* The term *Sonant* rupees, which was of frequent occurrence down to the reformation and unification of the Anglo-Indian coinage in 1834, is one very difficult to elucidate. The word is properly *sonant*, pl. of *Ar. sonant* (s), a year. According to the old practice in Bengal, coins deteriorated in value, in comparison with the rupee of account, when they passed the third year of their currency, and these rupees were termed *Sonant* or *Sonant*. But in 1775, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 19th year or year of Shāh 'Alam (the Mogul then reigning). And in all later uses of the term *sonant* it appears to be equivalent in value to the *farakhābād* rupee, or the modern "Company's Rupee" (which was of the same standard).

perhaps from commerce between those places and the 'Coast,' the Chittagong and Dacca currency (*i.e.* in the extreme east of Bengal) "formerly consisted of Arcot rupees; and they were for some time coined expressly for those districts at the Calcutta and Dacca Mints." (!)*

These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with more minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional *Sicca* in Bengal, though assimilating the rupees over the rest of India. The *Sicca* was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 165 pure silver, representing therefore in fact the *Farruckabad* Rupee.

1610. "This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than five or sixe hundred thousand persons, in-much that the waters were not sufficient for them; a Mussocke of water being sold for a Rupia, and yet not enough to be had."—*Hackins*, in *Purchas*, i. 427.

1616. "Rupias monetæ genus est, quarum singulæ xxvi assibus gallicis aut circiter æquivalent."—*Jarric*, iii. 83.

"... As for his Government of Patan onely, he gave the King eleven Leekes of Rupias (the Rupia is two shillings, two-pence sterling). . . wherein he had Regall Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the year."—*Sir T. Roe*, in *Purchas*, i. 548.

"They call the peeces of money *roopees*, of which there are some of divers values, the meaneest worth two shillings and threepence, and the best two shillings and ninepence sterling."—*Terry*, in *Purchas*, ii. 1471.

1648. "Reducing the Ropie to four and twenty Holland Stuyvers."—*Van Trist*, 26.

1653. "Roupie est une monnoye des Indes de la valeur de 30s." (*i.e.* *roupe*).—*De la Boulaye-le-Gouz*, ed. 1657, p. 355.

c. 1666. "And for a Roupie (in Bengal) which is about half a Crown, you may have 20 good Pullet and more; Geese and Duck, in proportion."—*Bernier*, E. T., p. 140.

* *Fraser*, *Useful Tables*, ed. by E. Thorpe, 24.

palm-tree, and they make it in this way. They take a piece of this wood, and extract from it certain long black thorns which are situated there; then they pound it, and make bread of it which they call *sagu*. They make provision of this bread for their sea voyages."—*Pigafetta*, Hak. Soc., p. 136.

This is a bad description, and seems to refer to the *Sagwire*, not the true sago-tree (see that word).

1552. "There are also other trees which are called *çagus*, from the pith of which bread is made."—*Castanheda*, vi. 24.

1553. "Generally, although they have some millet and rice, all the people of the Isles of Maluco eat a certain food which they call *Sagum*, which is the pith of a tree like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—*Barros*, III. v. 5.

1579. "... and a Kind of meale which they call *Sago*, made of the toppes of certaine trees, tasting in the Mouth like some curds, but melts away like sugar."—*Drake's Voyage*, Hak. Soc., p. 142.

"Also in a list of "Certaine Wordes of the Naturall Language of Iaua;" "*Sagu*, bread of the Countrey."—*Hakl.* iv. 246.

c. 1690. "*Primo Sagus genuina*, Malaice *Sagu*, sive *Lapia tuni*, h.e. vera *Sagu*."—*Rumphius*, i. 75. (We cannot make out the language of *lapia tuni*.)

1727. "And the inland people subsist mostly on *Sagow*, the Pith of a small Twig split and dried in the Sun."—*A. Ham.* ii. 93.

Sagwire, s. A name applied often in books, and, formerly at least, in the colloquial use of European settlers and traders, to the Gomuti palm or *Arenga saccharifera*, Labill., which abounds in the Ind. Archipelago, and is of great importance to its rural economy. The name is Port. *sagueira* (analogous to *palmeira*), in Span. of the Indies *saguran*, a word doubt is taken from *sagu*, as though not the sago-palm of inferior quality, but a sago of inferior quality, which is used as a sugar in the former days. The sugar made from a small horse-hair, trunk and *gomuti* of the one of the old *Gomutus*, *Lou* in a like position stance which and strong stiff are made, as the blowpipe (see

seeds have been made into a confection, whilst their pulpy envelope abounds in a poisonous juice—used in the barbarian wars of the natives—to which the Dutch gave the appropriate name of 'hell-water'" (*Crawford*, Desc. Dict., p. 145).

The term *sagwire* is sometimes applied to the toddy or palm-wine, as will be seen below.

1515. "They use no sustenance except the meal of certain trees, which trees they call *Sagur*, and of this they make bread."—*Giov. da Empoli*, 86.

1615. "*Oryza* tamen magna hic copia, ingens etiam modus arborum quas *Saguras* vocant, quaeque varia suggerunt commoda."—*Jarric*, i. 201.

1631. "... tertia frequens est in Banda ac reliquis insulis Moluccis, quae distillat ex arbore non absimili *Palmae Indicae*, isque potus indigenis *Saguèr* vocatur..."—*Jac. Bontii*, Dial. iv. p. 9.

1784. "The natives drink much of a liquor called *sagwire*, drawn from the palm-tree."—*Forrest*, *Mergui*, 73.

1820. "The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor *sagwire*."—*Crawford*, *Hist.*, i. 401.

Sahib, s. The title by which, all over India, European gentlemen, and it may be said Europeans generally, are addressed, and spoken of, when no other title is intended, by natives. It is a general title (at least where or is used) which or office of a thus rather or *Colonel* 'ib, and as 'ib!

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e.
r
of
as
Sū

Sab, best fashion, have one Wife best for one Husband. — *Ovington*, 336

1833 "He was told that a 'Sahib' wanted to speak with

1878. " Forty Sahibs with guns and lovers' — *Life in the Mofussil* 1 1 11

of India — *Lord, The Religion of the Persians*, 3

1644 "Besides these f = posts there a alarius, or Samgas (St raper — *Bo*

the Parsees in India "

Sanjān is about 3 m from the little river-mouth port of Umbargam "Evidence of the greatness of Sanjan is found, for miles round, in old foundations and bricks The bricks are of very superior quality" — *Bomb Gazetteer*, vol. xiv 302

c 1100 "Sindan is 1½ mile from the sea. The town is large and has an extensive commerce both in exports and imports" — *Edrisi*, in *Elliot*, 1 60

573 "In connexion with the landing of the Parsis at Sanjān, in the early part of the 8th century, there still exist copies of the 10 Sanskrit *Shloka* in which their Mobeds explained their religion to Jādē Rānā, the Rājā of the place and the reply he gave them — *Ind Antiq* 1 214 The *Shloka*s are given See them also in *Deshkar's Fraha's Hist of the Parsis* (1884), 1 31

b St John's Island, n p This again is a corruption of *San-Ji* 1,

haugens — *Bocarro, Decada*, 610

| rectory, 472

worshipper of Śiva; 'belonging to Śiva.'

and second sect of the Bramins,

'Seiviá' . . . by name, say that a certain *Esvara* is the supreme among the gods, and that all the others are subject to him."—*Rogerius*, 17.

1867. "This temple is reckoned, I believe, the holiest shrine in India, at least among the *Shaivites*."—*Bp. Milman*, in *Memoirs*, p. 48.

Sala, s. H.—*sālā*, 'brother-in-law,' i.e. wife's brother; but used elliptically as a low term of abuse.

1881. "Another of these popular Paris sayings is '*et ta sœur*?' which is as insulting a remark to a Parisian as the apparently harmless remark *sālā*, 'brother-in-law,' is to a Hindoo."—*Sat. Rev.*, Sept. 10, 1886.

Salaam, s. A salutation; properly oral salutation of Mahomedans to each other. Arab. *salām*, 'peace.' Used for any act of salutation; or for 'compliments.'

1513. "The ambassador (of *Bisnagar*) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up whilst the ambassador made him great *calema*."—*Correa*, *Lendas*, II. i. 377. See also p. 431.

1552. "The present having been seen he took the letter of the Governor, and read it to him, and having read it told him how the Governor sent him his *calema*, and was at his command with all his fleet, and with all the Portuguese . . ."—*Castanheda*, iii. 445.

1611. "*Calema*. The salutation of an inferior."—*Cobarruvius*, Sp. Dict., s. v.

1626. "Hee (Selim, i.e. *Jahāngir*) turneth over his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their *salames* or good morrow . . ."—*Purchas*, *Pilgrimage*, 523.

1638. "En entrant ils se salüent de leur *Salom* qu'ils accompagnent d'une profonde inclination."—*Mandelslo*, Paris, 1659, 223.

1648. ". . . this salutation they call *salam*; and it is made with bending of the body, and laying of the right hand upon the head."—*Van Twist*, 55.

1689. "The *Salem* of the Religious *Bramins*, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—*Ovington*, 183.

1694. "The Town *Conicopolies*, and chief inhabitants of *Egmore*, came to make their *Salaam* to the President."—*Wheeler*, i. 281.

1717. "I wish the Priests in *Tranquebar* a Thousand fold *Schalam*."—*Phillips's Acct.* 62.

1809. "The old priest was at the door, with his head uncovered, to make his *salams*."—*Ld. Valentia*, i. 273.

1813.

"'Ho! who art thou?'—'This low *salam* Replies, of Moslem faith I am.'"—*Byron*, *The Giaour*.

1832. "Il me rendit tous les *salams* que je fis autrefois au Grand Mogol."—*Jacquemont*, *Corresp.*, ii. 137.

1844. "All chiefs who have made their *salam* are entitled to carry arms personally."—*G. O. of Sir C. Napier*, 2.

Saleb, **Salep**, s. This name is applied to the tubers of various species of *orchis* found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of *saleb* has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to *saleb*, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. *Saleb* is identified correctly by *Ibn Baithar* with the *Satyrium* of *Dioscorides* and *Galen*. The full name in Arabic (analogous to the Greek *orchis*) is *Khusi-al-tha'lab*, i.e. 'testiculus vulpis;' but it is commonly known in India as *salep-misry*, i.e. *Salep* of Egypt (*tha'lab misry*).

In Upper India *saleb* is derived from various species of *Eulophia*, found in *Kashmīr* and the Lower *Himālaya*.

Saloop, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London is, we believe, a representative of *Saleb*; but we do not know from what it is prepared.

In the first quotation it is doubtful what is meant by *salif*; but it seems possible that the traveller may not have recognized the word *tha'lab* in its Indian pronunciation:

c. 1340. "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian *rifts* of flour . . . 1000 of meat, a large number of *rifts* (how many I don't now remember) of sugar, of ghee, of *salif*, of *areca*, and 1000 leaves of *betel*."—*Ibn Batuta*, iii. 382.

1727. "They have a fruit called *Salob*, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are . . . They are of opinion that it is a great Restorative."—*A. Ham*, i. 123.

1838. "*Saleb Misree*, a medicine, comes (a little) from Russia. It is considered a

which this district was incorporated

Salempoory, s. A kind of chintz
See allusions under **Palempore**

c. 1760 "... et l'on y fabriquoit
différentes espèces de toiles de coton telles
que salempouris."—*Hausser*, n. 461.

Saligram, s. Skt.

seems to be properly
place, 'Village of the

real or imaginary *tirtha* or place of | wins B T, 1800, n 25.

but it is especially connected with the
Vaishnava doctrine.

court. Mr. Justice Norris hesitated
to give this order till he had taken

Bill," giving natives ma-
authority in the provinces
Europeans, and there followed
violent and offensive articles in

native newspapers reviling
was believed
1 The editor
r, an educated
member of the
the author of

one of the most unscrupulous and
violent articles, was summoned for
contempt of court. He made an
apology and complete retraction,
but was sentenced to two months' im-
prisonment.

tions of the native Govern-
and for native prescriptive
a general. It is a word of
development, *salabad*, 'po-
applied to permanent collec-
charges, apparently a fac-
tious word from P. *sal*, 'year,' and
Ar *abad*, 'ages.'

Nagarum . . . at their houses, feasts, and weddings, &c., according to Salabad, but not before the Pagoda of Chindy Pillary . . .”—*Ibid.* 234.

1788. “Sallabaud. (Usual Custom). A word used by the Moors Government to enforce their demand of a present.”—*Indian Vocabulary* (Stockdale).

Salootree, Salustree, s. Hind. *Sālotar, Sālōtri.* A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name *Sālihōtra*, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists, in a form more or less modified and imperfect.

“A knowledge of Sanskrit must have prevailed pretty generally about this time (14th cent.), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyāsu-d din Muhammad Shāh Khilji. This rare book, called *Kurrutūl-Mulk*, was translated as early as A.H. 783 (A.D. 1381), from an original styled *Sālotar*, which is the name of an Indian, who is said to have been a Brāhman, and the tutor of Susruta. The Preface says the translation was made ‘from the barbarous Hindi into the refined Persian, in order that there may be no more need of a reference to infidels’”* (*Elliot*, v. 573-4).

Salsette, n. p. (a). A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive caves of Kānhēri (see **Ken-nery**). The old city of **Tana** (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Q. Catharine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken

* “It is curious that without any allusion to this work, another on the Veterinary Art, styled *Sālotari*, and said to comprise in the Sanskrit original 16,000 *śloka*s, was translated in the reign of Shāh Jahān. . . . by Saiyad ‘Abdullāh Khān Bahādūr Firoz Jang, who had found it amongst some other Sanskrit books which . . . had been plundered from Amar Singh, Rānā of Chitor.”

from these by us in 1774. The name has been by some connected with the salt-works which exist upon the island (*Salinas*). But it appears in fact to be the corruption of a Mahratti name *Shāshṭi*, from *Shāshasṭi*, meaning ‘Sixty-six’ (Skt. *Shat-shasṭi*), because (it is supposed) the island was alleged to contain that number of villages.

(b). **Salsette** is also the name of the three provinces of the Goa territory which constituted the *Velhas Conquistas* or Old Conquests. These lay all along the coast, consisting of (1) the *Ilhas* (viz. the island of Goa and minor islands divided by rivers and creeks), (2) *Bardez* on the northern mainland, and (3) *Salsette* on the southern mainland. The port of Marmagaon, which will be the terminus of the Portuguese Indian Railway, is in this Salsette.

The name probably had the like origin to that of the Island Salsette; a parallel to which was found in the old name of the Island of Goa, *Tiçouri*, meaning, (Mahr.) *Tis-wādī*, “30 hamlets.”

A.D. 1186. “I, Aparāditya (“the paramount sovereign, the Ruler of the Kōṅkana, the most illustrious King”) have given with a libation of water 24 drachms, after exempting other taxes, from the fixed revenue of the oart in the village of Mahauli, connected with *Shat-shasṭi*.”—*Inscription* edited by Pandit Bhagavānlāl Indrajī, in *J. Bo. Br. R. A. S.* xii.

2.

1536. “Item—Revenue of the *Cusba* (Caçabe) of Maym :—

	R b ^c lxbj <i>fedecas</i> (40,567)
And the custom-house (<i>Man-dovim</i>) of the said Maym .	“ (48,000)
And <i>Mazagong</i> (<i>Mazagão</i>) .	“ (11,500)
And Bombay (<i>Monbaym</i>) .	“ (23,000)
And the <i>Cusba</i> and Customs of Caranja	(94,700)
And in paddy (<i>bātē</i>) .	xxi <i>muras</i> , i <i>candil</i> .
And the Island of Salsette <i>fedecas</i>	(319,000)
And in paddy .	xxi <i>muras</i> , i <i>candil</i> .”
	<i>S. Botelho, Tombo</i> , p. 142.

1538. “Beyond the Isle of Elephanta (*do Alifante*) about a league distant is the island of Salsete. This island is seven leagues long by 5 in breadth. On the north it borders the Gulf of Cambay, on the south it has the I. of Elephanta, on the east the mainland, and on the west the I. of Bombai or of *Boa Vida*. This island is very fertile, abounding in provisions, cattle, and game of sorts, and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city called Thana; and a league and a half in the interior is an immense edifice called the

sa (Idi) Shab)
the mainland
ardés, which
Government of
is an account
por "Coute,

galow) and = chiefly
nicate between a road-
shore or to go inside
in renders the word a
s properly a smaller
See description in last

1546 'We agree in the manner follow-
ing, to wit, that I Idahaa promise and
swear on our Koran (no nao mcaffol) and

sambuco molto ricco, venuta dalla Mecha
per Calcut.'—*Leonardo da Maier*, 17

to the names of their ships,
1 Sambuchi, and these are
—*Yartli etia*, 154.

our Captain Major, or
chun shall give passes to

and donation of to His Highness, I con-
firm and give anew, and I swear and
promise by the oath aforesaid never to

* There is a Sanskrit word *anvāṇa*, a bludge-
nail but we are unable to throw light on any
possible transfer

secure the navigation of the ships and zanbuquos of their ports . . . provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—*Treaty of Lopo Soares with Coultão (Quilon)*, in *Botelho, Tombo, Subsídios*, p. 32.

1518. See quotation under Prow.

1513. "Item—that the Zanbuquos which shall trade in his port in rice or *nele* (paddy) and cottons and other matters shall pay the customary dues."—*Treaty of Martin Afonso de Sousa with Coultam in Botelho, Tombo*, 37.

1835. "Our pilgrim ship . . . was a Samburg of about 400 *ardels* (50 tons), with narrow wedge-like bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular latine . . ."—*Burton, Pilgrimage to El Medinah and Meccah*, i. 276.

1858. "The vessels of the Arabs called Samburg are small Baggelows of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a spread that often the extent of the yard is greater than the whole length of the vessel."—*F. von Neumanns, in Zeitschr. der Deutsch. Morgenl. Gesellsch.* xii. 420.

1880. "The small sailing boat with one sail, which is called by the Arabs 'Jambook' with which I went from Hodeida to Aden."—*Letter in Athenaeum*, March 13th, p. 346.

Sambre, Sambur, s. Hind. *sābar*, or *sāmbār*. A kind of stag (*Rusa Aris-totelis*, Jerdon), the Elk of S. Indian sportsmen; *ghaus* of Bengal; jarrow (*jarāo*) of the Himalaya; the largest of Indian stags, and found in all the large forests of India.

The word is often applied to the soft leather, somewhat resembling chamois leather, prepared from the hide.

1673. " . . . Our usual diet was of spotted deer, Sabre, wild Hogs, and sometimes wild Cows."—*Fryer*, 175.

1823. "The skin of the Sambre, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—*Malcolm, Cent. India*, i. 9.

Sampan, s. A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have

been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current throughout all the further East. The word is often said to be originally Chinese, 'sanpan' = 'three boards,' and this is possible. It is certainly one of the most ordinary words for a boat in China. Moreover there is another kind of boat on the Yangtse which is called *wu-pan*, 'five boards.*' Giles however says: 'From the Malay sampan = three boards'; but in this there is some confusion. The word has no such meaning in Malay.

1510. "My companion said, 'What means then might there be for going to this island?' They answered: 'That it was necessary to purchase a *chiampana*, that is a small vessel, of which many are found there.'—*Varthema*, 242.

1516. "They (the Moors of Quilacare) perform their voyages in small vessels which they call *champana*."—*Barbosa*, 172.

c. 1540. "In the other, whereof the captain was slain, there was not one escaped, for *Quiay Panian* pursued them in a *Champana*, which was the Boat of his Junk."—*Pinto (Cogan, p. 79)*, orig. ch. lix.

1552. " . . . *Champānas*, which are a kind of small vessel."—*Castanheda*, ii. 76.

1613. "And on the beach called the Bazar of the *Jaos* . . . they sell every sort of provision in rice and grain for the *Jaos* merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or *Champenas* (which are little skiffs) . . ."—*Godinho de Erédia*, 6.

1648. In *Van Spilbergen's Voyage* we have *Champane*, and the still more odd *Champaigne*.

1702. "Sampans being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—*MS. Correspondence in I. Office, from China Factory (at Chusan)*, Jan. 8th.

c. 1788. "Some made their escape in prows, and some in sampans."—*Mem. of a Malay Family*, 3.

1868. "The harbour is crowded with men-of-war and trading vessels . . . from vessels of several hundred tons burthen down to little fishing-boats and passenger sampans."—*Wallace, Archip.* 21.

Samshoo, s. A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is *san-shao*, 'thrice fired' (*Guide*, 220).

* On the authority of Mr. E. C. Baber.

'Distilled liquor' is *shao-su*, fired liquor. Compare Germ. *Brantwein*, and XXX. beer.

Strabo says "Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley" (xv c. i § 53).

1727 " . Samsheu or Rice Attack." — *A Ham* ii 223

c 1752. " . . the people who make the Chinese brandy called Samsu, live likewise in the suburbs "—*Oberck's Voyage*, i 235

"
wl
(te
pr
(q.v.).

1784
" Ye Bucks of Serengapatam,
Ye Captives so cheerful and gay ;
How sweet with a golden sanam
You spun the slow moments away "
In *Selun Kurr*, i 19

It has been a question how the *Pterocarpus santalina* came to be called sandal-wood at all. We may suggest, as a possible origin of this, the fact that its powder "mixed with oil is used for bathing and purifying the skin" (*Drury*, s v), much as the true sandal wood powder also is used in the East.

il en ont bois come nos avons d'autres
arbres sauvages "—*Mars Polo*, Geog Text,
sh cxcii

1554 " Le Santal donc croist es Indes

and that from Skt *chandana*. The name properly belongs to the fragrant wood of the *Santalum album*, L. Thrice

odeur mais les deux premiers sentent fort
bon "—*Maithois* (old Fr. version), liv 1.
chap xix

turning, &c.), and is exported as a dye-wood. According to *Hanbury and Fluckiger* this last was the sanders so

1534 " . . Sandales wilde from Cochin.
Sandales domestick from Malacca . . "—
Wm. Barret, in *Hall* ii 412.

on the one hand
times, we find
speaking of the
real sandal-wood
hand we find Matthioli in the 16th
century speaking of the red sandal as
inodorous.

living "—*Bocarro*, *Decada*, 723.
1615 " Committee to procure the com-
modities recommended by Capt. Davis for

bullet, and buried in a dry place for two
months, during which period the white
ants will eat the outer wood without
touching the sandal; it is then taken up

and . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour."—*Malabar*, i. 291.

1825. "Redwood, properly Red Saunders, is produced chiefly on the Comorand Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste."—*Ib.*, ed. 1825, p. 249.

Sandoway. n.p. A town of Arakan, the Burmese name of which is *Thandawé* (Sand-wé), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual. It is quite possible that the name is ancient, and represented by the *Sada* of Ptolemy.

1553. "In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Alfonso found himself alone, with his ship, at the island called Negamale, opposite the town of Sedoe, which is on the mainland, and there was wrecked upon a reef . . ."—*Barros*, IV. ii. 1.

In i. ix. 1, it is called Sedoe.

1696. "Other places along this Coast subjected to this King (of Aracan) are *Coronoria*, *Sedoe*, *Zura*, and *Port Maguoni*."—Appendix to *Orington*, p. 563.

Sanskrit. s. The name of the classical language of the Brahmanas, *Sanskṛita*, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmanas Sanskrit was the *bhāṣa*, or language, and had no particular name. The word Sanskrit is used by the proto-grammarian Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' are used in the *Bṛhat Samhitā* of Varāhamihira, c. A.D. 501, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the *Mṛichchhakatikā*, transd. by Prof. H. H. Wilson in his *Hindu Theatre*, under the name of the 'Toy-cart;' in the works of Kumāṛila Bhaṭṭa, a writer of the 7th century; and in the *Pāṇiniyā Śilshā*, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curious early mention of Sanskrit by the Mahomedan poet Amir Khusrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davanzati in Florence, and dating from 1586. The few words on the subject, of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called *Grandonic*, or the like, from *grantha*, 'a book' (see Grunt and Grunthum) i.e. a book of the classical Indian literature. The term Sanskrit came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century.

A.D. x? "Maitreya. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman smiles like a young cow when the rope is first passed through her nostrils; and the man whozes like an old Pandit repeating his bead-roll."—*The Toy-cart*, L. T. in *Wilson's Works*, vi. 60.

A.D. y? "Three-and-sixty or four-and-sixty sounds are there originally in Prakrit even as in Sanskrit, as taught by the Svayambhū."—*Pāṇiniyā Śilshā*, quoted in *Weber's Ind. Studien* (1855) iv. 348. But see also *Weber's Akademi. Vorlesungen* (1876), p. 191.

1318. "But there is another language, more select than the other, which all the Brahmanas use. Its name from of old is *Sahaskrit*, and the common people know nothing of it."—*Amir Khusrū*, in *Elliot*, iii. 563.

1686. "Sono scritte le loro scienze tutte in una lingua che dimandano Samscruta, che vuol dire 'bene articolata;' della quale non si ha memoria quando fusse parlata, con avere (com' io dico) memorie antichissime. Imparanla come noi la greca e la latina, e vi pongono molto maggior tempo, sì che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de' numeri il 6, 7, 8, e 9, *Dio*, *serpe*, et altri assai."—*Sassetti*, extracted in *De Gubernatis, Storia*, etc. Livorno, 1875, p. 221.

c. 1590. "Although this country (Kashmir) has a peculiar tongue, the books of knowledge are Sanskrit (or Sahanskrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write

1734

"With Jones, a linguist. Sanskrit, Greek,
[or Manks"]

Pursuits of Literature, 6th ed., 286

1796. 'La madre di tutte le lingue
Indiane è la Samskrda cioè, lingua perfetta,
Kṛda opera perfetta o
, insieme, e vuol dire
ben detta, legata,
10, p. 238

We
not

enning (Thaler), or about
of a German Kreutzer"
Reference, 122. We cannot
ch about this coin of Ton-
But we can hardly doubt that
origin of the term is that
a note communicated by our
r E O Baber "Very pro-
nounced from Malay sa, 'one,' and
paku, 'a string or file of the small
coins called pichis.' Pichis is explained
by Crawford as 'Small coin . . . money
of copper, brass, or tin . . . It was
the ancient coin of Java, and also the

1673. " . . . who founded these, their
Annals nor their Sanscrit deliver not."—
Fryer, 161

1689 " the learned Language among
them is called the Sanscreeet. —*Orington*,
248.

1760. "They have a learned language
peculiar to themselves, called the Hanscrit
. . ."—*Grosic*, I. 202

Cunha's *Contributions to the Study of
Portuguese Numismatics*, which may
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and . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour."—*Milburn*, i. 291.

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A.D. 1711. "Montreux. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song; the woman smiles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his bead-roll."—*The Toy-Cart*, E. T. in *Wilson's Works*, vi. 60.

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call cash
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"found in Tonquin
, and equal to about
1/2 Thaler), or about
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p. 122. We cannot
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1673
Annals of
Fryer, 161
1680 "
them is c
248

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peculiar to themselves, called the Haasent
... "—Grost, i 202.

Cunha's *Contributions to the Study of
Portuguese Numismatics*, which may
seem at first sight inconsistent with

this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerque at Goa in 1510 was called *cepayqua*, i.e. in the year before the capture of Malacca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Albuquerque, and it is quite possible that the *dinheiros*, as these small copper coins were also called, only received the name *cepayqua* at a later date, and some time after the occupation of Malacca (see *Da Cunha*, pp. 11-12, and 22).

Sappan-wood, s. The wood of *Caesalpinia sappan*; the *bakkam* of the Arabs, and the Brazil-wood of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan.* The mere fact that it does not come from Japan would not disprove this any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (*gran turco*) having got names from such a belief. But the tree appears to be indigenous in Malabar, the Decan, and the Malay Peninsula; whilst the Malayalam *shappainnam*, and the Tamil *shappu*, both signifying 'red (wood)' are apparently derivatives from *shawa*, 'to be red,' and suggest another origin as more probable. The Malay word is also *sapang*, which Crawford considers to have originated the trade-name. If however the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see **Brazil**.

c. 1570.

"O rico São já dado ao Bremen,
O Cochin de Calamba que deu mana
De sapão, chumbo, salitre e vitualhas
Lhe apercebem celheiros e muralhas."
A. de Abreu, *Desc. de Malaca*.

1598. "There are likewise some Diamants and also . . . the wood *Sapon*, whereof also much is brought from *Siam*, it is like *Brasil* to die withall."—*Linschoten*, 36.

c. 1616. "There are in this city of *Ovã* (read *Odia*), capital of the kingdom of *Siam*,

* Rumphius says that *Siam* and *Champa* are the original countries of the *Sappan*, and quotes from Rheede that in Malabar it was called *Tsjanpangan*, suggestive apparently of a possible derivation from *Champa*.

two factories; one of the Hollanders with great capital, and another of the English with less. The trade which both drive is in deer-skins, shagreen, *sappan* (*sapão*) and much silk which comes thither from *Chincheo* and *Cochinchina*"—*Bocarro*, *Decada*, 530.

1616. "I went to *Sapàn* *Dono* to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me afe with wordes, ofring to deliver me money for all our *sappon* which was com in this junk, at 22 *mas* per *pico*."—*Cocks*, i. 208-9.

1617. Johnson and Pitts at *Judea* (see *Judea*) in *Siam* "are glad they can send a junk well laden with *sapon*, because of its scarcity."—*Sainsbury*, ii. p. 32.

1625. ". . . a wood to die withall called *Sapan* wood, the same we here call *Brasil*."—*Purchas*, *Pilgrimage*, 1004.

1685. "Moreover in the whole Island there is a great plenty of *Brazill* wood, which in *India* is called *sapão*."—*Ribeiro*, *Fat. Hist.*, i. 8.

1727. "It (the *Siam* Coast) produces good store of *Sapan* and *Agala*-woods, with *Gumlack* and *Sticklack*, and many *Drugs* that I know little about."—*A. Ham*, ii. 194.

1860. "The other productions which constituted the exports of the island were *Sapan* wood to *Persia*"—*Tennent*, *Ceylon*, ii. 54.

Sarbatane, Sarbacane, s. This is not Anglo-Indian, but it often occurs in French works on the East, as applied to the blowing-tubes used by various tribes of the Indian islands for discharging small arrows, often poisoned. The same instrument is used among the tribes of northern South America, and in some parts of Madagascar. The word comes through the Spanish *cebratana*, *cerbatana*, *zarbatana* (also Port. *sarabatana*, &c., Ital. *cerbotana*, Mod. Greek *ζαποσράνα*), from the Arab. *zabažāna*, 'a tube for blowing pellets,' (a pea-shooter in fact!)* The resemblance of this to the Malay *sumpitan* (q.v.) is curious, though it is not easy to suggest a transition, if the Arabic word is (as it appears) old enough to have been introduced into Spanish. There is apparently, however, no doubt that in Arabic it is a borrowed word.

The Malay word seems to be formed directly from *sumpit*, 'to discharge from the mouth by a forcible expiration' (*Crawford*, *Mal. Dict.*).

* Dozy says that the *r* must have been sounded in the Arabic of the Spanish Moors, as *Pedro de Alcalá* translates *cebratana* by Ar. *zarbatāna*.

teuro de Vasco da Gama,

They said they were from
man and had brought for
i, and aloeswood and ben
—*Parthena*, 312

Tannazzari, Sarnau, where
the finest white benzoin,

1783. " Her el thes were taken off,
and a red silk covering (a saunry) put upon
her —*Acc of a Duttee*, in *Scion-Kerr*, 1.
90.

c 1612 "It is related of Siam formerly
called Sheher al Naw: to which Country
all lands under the wind here were tributary
that there was a king called Bhubannia,
the greatness of
submission and
—*Syara Malaya*,

(Pers) 'New-city,' the name by
which Yuthia or Ayodhya the capi-
tal founded on the Menam about 1300,

1726 "About 1340 reigned in the
kingdom of Siam (then called Sjaharnouw
or Sornau), a very powerful Prince. —
Valentin v 319

(Moplas) of that coast, and the Labbais (Lubbye) of Coromandel (coloured), and by the *Bants* of Canara, who wear it of a dark blue. With the Labbais the coloured *sarong* is a modern adoption from the Malays. Crawford seems to explain *sarung* as Javanese, meaning first 'a case or sheath,' and then a wrapper or garment. But, both in the Malay islands and in Ceylon, the word is no doubt taken from Skt. *sāraṅga*, meaning 'variegated' and also 'a garment.'

1868. "He wore a *sarong* or Malay petticoat, and a green jacket."—Wallace, *Mal. Arch.* 171.

Satin, s. This is of course English, not Anglo-Indian. The common derivation connects it with *seta*, through the Portuguese *setim*. Dr. Wells Williams (*Mid. King.*, ii. 123) says it is probably derived eventually from the Chinese *sz'-tiin*, though intermediately through other languages. It is true that *sz'-tiin* or *sz'-tuan* is a common (and ancient) term for this sort of silk texture. But we may remark that trade-words adopted directly from the Chinese are comparatively rare (though no doubt the intermediate transit indicated would meet this objection, more or less). And we can hardly doubt that the true derivation is that given in *Cathay and the Way Thither*, p. 486; viz. from *Zaitūn* or *Zayton* (q.v.), the name by which Chwan-chau (or Chin-chew), the great medieval port of western trade in Fokien, was known to western traders. We find that certain rich stuffs of damask and satin were called from this place, by the Arabs, *Zaitūnia*; the Span. *aceytuni* (for 'satin'), the medieval French *zatory*, and the medieval Italian *zetani*, afford intermediate steps.

c. 1350. "The first city that I reached after crossing the sea was *Zaitūn* . . . It is a great city, superb indeed; and in it they make damasks of velvet as well as those of satin (*kimkhā*—see under *Kincob*—and *atlas*, q.v.), which are called from the name of the city *zaitūnia*."—*Ibn Bat.*, iv. 269.

1352. In an inventory of this year in *Doutet d'Arcq* we have: "*Zatory* at 4 écus the ell" (p. 342).

1405. "And besides, this city (Samar-kand) is very rich in many wares which and Tartary come hides and linens, and from Cathay silk-stuffs, the best that are made in all that region, especially the

setunis, which are said to be the best in the world, and the best of all are those that are without pattern."—*Clavijo* (translated anew—the passage corresponding to Markham's at p. 171). The word *setuni* occurs repeatedly in *Clavijo's* original.

1440. In the *Libro de Gabelli*, etc., of Gio. da Uzzano, we have mention among silk stuffs, several times, of "*zetani vellutati*, and other kinds of *zetani*."—*Della Decima*, iv. 58, 107, etc.

1441. "Before the throne (at Bijanagar) was placed a cushion of *zaitūni* satin,* round which three rows of the most exquisite pearls were sewn."—*Abdurrazzak*, in *Elliot*, iv. 120. See also 113.

Satrap, s. Anc. Pers. *khshatrapa*, which becomes *satrap*, as *khshāyathiya* becomes *shāh*. This word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in ancient inscriptions, as used by certain lords in Western India, and more precisely in Surashtra or peninsular Guzerat. Thus, in a celebrated inscription regarding a dam, near Gīrnār:

c. A.D. 150. "... he, the Mahā-Khshatrapa Rudradāman . . . for the increase of his merit and fame, has rebuilt the embankment three times stronger."—In *Indian Antiquary*, vii. 262.

The identity of this with *satrap* was pointed out by James Prinsep, 1838 (*J. As. Soc. Ben.* vii. 345).

Satsuma, n.p. Name of a city and formerly of a principality (*daimio-ship*) in Japan, the name of which is familiar not only from the deplorable necessity of bombarding its capital Kagosima in 1863 (in consequence of the murder of Mr. Richardson, and other outrages, with the refusal of reparation), but from the peculiar cream-coloured pottery made there and now well known in London shops.

1615. "I said I had received sufficiency at his highness hands in having the good hap to see the face of soe mightie a King as the King of Shashma; whereat he smiled."—*Cocks*, i. 4-5.

1617. "Speeches are given out that the *caboques* or Japon players (or whores) going from hence for Tushima to meete the Corean ambassadors, were set on by the way by a boate of Xaxma theeves, and kild all both men and women, for the money they had gotten at Firando."—*Id.* 256.

* The original is "*darpeesh-i-takht balisht az atlas-i-Zaitūni*" see *Notices et Extraits*, xiv. 376. Quatremère (ibid. 462) translated "*un carreau de satin olive*," taking *zaitūn* in its usual Arabic sense of 'an olive-tree.'

joies du
ix arbres
nord et
Mémoires

have been populous, but in 1688 (the date is clearly wrong) to have been swept by a cyclone-wave. It is now a dense jungle haunted by tigers.

1774 "This continued five days towards the end there are sal and large forest trees" in Markham's *Tribes*, 19

"The saul is a very solid wood
rewise heavy yet by no means so

quers
qu'on
seroient
votre

1774 "This continued five days towards the end there are sal and large forest trees" in Markham's *Tribes*, 19

them fall Sacrifices to the hungry Tigers —
A. Ham. 11. 3.

are indebted most
kind help of Mr.
of the India Office,
one of the busiest men in the public
service, but, as so often happens, one
of the road at to render assistance)
to the use of
sense was es-
n, s v, says
report the word
alking, or the
from the latter
remaining, or all

trary charges levied by zemindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (*bazars*, *hauts*, and *gunges*) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in *sair* two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) *sair*, producing *sair*, 'walking, current,' and *sā-ī*, producing *sār*, 'remainder' — the latter being a form of the same word that we have in the biblical *Shear-jashub*, 'the remnant shall remain' (*Isaiah*, vii. 3). And we conceive that the true sense of the Indian term was 'current or customary charges,' an idea that lies at the root of sundry terms of the same kind in various languages, including our own word *Customs*, as well as the *dustoory* which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart's Minute of 10 Feb'y, 1790.

At a later period it seems probable that there arose some confusion with the other sense of *sair*, leading to its use, more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the meaning of the word.

In a despatch of 10th April, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants," enjoining that no *Buzars* or *Gunges* should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of *Sayer Chelluntah*,* and *Rahdarry* (see *Radaree*)... and other oppressive impositions on the foreign as well as the internal trade of the country" should be abolished, and, to prevent all pretext of injustice, proportional deductions of rent were conceded to the zemindars in the annual collections. Nevertheless the exactions went on much as before,

in defiance of this and repeated orders. And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zemindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all *Radaree* duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On the 11th June, 1790, orders were issued resuming the collection of all the duties indicated into the hands of Government; but this was followed after a few weeks (28th July) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated 18th July:

"When I first proposed the resumption of the *Sayer* from the Landholders, it appeared to me advisable to continue the former collections (the unauthorised articles excepted) for the current year, in order that, by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them at all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of *Sayer* collection (with the exception of the *Abkarry* . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the *Gunges*, *Bazars*, and *Hauts*," compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

* *Chalantā*, H. 'in transit.'

The Order of 28th July abolished all duties, taxes, and collections coming under the denomination of Sayer (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1862-4 Sayer vanished

use in
as in
ive an
latter
e quo-

3engal
nplify
: more

pasture-ground, or fisheries (sometimes included in the sayer under the denomination of *phulkur*, *bunkur*, and

Under Bengal Behar and Orissa

Sale of Trees and Sunken
Boats Rs 535 0 0

Under Pegu and Martaban Provinces

Fisheries Rs. 1,22 874 0 2

Tax on Birds' nests

(q v) 7 449 0 0

on Salt 43 001 3 10

Fees for fruits and

gardens 7 237 9 1

Tax on Bees wax 1 179 8 0

Do Collecti ns 8 000 0 0

Sale of Government

Timbers, &c. 4 19 141 8

6 09 043 1 9

Under the same

Sale proceeds of un

claimed and confiscated

Timbers Rs 140 11 10

Net Salvage on Drift

the **Abkarry** was separately regulated
The amount in the Accounts credited

for 1793-94, the "Collections under
head of Syer and Abkarry" amount
to Rs 10,98 206 In the Accounts,

Except that
back to Saye
mained till 1
counts for 18
lines,—

Land Revenue
License Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto.

* *Pholkur* from H *phol* fruit *bankur* from
ben, 1 rest or pasture-ground, *jalkur*, from *jol*,
* water

"The Board last day very humanely
and politically recommended unanimously
the total abolition of the Sayer

"The statement of Mr Mercer from
Burdwan makes all the Sayer (consisting of
a strange medley of articles taxable, not

Scarlet. See v. Suchit.
Scavenger, s. We have been further
titled to find among the MS. records,
of the India Office, in certain "Lists

mercunonia, a Saxen (seeawian) id est, *Junius* 1743 It is therefore remarkable.
 Ostendere inspicere, Angl. acht
 shewagt: Spelman has no *Sc*
Scavenger

The *scavage* then was a
 goods for sale which were
 duty, the word being as Ske
 out a Law French (or Low
 formation from *shew* And

then
 the
 with

of London Indeed we
 Mr Norton, quoted below,

Albus of the City of London refer to
 these officers, and Mr Raley in his
 translation of
 notes that they
 duty it was only
 upon the *Sc*
 the opening o
 At a later date

term *scavage* was still alive
 within the City in 1829

uratores eligi Con-
 s, Aleconners, Be-
 —*Liber Albus*, p. III

senior member of the
 Covenanted Service, must
 stood in the older sense of Visitor or

nettez des fiens et de tous maners dez
 honnestes de la cites, et de
 myneys, fournes, terrailles
 et suffisamment defens
 peril de feu, et si vous
 contraire vous monstrez al

date we find classed as *sayer* (q v)
 than customs on imports from seaward
 It still remains an obscure matter
 how the charge of it

Alderman issint qe l'Alferman ordeigne
 pur amendement de celle. Et ces ne
 ferrez—si Dieu vous cydo et lez Saintz.—
Id, p. 313

on the Lord Mayor to
 enclosing a petition
 Alderagate, complaining

c. 1831 Je tacherai déviter toute la
pousière de ces immenses sowarria —
Jacquemont, *Cour exp* II 121

Sowarry Camel A swift or riding
camel See Sowar Shooter

Transl E T IV 121 123 and more
briefly by Kaemyfer on the page quoted
above

Spin s An unmarried lady po
pular abbreviation of Spinster

es This well known
called throughout Italy
a fact that suggested
s the possibility that the English
e is really a corruption of Spanish
The name in Japan tends to

gr m m db

Sowcar, s Hind *suhkar* alleged
to be from *sudra* right and

and desire
t is said to
Spaniards
on of Cas-

d Deer *Axis maculatus* of
Chital

a trels or Spotted Deer —Fryer

Soy, s
popular

Chin. *shu*

beans of

Himalaya

cultivated viz *Glycine Soja* Sieb and
Zucc (*Soya hispida* Moench) boiled
down and fermented

1679 Mango and Saso two sorts
of sauces brought from the East Indies —
Journal of John Locke in Ed King's Life
of L I 249

1688 I have been told that soy is
made with a fishy composition, and it
seems most likely by the Ta

tam) to be sent home accordingly —Fr S.
George Co ncl (on Tour) 16th April in
Notes and Extracts Madras 1871

1682 This is a fine pleasant tust on,
full of great shady trees most of them
Tamaris well stored with peacocks and
Spotted Deer like our fallow deer —*Hedges*
Oct. 16th

Squeeze s This is used in Anglo
(*Ch nara fall*) r an illegal exaction
the translation of a

It corresponds to
the Middle Ages and
to many other slang phrases in many
tongues

only with Wheat and a sort of Beans mixt
with Water and Salt —*Du rap cr* II 43

1690 Souy the
Sauces —*Or npton* 397

hand t
squeezes'
for
scarcity
ary
g of the
River "

1776. An elaborate account of the pre
paration of Soy is given in *Thunbergs*

Station, s 1 word of constant
recurrence in Anglo Indian colloquial
It is the usual designation of the place
where the English officials of a dis

* A young Japanese fellow passenger gave the
pronunciation clear y as shé ya.—A. B

sador) thought good to give him a Visit."—*Fryer*, 77.

1805. "The first thing that the Subidar of Vira Rajendra Pettah did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done credit to a Scotsman."—Letter in *Leyden's Life*, 49.

C.

1747. "14th September . . . Read the former from Tellicherry advising that . . . in a day or two they shall despatch another Subidar with 129 more Sepoys to our assistance."—MS. Consultations at Fort St. David, in *India Office*.

1760. "One was the Subahdar, equivalent to the Captain of a Company."—*Orme*, iii. 610.

c. 1785. ". . . the Subahdars or commanding officers of the black troops."—*Caraccioli*, iii. 174.

1787. "A Troop of Native Cavalry on the present Establishment consists of 1 European Subaltern, 1 European Serjeant, 1 Subidar, 3 Jemadars, 4 Havildars, 4 Natives, 1 Trumpeter, 1 Farrier, and 68 Privates."—*Regns. for the Hon. Comp.'s Black Troops on the Coast of Coromandel*, &c., p. 6.

Soursop, s. (a). The fruit *Anona muricata*, L., a variety of the custard-apple (q.v.). This kind is not well known on the Bengal side of India, but it is completely naturalized at Bombay. The terms *soursop* and *sweet-sop* are, we believe, West Indian.

(b). In a note to the passage quoted below, Grainger identifies the *soursop* with the *suirsack* of the Dutch. But in this, at least as regards use in the E. Indies, there is some mistake. The latter term, in old Dutch writers on the East, seems always to apply to the common Jack fruit (q.v.), the 'sour-jack,' in fact, as distinguished from the superior kinds, especially the *champada* of the Malay Archipelago.

a.—

1764.

" . . . a neighbouring hill

"Which Nature to the Soursop had resigned." *Grainger*, Bk. 2.

b.—

1659. "There is another kind of tree (in Ceylon) which they call Sursack. . . which has leaves like a laurel, and bears its fruit, not like other trees on twigs from the branches, but on the trunk itself . . ." etc. —*Saar*, ed. 1672, p. 84.

1661. Walter Schulz says that the famous fruit Jaka was called by the Netherlanders in the Indies *Soorsack*.—p. 236.

1675. "The whole is planted for the most part with coco-palms, mangoes, and suirsacks."—*Ryklof van Goens*, in *Valentijn*, Ceylon, 223.

1778. "The one which yields smaller fruit, without seed, I found at Columbo, Gale, and several other places. The name by which it is properly known here is the *Maldivian Sour Sack*, and its use here is less universal than that of the other sort, which . . . weighs 30 or 40 lbs."—*Thunberg*, E. T., iv. 255.

Sowar, Suwar, s. Pers. *sawār*, 'a horseman.' A native cavalry soldier; a mounted orderly.

1824-5. ". . . The sowars who accompanied him."—*Huber*, Orig. i. 404.

1827. "Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the sowar . . . who rode before him."—*W. Scott*, *The Surgeon's Daughter*, ch. xiii.

Sowar, Shooter, s. Hind. from Pers. *shutr-sawār*, the rider of a dromedary or swift camel. Such riders are attached to the establishment of the Viceroy on the march, and of other high officials in Upper India. The word *sowar* is quite misused by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been *surwaun* (q.v.).

1834. "I . . . found a fresh horse at Sufter Juup's tomb, and at the Kutub a couple of riding camels and an attendant Shatur Suwar."—*Mem. of Col. Mountain*, 129.

1840. "Sent a Shuta Sarwar (camel driver) off with an express to Simla."—*Osborne*, *Court and Camp of Runj. Singh*, 179.

1842. "At Peshawur, it appears by the papers I read last night, that they have camels, but no sowars, or drivers."—Letter of D. of Wellington, in *Indian Administration of Ld. Ellenborough*, 223.

Sowarry, Suwarree, s. Hind. from Pers. *sawārī*. A cavalcade, a cortège of mounted attendants.

1803. "They must have tents, elephants, and other sewary; and must have with them a sufficient body of troops to guard their persons."—*A. Wellestey*, in *Life of Asunro*, i. 346.

1809. "He had no sawarry."—*Ld. Valentia*, i. 388.

1814. "I was often reprimanded by the Zemindars and native officers, for leaving the suwarree, or state attendants, at the outer gate of the city, when I took my evening excursion."—*Forbes*, *Or. Mem.* iii. 420.

1827. "Orders were given that on the next day all should be in readiness for the Sowarree, a grand procession, when the Prince was to receive the Begum as an honoured guest."—*Walter Scott*, *The Surgeon's Daughter*, ch. xiv.

■ 1851. Je tacherai d'éviter toute la poussière de ces immenses sowarris — *Jaquemont, Corresp* n 121

Sowarry Camel A swift or riding camel See **Sowar**, **Shooter**—

189 117

me on a very weak point there is but one thing in the world that I perfectly understand and that is how to dress a camel — *Wanderings of a Pilgrim*, II, 36

Sowcar, s Hind *suhūkar* सुहृकर

every squar in Poonah, and take money from any man who will give it you for bills — *Wellington, Desp*, n 1 (ed 1837)

1830 'We were also sahokars, and granted bills of exchange upon Bombay and Madras, and we advanced moneys upon interest — *Pandurang Hari*, 174

Soy, s A kind of condiment once popular The word is Japanese *soi-yau* * Chin *shu yu* It is made from beans of a plant common in Himalaya and E Asia, and is cultivated, viz *Glycine Soja* Sieb & Zucc (*Soja hispida*, Moench) boiled down and fermented

1670 'Mango and Sals, two sorts of sauces brought from the East Indies' — *Journal of John Locke*, in *Ed. King's Life of L*, 1 349

1688 I have been told that made with a fish seems most likely Gentleman of my very intimate with from Tonquin to J truly Soy comes, took only with Wheat and Water and Salt — *Dampier*, II, 28

1690 'Soy is the choicest of all Sauces' — *Orrington*, 397

1710

with embamma 'quod lusc terculus, certe frictus et assatus omni bus affunditur' — *Koenig, fer, Amoen Exot* p 839

1778 An elaborate account of the preparation of Soy is given

Travels E T, n 121-122, and more briefly by Kämpfer on the page quoted above

Spin, s An unmarried lady, popular abbreviation of 'Spinster'

wn
aly

suggested to us the possibility that the English name is really a corruption of Spanish-cake The name in Japan tends to confirm this, and must be our excuse for introducing the term here

There is a cake called *Isateira* sponge-cake It is said to be introduced by the Spaniards a name is a corruption of *Cas* s *Bird's Japan*, I, 230

Spotted-Deer *Axis maculatus* of Gray, H Chital

1673 'The same Night we travelled easily to Megastana, using our Honing Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chitrels, or Spotted Deer' — *Fryer*, 71

1679 'There being conveniency in this place for ye breeding up of Spotted Deer, which the Hon'ble C

ery
Ma-
to
col-

George Council (on Tour), 16th April, in *Notes and Extracts*, Madras, 1871

1682 'This is a fine pleasant situation, full of great shady trees, most of them Tamarins, well stored with peacocks and Spotted Deer like our fallow deer' — *Hedjes*, Oct. 16th

is used in Anglo- as an illegal exaction. the translation of a It corresponds to Middle Ages, and phrases in many

tongues

1882 'If the licence of the Hong merc- secured to them many pecuniary other hand it or 'squeeze' works, for as well as suffering from scarcity damage caused by the overfl wing of the 'Yangtze River' or the 'Yellow River' — *The Far East at Canton*, II 36

St-+.

t

trict, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

1866.

"And if I told how much I ate at one Mofussil station, I'm sure 't would cause at home a most extraordinary sensation."

(*Traveler*) *The Duck Dungalow*, in *Fraser*, lxiii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—*Ibid.* 231.

Stevedore, s. One employed to stow the cargo of a ship, and to unload it. The verb *estuar* is used in both Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. *Estuador* is given in the Sp. Dictionaries only in the sense of a wool-packer, but no doubt has been used in every sense of *estuar*. See *Skat*, s. v.

Stick-Insect, s. The name commonly applied to certain orthopterous insects, of the family *Phasmidae*, which have the strongest possible resemblance to dry twigs or pieces of stick, sometimes 6 or 7 inches in length.

1754. "The other remarkable animal which I met with at *Cuddalore* was the animated Stalk, of which there are different kinds. Some appear like dried straws tied together, others like grass . . ."—*Fis*, p. 20.

1860. "The Stick-insect.—The *Phasmidae* or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congeners do to green leaves. . . ."—*Emerson-Tennent*, *Ceylon*, i. 252.

Stink-wood, s. *Foetidia Mauriti-ana*, Lam., a myrtaceous plant of Mauritius, called there *Bois puant*. "At the Carnival in Goa, one of the sports is to drop bits of this stink-wood into the pockets of respectable persons."—*Birdwood* (MS.).

Stridhana, Streedhana, s. Skt. *stri-dhana*, 'women's property.' A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises.

1875. "The settled property of a married woman . . . is well known to the

Hindoo; under the name of *stridhan*." *Maine*, *Early Institutions*, 321.

Stupa. See Topo.

Sucker-Bucker, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of *Sakhar* on the right bank of the Indus, and the island-fortress of *Bakkar* or *Bhakkar* in the river. An alternative name is *Roree-Bucker*; from *Rohri*, a town opposite Bakkar, on the left bank, the name of which is probably a relic of the ancient town of *Arôr* or *Alôr*, though the site has been changed since the Indus adopted its present bed.

c. 1333. "I passed 5 days at Lāhari . . . and quitted it to proceed to Bakār. They thus call a fine town through which flows a canal derived from the river Sind."—*Jon Batula*, iii. 114-115.

1521. Shah Beg: "then took his departure for Bhakkar, and after several days' marching arrived at the plain surrounding Sakhar."—*Turkhān Nāma*, in *Elliot*, i. 311.

1551. "After a thousand sufferings we arrived at the end of some days' journey, at Siāwan (*Schuan*), and then, passing by Patara and Dailja, we entered the fortress of Bakr."—*Sidi 'Alī*, p. 136.

1616. "Buckor, the Chief's Citie, is called Buckor succor."—*Terry*.

Sucket, s. Old English. Wright explains the word as 'dried sweetmeats or sugar-plums.' Does it not in the quotations rather mean *loaf-sugar*?

1584. "White sucket from Zindi" (i.e. Sind) "Cambaia, and China."—*Barrct*, in *Hall*, ii. 412.

c. 1620-30.

" . . . For this,
This Candy wine, three merchants were
undone;
These suckets brake as many more."
Baum. and Fletch., The Little French Lawyer, i. 1.

Suclāt, Sackcloth, etc., s. Pers. *saḳallāt*, or *saḳallat*, *saḳlāṭin*, *saḳlāṭin*, applied to certain woollen stuffs, and particularly now to European broad-cloth. It is sometimes defined as *scarlet broad cloth*; but though this colour is frequent, it does not seem to be essential to the name. It has, however, been supposed that our word *scarlet* comes from some form of the present word (see *Skat*, s.v. *Scarlet*).*

* Here is an instance in which *scarlet* is used for 'scarlet broadcloth.'

c. 1665. " . . . they laid them out, partly in fine Cotton Cloth . . . partly in Silken Stuffs

already full of
cloath Londre. as

taken from the European word

The word is found in the medieval literature of Europe in the form *siklatoun* a term which has been the subject of controversy both as to etymology and to exact meaning (see *Marco Polo Bk 1 ch 98 notes*). Among the conjectures as to etymology are a derivation from Ar *sāl* polish (see *Sichgur*) from Sicily (Ar *Sikilya*), and from the Latin *cyclos* *cycladatus*. In the Arabic *Vocabulista* of the 13th century (Florence 1871) *siklatun* is translated by *cidas*. The

conclusion come to Marco Polo based purely on the model *allat*, was that *sakui* was a light woollen texture. But Dozy and De Jong give it as *stoffe de soie brochee d'or* and the passage from Edrisi supports this undoubtedly.

To the north of India the *sullat* is given to a stuff from the borders of China.

1040 The robes were then brought
consisting of valuable frocks of saklatun of
various colours ~Bashali, in Elliot
11 148

c 12 0 Tabriz The chief city of
Azarbaijan They make
stuffs called attabi
A fine satin
which are exported
in Barter de Meja

6. (Answer: Text)

■ 15.00
Suklat : *Rumi o Farangi o Portugal*
(Broadcloth of Turkey of Europe and of
Portugal) — *At* : (or ■) : 110
Blochmann renders *Scarlet Broadcloth*
(see above)

His Hose of Lion Ion Sackcloth of any Colour *Id* 391

1854
Last of Chinese art clea brought to India

Suklat a kind of camlet made of camel hair --Cunn ncha is Loudi 24^o

1862 In this season travellers wear garments of sheep-skin with sleek as the fleecy side upwards and the exterior covered with Soekiat or blanket —Punjab Trade Report p 57

BROADCLOTH (Europe) (Buklat
Mahoot) — *Id* App p cxxx.

Other days the bird was caught in the yard as the traveller entered and was on the table by the time he had bathed and dressed.

Later
" This
on under
as in the example quoted in a foot-
note * The use of the word seems to
be almost confined to the Bengal
rural applications

oard. This is the
e of which there is
nd one in the N W
habad. There is a
- ... revenue at Madras but not
called 'Sudder Board' there
(b) S. C. Sudder

his was till
N W P,
the Mo-
District Courts the Judges
being members of the Bengal Civil
Service In the year named the

Court being entitled The High Court of Judicary. A similar Court also superseded the Sudder Idawlut in the N W P.

c. Sudder Ameen, i.e. chief Ameen

" 1340 The Sadr-Jada (Chief of the
1714 the Kadai-khwa (Jn) of Jn)
possesses ten towns in Jn
of about 60 000 tanks. He
of Arka is Xu 1340

(q.v.) This was the designation of the second rank of native Judge in the classification which was superseded in Bengal by Act XVI. of 1863, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native Judge was **Principal Sudder Ameen**; the 2nd rank, **Sudder Ameen**; the 3rd, **Moonsiff**. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsiffs (see **Moonseff**) of 4 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and Munsiffs in 4 grades.

(d.) **Sudder Station**. The chief station of a district, viz., that where the Collector, Judge, and other chief civil officials reside, and where their Courts are.

Sugar, s. This familiar word is of Sanskrit origin. *Sarkara* originally signifies 'grit or gravel,' thence crystallized sugar, and through a Prakrit form *sakkara* gave the Persian *shakkar*, the Greek *σάκχαρ* and *σάκχαρον*, and the late Latin *saccharum*. The Arabic is *sukkar*, or with the article *as-sukkar*, and it is probable that our modern forms, It. *zucchero* and *succhero*, Fr. *sucre*, Germ. *Zucker*, Eng. *sugar*, came, as well as the Span. *azúcar* and Port. *assucar*, from the Arabic direct, and not through Latin or Greek.* In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugarcane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see **Jaggery**) is a much older product than that of the cane. The original habitat of the latter is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words "habitat et colitur"—which may imply its existence in a wild state, as well as under cultivation, in that country. De Candolle assigns its earliest production to the country extending from Cochin-China to Bengal.

Though, as we have said, the know-

ledge which the ancients had of sugar was very dim, we are disposed greatly to question the thesis, which has been so confidently maintained by Salmasius and later writers, that the original *saccharon* of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name of *tabashir* (q.v.). It is just possible that Pliny, in the passage quoted below, may have jumbled up two different things, but we see no sufficient evidence even of this. In White's Latin Dictionary we read that by the word *saccharon* is meant (not sugar but) "a sweet juice distilling from the joints of the bamboo." This is nonsense.* There is no such sweet juice distilled from the joints of the bamboo; nor is the substance *tabashir* at all sweet.† It could never have been called "honey" (see Dioscorides and Pliny below); and the name of *bamboo-sugar* appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. All the erroneous notices of *σάκχαρον* seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what-not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of *honey* applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallized products of the sugarcane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention *shi-mi* or 'stone-

* There is a statement of this kind in Piso's *Mantissa Aromaticæ*, 1653, p. 186. But we never did hear of any fact, nor can we now, to justify the statement. Piso does not appear to have been in the tropics himself.

† In fact and taste bamboo. with no approach to sweetness. It is a hydrate of silica.

* The Russian is *sakhar*; Polish, *zukier*; Hung., *zukur*.

or Egyptian, to sugar-candy, loaf-
sugar is called *band*.

c. A. D. 60

"*Quisque ferens rapidum diviso gurgite
fontem*"

"*fontem*"

"*Quisque ferens rapidum diviso gurgite
fontem*" (Quinsai or Cheliang) "naist et se fait
plus sucré que ne fait en tout le autre
monde, et ce est encore grandissime vente"
—*Id.* ch. clui.

it, so they wrap up the powder in certain
wrappers of raw hide, very well stitched

* See also under Candy (Sugar), the second
quotation.

up; and make great loads of it, which are despatched for sale to many parts, for it is a great traffic."—*Barbosa*, Lisbon ed., 362.

1807. "Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de Schakar ganj, 'trésor de sucre' qui lui a été donné."—*Araish-i-Mahfil*, quoted by Garcin de Tassy, *Rel. Mus.* 95.

(This is the saint, Farid-uddin Shakar-ganj (d. A.D. 1268) whose shrine is at Pak Pattan in the Punjab.)

1810. "Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent . . . Strange to say, the only sugar-candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe it is at least admitted that the raw sugars from that quarter are eminently good."—*Williamson*, *V. M.*, ii. 138.

Sultan, s. Arab. *sulṭān*, a Prince, a Monarch. But this concrete sense is, in Arabic, post-classical only. The classical sense is abstract 'dominion.' The corresponding words in Hebrew and Aramaic have, as usual, *sh* or *s*. Thus *shōltān* in Daniel (e.g. vi. 26—"in the whole dominion of my kingdom")—is exactly the same word. The concrete word, corresponding to *sulṭān* in its post-classical sense, is *shallit*, which is applied to Joseph in Gen. xlii. 6—"governor." So Saladin (Yūsuf Salāh-ad-dīn) was not the first Joseph who was *sultan* of Egypt.

c. 950. "Ἐπὶ δὲ τῆς βασιλείας Μεγαλὸ τοῦ υἱοῦ Θεοφίλου ἀνῆλθεν ἀπὸ Ἀφρικῆς στόλος ἅς κομπαρίων, ἔχων κεφαλὴν του τε Σολδανὸν καὶ τὸν Σάμαν καὶ τὸν Καλφῶν, καὶ ἐχειρώσαντο διαφόρους πόλεις τῆς Δαλματίας."—*Constant.* Porphyr., *De Thematibus*, ii. Thēma xi.

c. 1075. (written c. 1130) ". . . οἱ καὶ καθέλογες Πέρσας τε καὶ Σαρακηνοὺς αὐτοὶ κύριοι τῆς Περιοδῶς γεγῆνασι συντάξαν τον Στραγγόλιπδα* ὀνομάσαντες, ὅπερ σημαίνει παρ' αὐτοῖς βασιλεὺς καὶ παντοκράτωρ."—*Nicephorus Bryennius*, *Comment.* i. 9.

c. 1124. "De divitiis Soldani mira referunt, et de incognitis speciebus quas in oriente viderunt. Soldanus dicitur quasi solus dominus, quia cunctis praeest Orientis principibus."—*Ordericus Vitalis*, *Hist. Eccles.* lib. xi. In Paris ed. of *Le Prevost*, 1852, iv. 256-7.

1165. "Both parties faithfully adhered to this arrangement, until it was interrupted

by the interference of Sanjar-Shah ben Shah, who governs all Persia, and holds supreme power over 45 of its Kings. This prince is called in Arabic Sultan ul-Fars-al-Khabir (supreme commander of Persia)." —*R. Benjamin*, in *Wright*, 105-106.

c. 1200. "Endementiers que ces choses corioient einssi en Antioche, li message qui par Anssiens estoient alé au soudan de Perse por demander aide s'en retournoient." —*Guillaume de Tyr*, *Old Fr. Tr.* i. 174.

1298. "Et quaint il furent la venus, adonc Bondocdaire qe soldan estoit de Babelonie vent en Armenie con grande host, et fait grand donajes por la contrée." —*Marco Polo*, *Geog. Text*, ch. xiii.

1307. "Post quam vero Turchi occupaverunt terrā illā et habitaverūt ibidem, elegerūt dominū super eos, et illum vocaverunt Soldā quod idem est quod rex in idiomate Latinorū."—*Haitoni Armeni De Tartaris Liber*, cap. xiii. in *Novus Orbis*.

1309. "En icelle grant paour de mort où nous estiens, vindrent à nous jusques à treize ou quatorze dou conseil dou soudan, trop richement appareillé de dras d'or et de soie, et nous firent demander (par un frere de l'Ospital qui savoit sarrazinois), de par le soudan, se nous vorriens estre delivre, et nous deimes que oī, et ce poieint il bien savoir."—*Joinville*, *Credo*. Joinville often has *soudane*, and sometimes *saudane*.

1498. "Em este lugar e ilha n que chamão Moncobiquy estava hum senhor a que elles chamavam Colyuytam que era como visorrey."—*Roteiro de V. da Gama*, 26.

Sumatra, n. p. This name has been applied to the great island since about A.D. 1400. There can be no reasonable doubt that it was taken from the very similar name of one of the maritime principalities upon the north coast of the island, which seems to have originated in the 13th century. The seat of this principality, a town called *Samudra*, was certainly not far from *Pasei*, the *Pacem* of the early Portuguese writers, the *Passir* of some modern charts, and probably lay near the inner end of the Bay of Telo Samawe (see notes to *Marco Polo*, 2nd ed. ii. 276 seqq.).

Since the preceding sentences were written we have read, in a valuable Dutch periodical, that in 1881 an official of Netherlands India, who was visiting *Pasei*, not far from that place, and on the left bank of the river (we presume the river which is shown in maps as entering the Bay of Telo Samawe near *Pasei*), came upon a *kampong*, or village, called *Samudra*.*

* Togrul Beg, founder of the Seljuk dynasty, called by various Western writers *Tangrolipis*, and (as here) *Strangolipes*.

* Letter from C. W. J. Wenniker, in *Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandsch Indie*, ser. iv. vol. 6 (1882), p. 295.

We cannot doubt that this is an indication of the state of the old capital

to the port of Sumatra but this may have been based on old information

trivial stories to account for the etymology of the name
 been suggested
 it was the Skt
 At the very beginning

of this northern part occurs in

Sumutala The chief of the state is called in the Chinese record *Tu han pa* (Pautlier *Mara Pol* 602) which seems exactly to represent the Malay words *Tuan Pat* Lord Ruler

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of Sumatra as he

it continued to exist But though this passage is not all the rest of the narrative seems to be mere plunder from Varthema *

There is however a like intimation in a curious letter respecting the Portuguese discoveries written from Lisbon in 1512 by a German Valentino

long
 When
 those re-
 state upon

* Undoubtedly, indeed the plunderer was the other way For there is reason to believe that Varthema never went east of Malabar

This was fundamentally the same as that quoted below from Groeneveldt. There was a village at the mouth of the river called *Talu-mangkin* (qu. *Telu-Samawe*?). A curious passage also will be found below extracted by the late M. Pauthier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the *Bijdragen*).

1298. "So you must know that when you leave the Kingdom of Basma (*Pacem*) you come to another Kingdom called Samara on the same Island."—*Marco Polo*, Bk. iii. ch. 10.

c. 1300. "Beyond it (*Lāmūrī*, or *Lambri*, near Achin) lies the country of Sūmūtra, and beyond that Darband Niās, which is a dependency of Java."—*Rashiduddin*, in *Elliot*, i. 71.

c. 1323. "In this same island, towards the south, is another Kingdom by name Sumoltra, in which is a singular generation of people."—*Odoric*, in *Cathay*, &c., i. 277.

c. 1346. "... after a voyage of 25 days we arrived at the Island of Jāwa" (i.e. the Java Minor of Marco Polo, or Sumatra) ... "We thus made our entrance into the capital, that is to say into the city of Sumūthra. It is large and handsome, and is encompassed with a wall and towers of timber."—*Ibn Batuta*, iv. 228-230.

1416. "SUMATRA [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malacca for the west, and goes with a fair eastern wind for five days and nights, it first comes to a village on the sea-coast called *Ta-lu-man*; anchoring here and going south-east for about 10 li (3 miles) one arrives at the said place.

"This country has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there ..."—Chinese work, quoted by *Groeneveldt*, p. 85.

c. 1430. "He afterwards went to a fine city of the island Taprobana, which island is called by the natives Sciamuthera."—*Conti*, in *India in XV. Cent.*, 9.

1459. "Isola Siamotra."—*Fra Mauro*.

1498. "... Camatarra is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—*Roteiro*, 109.

1510. "Wherefore we took a junk and went towards Sumatra to a city called Pider."—*Varthema*, 228.

1522. "... We left the island of Timor,

and entered upon the great sea calle Chidol, and taking a west-south-west we left to the right and the north, f of the Portuguese, the island of Zu anciently named Taprobana; also Bengala, Urizza, Chelim (see *Cling*) are the Malabars, subjects of the K Narsinga."—*Pigafetta*, Hak. Soc., 159

1572.

"Dizem, que desta terra, co' as possai Ondas o mar intrando, dividio A nobre ilha Samatra, que já d'antes Juntas ambas a gente antiga vio: Chersoneso foi dita, e das prestantes Veas d'ouro, que a terra produzio, Aurea por epithéto le ajuntaram Alguns que fosse Ophir imagináram."

Camões, x. 124

By Burton:

"From this Peninsula, they say, the parted with puissant waves, and entering tore Samatra's noble island, wont to be joined to the Main as seen by men yore. 'Twas callèd Chersonese, and such de gree it gained by earth that yielded golden ore,

they gave a golden epithet to the ground: Some be who fancy Ophir here was found."

c. 1590. "The *zabād* (i.e. civet) which is brought from the harbour town of Sumatra), from the territory of A'chin, goes by the name of *Sumatra zabād* (chūn az bandar-i Sāmātrāi az muzāfat-i Achin awurdand, Sāmātrāi goyand)."—*Āin*, Blochmann, 79, (orig. i. 93).

1612. "It is related that Raja *Shaher-ul-Nawā* (see *Sarnau*) was a sovereign of great power, and on hearing that Samadra was a fine and flourishing land he said to his warriors—which of you will take the Rajah of Samadra?"—*Sijara Malayu*, in *J. Ind. Archip.*, v. 316.

c. 1612. "Sou-men-t'ala est située au sud-ouest de *Tchen-tching* (la Cochinchine) . . . jusqu'à la fin du règne de *Tching-tsou* (in 1425), ce roi ne cessa d'envoyer son tribut à la cour. Pendant les années *wen-hi* (1573-1615) ce royaume se partagea en deux, dont le nouveau se nomma A-tchi . . . Par la suite on n'en entendit plus parler."—*Grande Geog. Impériale*, quoted by *Pauthier*, *Marc Pol*, 567.

Sumatra, s. Sudden squalls, precisely such as are described by Lockyer and the others below, and which are common in the narrow sea between the Malay Peninsula and the island of Sumatra, are called by this name.

1616. "... it befel that the galliot of Miguel de Macedo was lost on the Ilha Grande of Malaca (?), where he had come to anchor, when a Samatra arose that drove him on the island, the vessel going to pieces, though the crew and most part of what she carried were saved."—*Bucarro*, *Decada*, 626.

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re embracing about one third
the whole island of Java. Hind
in appears to have prevailed
the Sunda country and held
ground longer than in Java
name which the proper Javan

Ant de Alreu Desc de Malaca

198 Linschoten does not recognize the
worlds. To him Sunda is only a place
in Java —

hum ris	que e ria do mar todo
qu e tempo de terra.	We are not quite
are ow to trans ate.	Crawford reads Th s

"... there is a straight or narrow passage between *Sumatra* and *Iaua*, called the straight of *Sunda*, of a place so called, lying not far from thence within the Ile of *Iaua*. . . . The principall hauen in the Iland is *Sunda Calapa*,* whereof the straight beareth the name; in this place of *Sūda* there is much Pepper."—p. 34.

Sunderbunds, n. p. The well-known name of the tract of intersecting creeks and channels, swampy islands, and jungles, which constitutes that part of the Ganges Delta nearest the sea. The limits of the region so-called are the mouth of the Hoogly on the west, and that of the Megna (*i.e.* of the combined great Ganges and Brahmaputra) on the east, a width of about 220 miles. The name appears not to have been traced in old native documents of any kind, and hence its real form and etymology remain uncertain. *Sundara-vana* ('beautiful forest'); *Sundari-vana*, or *-ban* ('Forest of the *Sundari* tree'); *Chandra-ban*, and *Chandra-band* ('Moon-Forest' or 'Moon-Embankment'); *Chanda-bhanda*, the name of an old tribe of salt-makers; † *Chandra-dip-ban* from a large zemindary called *Chandra-dip* in the Bakerganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology we doubt if it is to be sought in *sundara* or *sundari*. The name has never been in English mouths, or in English popular orthography, *Soonderbunds*, but *Sunderbunds*, which implies (in correct transliteration) an original *sandra* or *chandra*, not *sundara*. And going back to what we conjecture may be an early occurrence of the name in two Dutch writers we find this confirmed. These two writers, it will be seen, both speak of a famous **Sandery**, or **Santry**, Forest in Lower Bengal, and we should be more positive in our identification were it not that in Van der Broucke's map (1660) which was published in Valentijn's *East Indies* (1726) this Sandery Forest is shown on the west side of the Hoogly R., in fact about due west of the site of Calcutta, and a little above a place marked as *Basanderi*, located near the exit into the Hoogly of what represents the old Saraswati River,

which enters the former at *Sānkrāl*, not far below the Botanical Gardens and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the *Sanderi Bosch* with the old Mahall *Basandhari* which appears in the *Āin* as belonging to the *Sirkār* of Sulimānābād (*Gladwin's Ayeen*, ii. 207, orig. i. 407; *Blochm. in J.A.S.B.* xlii. pt. i. p. 232), and which formed one of the original "xxiv. Pergunnas."* Undoubtedly this is the *Basanderi* of V. den Broucke's map; but it seems possible that some confusion between *Basanderi* and *Bosch Sandery* (which would be *Sandarban* in the vernacular) may have led the map-maker to misplace the latter. We should gather from Schulz† that he passed the Forest of Sandry about a Dutch mile below Sankral (which he mentions). But his statement is so nearly identical with that in Valentijn that we apprehend they have no separate value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661. "We got under sail again" (just after meeting with Arakan pirates) "in the morning early, and went past the Forest of Santry, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia."—Walter Schulz, 155.

c. 1666. "And thence it is" (from piratical raids of the Mugs, etc.) "that at present there are seen in the mouth of the Ganges, so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers."—Bernier, E. T. 54.

1726. "This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, *Sulthaan Iskender*, and in their histories *Iskender Doulcarnain*, was . . . they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the SANDERIE-WOOD (*Sanderie Bosch*, which we show in the map, and which they call properly after

* Sunda Kalapa was the same as Jacatra, on the site of which the Dutch founded Batavia in 1619.

† These are mentioned in a copper tablet inscription of A.D. 1135; see Blochmann, as quoted further on, p. 226.

* Basandhari is also mentioned by Mr. James Grant (1786) in his *View of the Revenues of Bengal*, as the Pergunna of *Belia-bussentry*; and by A. Hamilton as a place on the Damodar, producing much good sugar (*Fifth Report*, p. 405; *A. Ham.* ii. 4). It would seem to have been the present Pergunna of *Belia*, some 13 or 14 miles west of the northern part of Calcutta. See *Hunter's Bengal Gaz.* i. 365.

† So called in the German version which we use; but in the Dutch original he is *Schouten*.

him *Iske adrie*) he was stopped by the great
and rushing streams — *Vale tya*, v 173

orange is known in the Upper Provinces of
India. — *Kirkpatrick's Nepal* 123

died — *Petition of Sh. L. Mahmud Ameen
and others* to Govr of Fort St George
in *Whales* 14. 41

Sunn, = Beng and Hind *san* from
Skt *san* : the fibre of the *Crotalaria*
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1833 **Sann** a plant the bark of
which is used as hemp and is usually sown
around cotton fields — *Plaufair Talce* :
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| *Well n ton* 14

Abulfoda

1609 This **sunnud** is the foundation of
all the rights and privileges annexed to a
— *Harrington's A. al. na*, 1. 410

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they used to issue periodically in huge bodies, plundering and levying exactions far and wide, and returning to their asylum in the jungles when threatened with pursuit. In the days of Nawāb Mir Kāsim 'Alī (1760-64) they were bold enough to plunder the city of Dacca; and in 1766 the great geographer James Rennell, in an encounter with a large body of them in the territory of Koch Bihār (see Cooch), was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

1616. "Sunt autem Sanasses apud illos Brachmani quidam, sanctimonii opinione libentes, ab hominum sollicito consortio semoti in solitudine degunt et nonnunquam totū nudū corpus in publicā proclant."—*Jarrie, Thes.*, i. 603.

1620. "Some (an unlearned kind) are called Sannases."—*Purchas, Pilgrimage*, 549.

1651. "The Sanyasas are people who set the world and worldly joys, as they say, on one side. These are indeed more precise and strict in their lives than the fore-going."—*Rohrhus*, 21.

1671. "Saniade, or Saniasi, is a dignity greater than that of Kings."—*Faria y Sousa, Asia Port.*, ii. 711.

1726. "The San-yases are men who, forsaking the world and all its fruits, betake themselves to a very strict and retired manner of life."—*Valentyn, Chor.*, 75.

1766. "The Sanashy Faquīs (part of the same Tribe which plundered Dacca in Cosm. Ally's Time *) were in Arms to the number of 7 or 800 at the Time I was surveying Bāūr (a small Province near Boutan), and had taken and plundered the Capital of that name within a few Coss of my route . . . I came up with Morrison immediately after he had defeated the Escorte, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armenian Assistant was killed, and the Sepoy Adjutant much wounded . . . I was put in a Palankeen, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was now

in a most shocking Condition indeed, deprived of the Use of both my Arm, a cut of a Sable (sic) had cut through the right Shoulder Bone, and laid me open nearly a Foot down the Back, cutting and wounding some of my Ribs. I besides a Cut on the left Elbow which off the Muscular part the breadth of Hand, a Stab in the Arm, and a large on the head . . ."—MS. *Letter from James Rennell*, dd. August 30th, in possession of his grandson Major Rodd.

1767. "A body of 5000 Sinnasses had lately entered the Sincar Saroug country, the Phouadar sent two companies of Sepoys after them, under the command of a sergeant . . . the Sinnasses stood their ground, and after the Sepoys had fired away their ammunition, fell on them, killed and wounded near 80, and put the rest to flight. . . ."—*Letter to President at Ft. William*, from Thomas Rumbold, Chief at Patna, dd. 20th April, in *Long*, p. 526.

1773. "You will hear of great disturbances committed by the Sinnasses, or wandering Packeers, who annually infest the provinces about this time of the year, in pilgrimage to Juggernaut, going in bodies of 1000 and sometimes even 10,000 men."—*Letter of Warren Hastings*, dd. 2d February, in *Gleig*, i. 232.

"At this time we have five battalions of Sepoys in pursuit of them."—*Do.*, 31st March, *Gleig*, i. 291.

1774. "The history of these people is curious . . . They . . . move continually from place to place, recruiting their numbers with the healthiest children they can steal . . . Thus they are the stoutest and most active men in India . . . Such are the Sanasses, the gypsies of Hindostan."—*Do.*, dd. 25th August, in *Gleig*, 303-4. See the same vol., also pp. 285, 296-7, 395.

1826. "Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother's loss, and gave out my intention of becoming a Sunyasee, and retiring from the world."—*Pandurang Hari*, 391.

Supāra, n.p. The name of a very ancient port and city of Western India, in Skt. *Sūpāraka*, popularly Supāra. It was near Wasūi (*Bacaim* of the Portuguese,—see (1) Bassein,—which was for many centuries the chief city of the Konkan, where the name still survives as that of a well-to-do town of 1700 inhabitants, the channel by which vessels in former days reached it from the sea being now dry. The city is mentioned in the Mahābhārata as a very holy place, and in other old

* Williams (Skt. Diet., s.v.) gives Surparaka as the name of a mythical country; "but it was real enough. There is some ground for believing that there was another *Sūpāraka* on the coast of Orissa, *Συπαρά* of Ptolemy."

* This affair is alluded to in one of the extracts in *Long* (p. 312) "Agreed . . . that the Fakies, who were made prisoners at the retaking of Dacca factory."—*Procs. of Council at Ft. William*, Dec. 5, 1769.

Sanskrit works, as well as in cave inscriptions at Karli and Nāsik, going back to the 1st and 2nd centuries of the Christian era. Excavations, affording interesting Buddhist relics, were made in 1862 by Mr J M Campbell and Pandit Indrajī Bhagwānlal.* The
of those which
connected, the
Coptic name of
of Scripture
called it the Sof

c. A D 80-90

ἐξ ἡς κείμενα ἀπὸ Βαρνυαζῶν, Σουππαρα, καὶ ἑαλ
λίενα πόλις — *Ptolemy*, § 52, ed. *Fabricii*
c. 150.

"Ἀριστοῦ Σαδινῶν

Σουπαρα

Γοαρὶος ποταμὸν ἐκβολαί

Δουγγα

Βηίδα ποταμὸν ἐκβολαί

Συμύλλα ἐμπορὸν καὶ ἔκρα

Ptolemy, VII : f § 6

c. 500 "Σουφείρ, χώρα, ἐν ᾗ οἱ πολυταῖοι
λίθοι, καὶ ὁ χρυσοῦς, ἐν Ἰνδίᾳ — *Hecychius*, s v

c. 951 "Cities of Hind . . Kambāya,
Subara, Sindān — *Istakharī*, in *Elliot*, i. 27

A D 1093 "The Mahāmāndalikā, the

1533 "Rent of the *caçabe* (see *Cusba*) of
Çupara 14,122 *fedcas* — *S Botelho*,
Tombo, 175

1803 "Extract from a letter dated
Camp Soopara, 26th March, 1803.

"We have just been paying a formal
visit to his highness the penkhwa, etc — *In*
Asiatic Annual Rev for 1803, *Chron* p 99

Sura, s = 'Toddy' (q v), i e the
fermented sap of several kinds of
palm, such as coco, palmyra, and
wild-date It is the skt *sura*,
'vinous liquor,' which has passed into
most of the vernaculars In the first
quotation we certainly have the word,
though combined with other elements
of uncertain identity,* applied by

milk of the coco-nut,

some confusion be-

the fermented sap

sat Linschoten applies

ame way Bluteau,

has a *Caffre* word It
has in fact been introduced from India
into Africa by the Portuguese (see *Ann*.
Marit, iv 297)

c 545 "The Argell" (i e *Nargil*, or
"a at d r t f l l f t o r t e n o t

a goodly country and
ng with Date Trees,
liquor, called *Turree*
... — *W Finch*, in

(see *Quilon*) — Letter of *Fr. Jordanus*, in
de telle sorte que peu s'en falut qu'ils ne

189

this

into

314-342

reason
l upon

* *Ἐργα* perhaps is Tam. *kaala*, 'coco-nut.'

1653. "Les Portugais appellent ce *tari* ou vin des Indes, *Soure*... de cette liqueur le singe, et la grande chauve-souris... sont extrêmement amateurs, aussi bien que les Indiens Mansulmans (*sic*), Parsis, et quelque tribus d'Indou..."—*De la Boullaye-le-Gouz*, ed. 1657, 263.

Surat, n.p. In English use the name of this city is accented *Suratt*; but the name is in native writing and parlance generally *Sūrāt*.^{*} Surat was taken by Akbar in 1573, having till then remained a part of the falling Mahomedan kingdom of Guzerat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. Campbell's *Bombay Gazetteer* (vol. ii.), but none of them have any probability. The ancient Indian *Saurāshtra* was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently spelt and pronounced *Sōrath* (see next article). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus:

"The names 'Surat' and 'Sūrath' are identical, both being derived from the Sanskrit *Surāshtra*; but as they belong to different places a distinction in spelling has been maintained. 'Surat' is the city; 'Sūrath' is a *prānt* or district of Kattiwar, of which Junāgarh is the chief town."—*Elliot*, v. 350 (see also p. 197). Also:

"The Sanskrit *Surāshtra* and *Gurjara* survive in the modern names *Surat* and *Guzerat*, and however the territories embraced by the old terms have varied, it is hard to conceive that Surat was not in *Surāshtra* nor *Guzerat* in *Gurjara*. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's *Surastrene* comprises *Surat*. . . ."—*Dowson* (?), in *Id.* i. 359.

This last statement seems distinctly

erroneous. *Surat* is in Ptolemy *Δάρκη*, not in *Συραστρηνή*, which represents, like *Saurāshtra*, the peninsula. It must remain doubtful whether there was any connexion between the names, or the resemblance was accidental. It is possible that continental *Surat* may have originally had some name implying its being the place of passage to *Saurāshtra* or *Sorath*.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value in certain native writers. But it only came to notice as a place of any importance about the very end of the 15th century, when a rich Hindu trader, Gopi by name, is stated to have established himself on the spot, and founded the town. The way, however, in which it is spoken of by Barbosa previous to 1516 shows that the rise of its prosperity must have been rapid.

1510. "Don Afonso" (de Noronha, nephew of Albuquerque) "in the storm not knowing whither they went, entered the Gulf of Cambay, and struck upon a shoal in front of *Çurrate*. Trying to save themselves by swimming or on planks many perished; and among them Don Afonso."—*Correa*, ii. 29.

1516. "Having passed beyond the river of Reynel, on the other side there is a city which they call *Çurate*, peopled by Moors, and close upon the river; they deal there in many kinds of wares, and carry on a great trade; for many ships of Malabar and other parts sail thither, and sell what they bring, and return loaded with what they choose"—*Barbosa*, Lisbon ed., 280.

1525. "The corjaa (see *Corge*) of cotton cloths of *Çuryate*, of 14 yards each, is worth . . . 250 *fedcas*."—*Lembrança*, 43.

1528. "Heytor da Silveira put to sea again, scouring the Gulf, and making war everywhere with fire and sword, by sea and land; and he made an onslaught on *Çurrate* and Reynel, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison"—*Correa*, iii. 277.

1553. "Thence he proceeded to the bar of the river Tapy, above which stood two cities the most notable on that gulf. The first they call *Surat*, 3 leagues from the mouth, and the other *Reiner*, on the opposite side of the river and half a league from the bank The latter was the most sumptuous in buildings and civilization, inhabited by warlike people, all of them Moors inured to maritime war, and it was

^{*} In the *Āin*, however (see below) it is written *Surat*; also in *Šādīk*: *Isfahānī*, p. 106.

This name is the modern form and representation of the ancient Indian and Greek *Syrastrene*, which applied to what we call the Kattywar Peninsula the fertile plains on the remarkable discovery of the great inscriptions of Asoka (B.C. 200) on a rock at Gurnār near Junagarh in Saurashtra.

of that country — *Tabakat i Akbar* in part controlled by a Poonchal Assistant Sorath occupies the south embracing an area

Εαυτῆς τὰ μὲν μὲν αὐτῆς αὐτῆς
 ἢ αὐτῆς αὐτῆς αὐτῆς αὐτῆς
 — *Per plus* 41

Mandala, p. 12

and Country Loats — *Or* 18, 18

Sarath more properly Sorath,

* Mangalore (M) on the coast, no doubt called Sorath Mangalore to distinguish it from the well known Mangalore of Canara

and they bring hither coco-nuts, Jagara, which is sugar that they make drink of, emery, wax, cardamoms, and every other kind of spice, a trade in which great gain is made in a short time."—*Barbosa*, in *Ramusio*, i. f. 296.

1573. See quotation of this date under preceding article, in which both the names, Surat and Sūrath, occur.

1584. "After his second defeat Muzaffar Gujarātī retreated by way of Champūr, Bīrpūr, and Jhalīwar, to the country of Sūrath, and rested at the town of Gondal, 12 kos from the fort of Jūnagarh . . . He gave a lac of *Mahmūdīs* and a jewelled dagger to Amīn Khān Ghori, ruler of Sūrath, and so won his support."—*Tabakāt-i-Akbarī*, in *Elliot*, v. 437-438.

c. 1590. "Sīcar Surat (Sūrath) was formerly an independent territory; the chief was of the Ghelolo tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Ghogeh (Gogo) to the port of Aramroy, (Arāmraī), measures 125 *cose*; and the breadth from Sindehar (Sīndhār), to the port of Diu, is a distance of 72 *cose*."—*Ayecn* (Gladwin's), ii. 73.

1616. "7. Soret, the chief city, is called Janagar; it is but a little Province, yet very rich; it lyes upon Guzarat; it hath the Ocean to the South."—*Terry*, ed. 1665, p. 354.

Surkunda, s. Hind. *sarkandā*. The name of a very tall reed-grass, *Saccharum Sara*, Roxb., perhaps also applied to *Saccharum procerum*, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a howda on the back of a tall elephant. It is from the upper part of the flower-bearing stalk of surkunda that *sirky* (q.v.) is derived. A most intelligent visitor to India was led into a curious mistake about the name of this grass by some official, who ought to have known better. We quote the passage. —'s story about the main branch of a river channel probably rests on no better foundation.

1875. "As I drove yesterday with —, I asked him if he knew the scientific name of the tall grass which I heard called tiger-grass at Ahmedabad, and which is very abundant here (about Lahore). I think it is a *saccharum*, but am not quite sure. 'No,' he said, 'but the people in the neighbourhood call it *Sikunder's grass*, as they still call the main branch of a river 'Sikander's channel.' Strange, is it not?—how that great individuality looms through history."—*Grant Duff, Notes of an Indian Journey*, 105.

Surpoose, s. Pers. *sar-posh* ('head-

cover'); a cover, as of a basin, dish, hooka-bowl, &c.

1829. "Tugging away at your hookah, find no smoke; a thief having purloined your silver chelam and surpoose."—*John Shipp*, ii. 159.

Surrapurda, s. Pers. *sarāparda*. A canvas screen surrounding royal tents or the like (see *Conaut*).

1404. "And round this pavilion stood an enclosure, as it were, of a town or castle made of silk of many colours, inlaid in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up . . . And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . and above the gateway a square tower with battlements: however fine the said wall was with its many devices and artifices, the said gateway, arch and tower, was of much more exquisite work still. And this enclosure they call *Zalāparda*."—*Clavijo*, s. cxvi.

c. 1590. "The *Sarāpardah* was made in former times of coarse canvass, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness."—*Āin*, i. 54.

Surrinjaum, s. Pers. *sar-anjūm*, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahratta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

Surrow, Serow, &c., s. H. *sarāo*. A big, odd, awkward-looking kind of antelope in the Himalaya, 'something in appearance between a jackass and a *Tahr*' (*Tehr* or Him. wild goat).—*Col. Markham in Jerdon*. It is *Nemorhoedus bubalina*, Jerdon.

Surwaun, s. H. from Pers. *sār-wān* (from *sār* in the sense of 'camel'), more properly *sār-bān*, a camel-man.

1844. ". . . armed *Surwans*, or camel-drivers."—*G. O. of Sir C. Napier*, 93.

Sutledge, n. p. See *Supplement*.

Suttee, s. The rite of widow-burning; i.e. the burning the living widow along with the corpse of her husband, as practised by people of

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 term *masti*
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 tionaries (a wife of great virtue") | the other terminates thus
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suttee One is re-
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deceased husbands and that those women
 who refused to submit to this custom were

was not burn'd. About midnight she arose, and went and knock'd at one of her Kinsmen's Houses, where Father Zenon and many *Hollanders* saw her, looking so greatly and grimly, that it was enough to have scar'd them; however the pain she endur'd did not so far terrify her, but that three days after, accompany'd by her Kindred, she went and was burn'd according to her first intention."—*Tavernier*, E. T., ii. 84.

Again:

"In most places upon the Coast of Coromandel, the Women are not burnt with their deceas'd Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they chuse a Sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it till they believe the woman to be stiff'd."—*Id.* 171.

c. 1667. Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelain, sent from Chiras in Persia." We extract a few sentences: "Concerning the Women that have actually burn'd themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some horror when I think on't. . . . The Pile of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the time through the Flames that the Fire took hold of the Cloaths of the Woman. . . . All this I saw, but observ'd not that the Woman was at all disturb'd; yea it was said, that she had been heard to pronounce with great force these two words, *Five, Two*, to signifie, according to the Opinion of those who hold the Souls Transmigration, that this was the 5th time she had burnt herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit."

—*English Version*, p. 99.

1677. Suttee, described by A. Bassing, in *Valentin v. (Ceylon)* 300.

1727. "I have seen several burned several Ways. . . . I heard a Story of a Lady that had received Addresses from a Gentleman who afterwards deserted her, and her Relations died shortly after the Marriage. . . . and as the Fire was well kindled. . . . she espied her former Admirer, and beckned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Flames in her Arms, where they were both consumed, with the Corpse of her Husband."

—*A. Ham.* i. 278.

"The Country about (Calcutta) being overspread with *Paganisms*, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the *Mogul's War*, Mr. Channock

went one time with his Ordinary Soldiers, to see a young Widow's Catastrophe, but he was with the Widow's Beauty, the Guards to take her by Force Executioners, and conducted her to Lodgings. They lived loving Years, and had several Children she died, after he had settled in Calcutta instead of converting her to Christianity, she made him a Proselyte to Paganism the only part of *Christianity* that marked in him, was burying her, and he built a Tomb over her, where Life after her Death, he kept the anniversary of her Death by sacrificing a Cock to the Tomb, after the Pagan Manner."—*Id.*

1774. "Here (in Bali) not only do they often kill themselves, or burn with deceased husbands, but men also burn in honour of their deceased masters."—*rest, V. to N. Guinea*, 170.

1787. "Soon after I and my conduct had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed. . . ."—*Sir C. Malet, in Parly. Papers* of 1821, p. 1 ("Hindoo Widows").

"My Father, said he (Pund. Rhadacaunt), died at the age of one hundred years, and my mother, who was eighty years old, became a sati, and burned herself to expiate sins."—*Letter of Sir Wm. Jones, in Life*, ii. 120.

1792. "In the course of my endeavours I found the poor suttee had no relations at Poonah."—*Letter from Sir C. Malet, in Forbes, Or. Mem.*, ii. 394.

1808. "These proceedings (Hindu marriage ceremonies in Guzerat) take place in the presence of a Brahmin. . . . And farther, now the young woman vows that her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she will burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of suttees (a woman seven times born and burning, thus, as often) secure to the loving couple a seat among the gods."—*R. Drummond*.

1809.

O sight of misery!
You cannot hear her cries . . . their sound
In that wild dissonance is drowned; . . .
But in her face you see
The supplication and the agony . . .
See in her swelling throat the desperate
strength
That with vain effort struggles yet for
life;
Her arms contracted now in fruitless
strife,

Now wildly at full length,
Towards the crowd in vain for pity
spread, . . .
They force her on, they bind her to the
dead."

In all the poem and its copious notes,
Khamu, i. 12.
the word *suttee* does not occur.

Tapti, where ships for Surat usually anchored and discharged or took in cargo. It was perhaps Arab *sawakul* 'the shores' (?)

and read on over at several times the usual form Sutte Ram Ram Sutte of a P lgrt 1 91 93

they continually
—P della Valle,

78

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and all Goods
re shipped off

times called the
f Swallow and
r "—Horsburgh's
474.

This word is
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du idol,
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ies from
n sums
Hindus

* Towards the upper end there is
'repository' where they keep their
that is their chief god —Jica,

Swallow, Swal
trade name of the
pang q v It is
Bugi (Makassar) i
turo *suwala* (see
Dict)

83

Swally Swally Roads Swally
Marine Swally Hole, n p Swally
the once familiar name of the road-
stead north of the mouth of the

b
1616 * These people are commonly called
Jogues and in their own speech they are
called Zoams which means Servant of
God"—Barbosa 99

1615. Tunc ad suos conversus Eia
Brachmanes, inquit, quid vobis vultur?
Illi mirabunda nihil praeter Suami, Suami,

id est Domine, Domine, retulerunt."—*Jarric, Thes. i. 664.*

Swamy-house, Sammy-house, s. An idol-temple, or pagoda. The *Sammy-house* of the Delhi ridge in 1857 will not soon be forgotten.

1760. "The French cavalry were advancing before their infantry; and it was the intention of Colliard that his own should wait until they came in a line with the flank-fire of the field-pieces of the *Swamy-house*."—*Orme, iii. 443.*

1829. "Here too was a little detached *Swamee-house* (or chapel) with a lamp burning before a little idol."—*Mem of Col. Mountan, 99.*

1857. "We met Wilby at the advanced post, the '*Sammy House*,' within 600 yards of the Bastion. It was a curious place for three brothers to meet in. The view was charming. Delhi is as green as an emerald just now, and the Jumma Musjid and Palace are beautiful objects, though held by infidels."—*Letters written during the Siege of Delhi, by Hervey Greathed, p. 112.*

Swamy-pagoda, s. A coin formerly current at Madras; probably so-called from the figure of an idol on it. Milburn gives 100 *swamy-pagodas* = 110 Star Pagodas.

A "*three swāmi pagoda*" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam Swāmi (a title of Krishna) and on the reverse Lakshmi and Rukmini. (*C. P. B.*)

Swatch, s. This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application that we know are both Indian, viz., "the *Swatch of No Ground*," or elliptically "The *Swatch*," marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta.

1726. In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms?) of line."

1863. (Ganges). "There is still one other phenomenon. . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the '*Swatch of No Ground*.'"—*Fergusson, on Recent Changes in the Delta of the Ganges, Qy. Jour. Geol. Soc., Aug. 1863.*

1877. (Indus). "This is the famous *Swatch of no ground* where the lead falls

at once into 200 fathoms."—*Burton, Sind Revisited, 21.*

Sweet Oleander. This is in fact the common oleander, *Nerium odorum*, Ait.

1880. "Nothing is more charming than, even in the upland valleys of the Mahratta country, to come out of a wood of all outlandish trees and flowers suddenly on the dry winter bed of some mountain stream, grown along the banks, or on the little islets of verdure in mid (shingle) stream, with clumps of mixed tamarisk and lovely blooming oleander."—*Birdwood, MS. 9.*

Sweet Potato, s. The root of *Batatas edulis*, Choisy (*Convolvulus Batatas*, Linn.), N.O. *Convolvulaceae*; a very palatable vegetable, grown in most parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (e.g. in *Eng. Cyclop. Nat. Hist. Section*, and in *Drury's Useful Plants of India*), that the plant is a native of the Malay Islands. The *Eng. Cyc.* even states that *batatas* is the Malay name. But the whole allegation is probably founded in error. The Malay names of the plant, as given by Crawford, are *Kalelek*, *Ubi Jawa*, and *Ubi Kastila*, the last two names meaning 'Java yam,' and 'Spanish yam,' and indicating the foreign origin of the vegetable. In India, at least in the Bengal Presidency, natives commonly call it *shakar-kand* (Pers. Arab.), literally 'sugar candy,' a name equally suggesting that it is not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement:

"*Batatas* are a staple food of the Indians, both in the Island of Spagnuola and in the others . . . and a ripe *Batata* properly dressed is just as good as a march-pane twist of sugar and almonds, and better indeed. . . . When *Batatas* are well ripened, they are often carried to Spain, i.e., if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be, yet they were thought a great deal of, and reckoned a singular and precious kind of fruit."—*In Ramusio, iii. f. 134.*

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr. Bretschneider is satisfied that the plant is described in Chinese books of

the 3rd or 4th century under the name of *Ka ch* : (the first syllable = sweet) See *B on Ch* : *Botan* p 13 This is the only good ment we have seen for Asiatic o The whole matter is carefully dealt with by M Alph De Candolle (*Orig ne*

rootes and fresh fish — *Joys of Master Thomas Cand sh Purchas* 66

— *Cocks & Dary*

came
The Sanskrit name *Ratna* al

1640 patate cest vine racine comme naueaux mais plus longue et de

usually is the usual name of the Yam no doubt given first to a highly coloured kind such as *D oscor* or *rat al* : mean a name which plied to the d according to F Deccan

There can be little doubt that this vegetable or fruit as Oviedo calls it having become known in Europe many years before the potato the latter robbed it of its name as has happened in the case of brazil wood (q v) The *batata* is clearly the potato of the fourth and others of the following quotations

bear Granger Bk v

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The 4r verb of which *sa s* is the participle seems itself to be a loan word from Syriac *sauss* coax

1810 The Sycc or groum attends but one horse — *W H anson V M* 1 204

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Scarlets, Velvets, Opium, and such like."—*R. Fitch, in Hakluyt, ii. 393.*

1600. "I went thither with Philip Brito, and in fiftene dayes arrived at Sirian the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Riuers set with infinite fruit-bearing trees, now overwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of carcasses prohibiteth the way and passage of ships."—The Jesuit *Andrew Borcs, in Purchas, ii. 1748.*

c. 1606. "Philip de Brito issued an order that a custom-house should be planted at Sorian (*Serião*), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and with the ports of Martavan, Tavay, Tenassarim, and Juncalon. . . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of Sorian."—*Bocarro, 135.*

1695. "9th. That the *Old house and Ground at Syrian*, formerly belonging to the *English Company*, may still be continued to them, and that they may have liberty of building dwelling-houses, and warehouses, for the securing their Goods, as shall be necessary, and that more Ground be given them, if what they formerly had be not sufficient."—Petition presented to the K. of Burma at Ava, by *Ed. Fleetwood*; in *Dalrymple, A. R., ii. 374.*

1726. *Zierjang* (Syriam) in *Valentijn, Choro., &c., 127.*

1727. "About 60 Miles to the Eastward of China Backaar (see *China-Buckeer*) is the Bar of Syrian, the only Port now open for Trade in all the Pegu Dominions. . . . It was many Years in Possession of the Portuguese, till by their Insolence and Pride they were obliged to quit it."—*A. Ham. ii. 31-32.*

Syud, s. Ar. *saiyid*, a lord. The designation in India of those who claim to be descendants of Mahommed.

But the usage of *Saiyid* and *Sharif* varies in different parts of Mahommedan Asia.

1404. "On this day the Lord played at chess, for a great while, with certain *Zaytes*; and *Zaytes* they call certain men who come of the lineage of Mahomad."—*Clavijo, § cxiv. (Markham, p. 141-2).*

1869. "Il y a dans l'Inde quatre classes de musulmans : les *Saiyids* ou descendants de Mahomet par Huguin, les *Schaikhs* ou Arabes, nommés vulgairement Maures, les *Pathans* ou *Afgans*, et les *Mogols*. Ces quatre classes ont chacune fourni à la

religion de saints personnages, qui sont souvent designés par ces dénominations, et par d'autres spécialement consacrées à chacune d'elles, telles que *Mir* pour les *Saiyids*, *Khân* pour les *Pathans*, *Mirâ, Beg, Agâ*, et *Khudja* pour les *Mogols*."—*Garcin de Tassy, Religion Mus. dans l'Inde, 22.*

(The learned author is mistaken here in supposing that the obsolete term *Moor* was in India specially applied to Arabs. It was applied, following Portuguese example, to all Mahommedans.)

T.

Tabasheer, s. 'Sugar of Bamboo.' A siliceous substance sometimes found in the joints of the bamboo, formerly prized as a medicine. The word is Pers. *tabāshīr*, but that is from the Skt. name of the article, *tvakkshīra*, and *tavakkshīra*. The substance is often confounded, in name at least, by the old *Materia Medica* writers, with *spodium*, and is sometimes called *ispodio di canna*. See *Ces. Federici* below. *Garcia De Orta* goes at length into this subject (f. 193 seqq.).

c. 1150. "Tanah (miswritten *Banah*) est une jolie ville située sur un grand golfe. . . . Dans les montagnes environnantes croissent le . . . kana et le . . . tabāshīr . . . Quant au tēbachir, on le falsifie on le mélangeant avec de la cendre d'ivoire; mais le véritable est celui qu'on extrait des racines du roseau dit . . . *al Sharki*."—*Edrisi, i. 179.*

1563. "And much less are the roots of the cane *tabaxer*; so that according to both the translations *Avicena* is wrong; and *Averrois* says that it is charcoal from burning the canes of India, whence it appears that he never saw it, since he calls such a white substance charcoal."—*Garcia, f. 195v.*

c. 1570. "Il *Spodio* si congela d'acqua in alcuna canne, e io n'ho trouato assai nel Pegu quando faceuo fabricar la mia casa."—*Ces. Federici, in Ramus. iii. 397.*

1578. "The *spodium* or *Tabaxir* of the Persians . . . was not known to the Greeks."—*Acosta, 295.*

c. 1580. "*Spodium Tabaxir* vocant, quo nomine vulgus pharmacopoeorum *Spodium factitum*, quippe metallicum, intelligunt. At eruditiores viri eo nomine lacrymam quandam, ex caudice arboris proceræ in India nascentis, albicantem, odoratam, facultatis refrigeratoriæ, et cor maxime roborantis itidem intelligunt."—*Prosper Alpinus, Rerum Egyptianarum, Lib. III. vii.*

1598. "... these *Mambus* have a certain Matter within them, which is (as it were) the pith of it . . . the Indians call it

d'enuiron dix brasses, qu'il est obligé de traîner jusques à ce qu'il ait apporté au Couvent trente theyls d'argent qu'il faut qu'il amasse en demandant l'aumône."—In *Theriot, Divers Voyages*, ii. 67.

Tahseeldar, s. The chief (native) revenue officer of a subdivision (*par-gana* or *tā'luk*) of a district (*zilla*). Hind. from Pers. *tahsildār* and that from Ar. *tahsīl*, 'collection.' This is a term of the Mahommedan administration which we have adopted.

It appears by the quotation from Williamson that the term was formerly employed in Calcutta to designate the cash-keeper in a firm, or private establishment, but this use is long obsolete.

1799. "... He (Tippoo) divided his country into 37 Provinces under Dewans ... and he subdivided these again into 1025 inferior districts, having each a Tahseeldar."—Letter of *Munro*, in *Life*, i. 215.

1808. "... he continues to this hour tahseeldar of the petty pergunnah of Sheopore."—*Fifth Report*, 583.

1810. "... the sircar, or tusseeldar (cash-keeper) receiving one key, and the master retaining the other."—*Williamson*, V. M., i. 209.

Tailor-bird. This bird is so called from the fact that it is in the habit of drawing together "one leaf or more, generally two leaves, on each side of the nest, and stitches them together with cotton, either woven by itself, or cotton thread picked up; and after passing the thread through the leaf, it makes a knot at the end to fix it." (*Jerdon*). It is *Orthotomus longicauda*, Gmelin (sub-fam. *Dryocinæ*).

1883. "Clear and loud above all ... sounds the to-who, to-who, to-who of the tailor-bird, a most plain-looking little greenish thing, but a skilful workman and a very Beaconsfield in the matter of keeping its own counsel. Aided by its industrious spouse, it will, when the monsoon comes on, spin cotton, or steal thread from the durzee, and sew together two broad leaves of the laurel in the pot on your very doorstep, and when it has warmly lined the bag so formed it will bring up therein a large family of little tailors."—*Tribes on My Frontier*, 145.

Talaing, n. p. The name by which the chief race inhabiting Pegu (or the Delta of the Irawadi) is known to the Burmese. The Talaings were long the rivals of the Burmese, alternately conquering and conquered, but the Burmese have, on the whole, so long predominated, even in the Delta, that the

use of the Talaing language is now nearly extinct in Pegu proper, though it is still spoken in Martaban, and among the descendants of emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is *Mōn* or *Mūn*.

Sir Arthur Phayre has regarded the name *Talaing* as almost undoubtedly a form of *Telinga*. The reasons given are plausible, and may be briefly stated in two extracts from his *Essay On the History of Pegu* (*J. As. Soc. Bengal*, vol. xlii. Pt. i.).

"The names given in the histories of Tha-htun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin ... may be recognised as Karnāta, Kalinga, Vengā, and Vizianagaram ... probably mistaken for the more famous Vijayanagar ... The word *Talingāna* never occurs in the Peguan histories, but only the more ancient name *Kalinga*" (*op. cit.* pp. 32-33).

"The early settlement of a colony or city for trade, on the coast of Rāmānya by settlers from Talingāna, satisfactorily accounts for the name *Talaing*, by which the people of Pegu are known to the Burmese and to all peoples of the west. But the Peguans call themselves by a different name ... *Mun*, *Mūn*, or *Mon*" (*ibid.* p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of last century) the name Talaing was entirely unknown as an appellation of the Muns, that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either *Mun* or *Pegu*. He goes on: "The word 'Talaing' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of the Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatized them with an appellation suggestive at once of their submission and disgrace. 'Talaing means' (in the Mun language) "one

for the name under which they had maintained themselves for nearly 2000 years in the name of the ^{which is also} *des Buddhas*, (L. 331 note), and by Bishop Bigandet (*J. Ind. Archip* iv 220)

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from divers quarters a number of their Cad ut &c of their bishops, and of their Talisman &c of their priests —Letter of *Eymar Pascal* in *Catalaj* &c p 23.

1471 'In questa città è una fossa d'acqua nel modo di una fontana la qual' è guardata da quelli suoi Thalassimani, cioè preti quest'acqua dicono che ha gran virtù contra la lebra e c nitale cauallette' —*Giosafa Barbaro* in *Ra nno*, n f 107

write —*N. Corti*, in *India in the XV Cent*, 7 and 13

1672. 'Talpoets or sunshades —*Baldacrus* Dutch ed, 102

Bassanus Iadrensis in hunc modum com

1874 " dans les embrasures
se trouvaient des bananiers des talipotots
—*Fran.*, *Souvenirs d'un Cosaque* ch 11

to Ceylon, L 1, p 129

gunning *Lala Hyllula* —*Sir T. Herbert*,

Manonmeian clergy, so to call them
It is doubtless the corruption of some
Arabic term, but of what it is not

with MS autograph remarks by J. Seign. Scalliger
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Aristotle XVIII 7

1674 "dans les embrasures se tenaient des bananiers des talipots"

1610 Some houses, with some towers, some six adjoining turrets exceeding high and exceeding slender, towered aloft on the

to Ceylon, E. 1, p 129

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1726. "And on the betrothal day the Tali, or bride's betrothal band, is tied round her neck by the Bramin . . . and this she must not untie in her husband's life."—*Valentijn, Chorom.*, 51.

Taliar, Tarryar, s. A watchman (S. India). Tamil, *talaiyāri*.

1680. "The Peons and Tarryars sent in quest of two soldiers who had deserted . . . returned with answer that they could not find light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Battée" (see *Batta*, and in *Suppl.*); "also the Pedda Naigu was fined in like manner for his Tarryars."—*Fort St. George Consns.*, Feby. 10th. In *Notes and Extracts*, Madras, 1873, No. III. p. 3.

1693. "Taliars and Peons appointed to watch the Black Town . . ."—In *Wheeler*, i. 267.

1707. "Resolving to march 250 soldiers, 200 taliars, and 200 peons."—In *Do.*, ii. 74.

Talipot s The great leaved fan-
palm of S India and Ceylon, *Corjpha*
umbraculifera, L. The name is
Skt *tul patra*, Hind. *talpat* leaf
the *tala* tree ' properly applies to
leaf of such a tree or to the sma-
leaf of the palmyra (*Borassus flabell*

easy to say Qu *tulu uza* 'students
disciples'

from divers quarters a number of their

using no name refers to this tree

—*Giuseppe Barbaro* in *Ra nuno* n f 107

write —*N* Co t in *India* in the *XV*
Cent 7 and 1d

Bananas *ladrenus* in hunc m dum com
| arat eos cum notis Eccles asticis

1672 Talipots or sunshades
daens Dutch ed, 102.

1681
m et not
lipot

1803
word m

vt Graecis

1874 dans les embrasures
etala ent des bananiers des talipots
—*Fran Soule rs d'un Cosaque* ch n

and with elated
ls) to congregate
1 31.

converse most in
are wandering
ing The Talis-
of prayer by
The *Meyman*

to Ceylon E 1 p. 129

one is in the tops of Mosques | attolo-
guizing *Lala Hill* la " " " "

arabic term, but of w/at it is not

ral c el aracter-) *Husup*(?) *Duj* *statio*—
ch is manifestly erroneous.

be crowned with the honour of being a Mullah or Talman . . .—*Fryer*, 368.

1687. “. . . It is reported by the Turks that . . . the victorious Sultan . . . went with all Magnificent pomp and solemnity to pay his thanksgiving and devotions at the church of Sancta Sophia; the Magnificence so pleased him, that he immediately added a yearly Rent of 10,000 zechins to the former Endowments, for the maintenance of Imaums or Priests, Doctours of their Law, Talismans and others who continually attend there for the education of youth . . .”—*Sir P. Rycaut, Present State of the Ottoman Empire*, p. 54.

Tāliyāmār, s. Sea Hind. for ‘cut-water.’ Port. *talhamar*.—*Roebuck*.

Tallica, s. II. from Arab. *ta’liqah*. An invoice or schedule.

1682. “. . . that he . . . would send another *Druga* or *Customer* on purpose to take our *Tallicas*.”—*Hedges*, Dec. 26.

Talook, s. This word (Arab. *ta’lūk*, from root ‘*alāk*, to hang or depend) has various shades of meaning in different parts of India. In S. and W. India it is the subdivision of a District, presided over as regards revenue matters by a *tahsildār*. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from *Zeminduries*, and sometimes subordinate to, or dependent on *Zemindars*. In the N. W. Prov. and Oudh the *ta’lūk* is an estate the profits of which are divided between different proprietors or classes of proprietors, one being superior, the other inferior (see next article).

Ta’lūk is also used in Hind. for ‘department’ of administration.

Talookdār. Hind. from Pers. *ta’lūkdār*, ‘the holder of a *ta’lūk*, in either of the senses of that word; i.e. either a Government officer collecting the revenue of a *ta’lūk* (though in this sense it is probably now obsolete everywhere), or the holder of an estate so designated. The famous *Talookdars* of Oudh are large landholders, possessing both villages of which they are sole proprietors, and other villages, in which there are subordinate holders, in which the *Talookdar* is only the superior proprietor (see *Carnegie, Kachari Technicalities*).

Tamarind, s. The pod of the tree which takes its name from that product, *Tamarindus indica*, L., N. O. Leguminosae. It is a tree cultivated

throughout India and Burma for the sake of the acid pulp of the pod, which is laxative and cooling, forming a most refreshing drink in fever. The tree is not believed by Dr. Brandis to be indigenous in India, but is supposed to be so in tropical Africa.

The origin of the name is curious. It is Ar. *tamar-u’l-Hind*, ‘date of India,’ or perhaps rather, in Persian form, *tamar-i-Hindi*. It is possible that the original name may have been *thamar*, (‘fruit’) of India, rather than *tamar*, (‘date’).

1298. “When they have taken a merchant vessel, they force the merchants to swallow a stuff called *Tamarindi*, mixed in sea-water, which produces a violent purging.”—*Marco Polo*, 2d ed., ii. 383.

c. 1335. “L’arbre appelé *hammar*, c’est à dire al-tamar-al-Hindi, est un arbre sauvage qui couvre les montagnes.”—*Masālik-al-abṣār*, in *Not. et Ext.* xiii. 175.

1563. “It is called in Malavar *puli*, and in Guzerat *ambili*, and this is the name they have among all the other people of this India; and the Arab calls it *tamarindi*, because *tamar*, as you well know, is our *tamara*, or, as the Castilians say, *datil* [i.e. date], so that *tamarindi* are ‘dates of India’; and this was because the Arabs could not think of a name more appropriate on account of its having stones inside, and not because either the tree or the fruit had any resemblance.”—*Garcia*, f. 200.

c. 1580. “In febribus verò pestilentibus, atque omnibus aliis ex putridis, exurentibus, aquam, in qua multa copia *Tamarindorum* infusa fuerit cum saccharo ebibunt.”—*Prosper Alpinus (De Plantis Aegypt.)* ed. Lugd. Bat. 1735, ii. 20.

1582. . . . *Tamarindos* f. 94.

1611. “That wood which we cut for firewood did all hang trased with cods of Greene fruit (as big as a Bean-cod in England) called *Tamerim*; it hath a very soure tast, and by the Apothecaries is held good against the *Scurvie*.”—*N. Downton*, in *Purchas*, i. 277.

1829. “A singularly beautiful *Tamarind* tree (ever the most graceful, and amongst the most magnificent of trees) . . .”—*Mcm.* of *Col. Mountain*, 93.

1877. “The natives have a saying that sleeping beneath the ‘*Date of Hind*’ gives you fever, which you cure by sleeping under a *nim* tree (*Melia azadirachta*), the lilac of Persia.”—*Sind Revisited*, i. 92.

The *nim* tree (pace Capt. Burton) is not the ‘lilac of Persia’ (see *Bukyne*). The prejudice against encamping or sleeping under a *tamarind* tree is general over India. But, curiously, Bp. Pallegoix speaks of it as the practice of the Siamese “to rest and

play under the beneficent shade of the
Tamarind (*Desc du Royaume Thai
ou Siam* 1 13b)

Tamarind fish. This is an excellent zest consisting, according to Dr Balfour, of white pomfret cut in transverse slices, and preserved in

Day

My account of Tamarind fish is very short and in my *Fishes of Alaska* follows —

“The best Tamarind from the Seir fish and *calcutta* known as Cock and a rather inferior qu *Polynemus* (or Roe ball, the Mango fish belongs) common from any kind above refers to Malabar and more or

tised between Thana and Supara (Supara)
—Letter of Finar Jordanus in Catha, &c,
207

c 1323 ' And having thus embarked I passed over in 23 days to Tana where for the faith of Christ four of our Minor Brethren had suffered martyrdom. The land is under the dominion of the Saracens —

Bombay) — Barloga GS

1509 And because the norwest winds
blew strong winds contrary to b & c

not allow of its entering — from a

ation
ation
term
with

Die' Laltre respo'de Tamarani
Die' -Yarthama ed 1517 f 45

Distinct which bears its name of a police station Hindustani
This word is used in a more
date by the
habitual use

shore, twenty five parasangs. — At B run 1516 In a letter of 4th Feb 1515 (1 c
in EU of 160

quent the place — Vasco Pato, Bl. III 1519 Senhor Duarte Pereira th s is
Ch 27 the manner in which you will agree

had purchased 35 Jhawah
elephants of 11 or 12 years old 60
1 or ponies of Manilla and Pegu —
Indur Nail 383

1782 To be sold a Phaeton in good condition with a pair of young Tanyan Horses well broke — *The Daily Gazette* Oct

so sure footed that the people of Nepal ride them without fear over very steep mountains and along the brink of the deepest precipices — *Arkhpatrick's Nepal*, 12.

net

on the great Tanjore Pagoda (11th century)

Tank 8 A reservoir an artificial

the other European.

17

water an artificial pond commonly known to Europeans in India as a Tank *Tank* Guz a reservoir of water a small well R Drummond, in his *Illustration of Cattle &c*

" Now again speaking of towns in
 the town of Ifwar he says they
 have water in reservoirs
 but they are obliged
 to use it as it is said to produce

It is a fact that the

149. "Early in the morning these
P. came up to see that a tank, which tank
is a pond of still water (— not a Tancho
— of Tancho — and for a day or so)." —
— 149.

The Portuguese would be a little and accounts for that application of *tank* to large sheets of water which is habitual in India. The indigenous Gujarati and Malabar word seems to belong rather to what we now call a tank in England; i.e. a small reservoir for a house or ship.

1531. "In this place where the King (Baladur Shah) established his line of batties, on one side there was a great river, and on the other a tank (*tanque*) of water, such as they are used to make in these parts. For as there are few streams to collect the winter's waters, they make these tanks (which might be more properly called lakes), all lined with stone. They are so big that many are more than a league in compass."—*B. Indes*, IV. vi. 5.

e. 1610. "Son logis estoit éloigné près d'une lieue du palais Royal, situé sur un estang, et basty de pierres, ayant bien d'un my lieu de tour, comme tous les autres estangs."—*Pyrard de Laux*, ed. 1679, i. 262

1616. "Besides their Rivers . . . they have many Ponds, which they call Tankes."
—Terry, in Purchas, ii. 1470.

1633. "A very faire Tanke, which is a square pit paved with gray marble."—*W. Bruton, in Hakluyt, v. 50.*

1618. "... a standing water or Tanck
..."—Van Ticist, *Gen. Besch.* 11.

1672. "Out-side and round about Suratto there are elegant and delightful houses for recreation, and stately cemeteries in the usual fashion of the Moors, and also divers Tanks and reservoirs built of hard and solid stone."—*Baldacus*, p. 12.

1673. "Within a square Court, to which

1589. "They had in them stanges or ponds of water full of fish of sundrie sorts."—*Purkin's Mendoza* (Hak.Soc.) ii. 46.

c. 1755.

"I never drank the Muses' stank,
Castalia's burn and a' that :

But there it streams, and richly reams,
My Helicon I call that."—*Burns.*

It will be seen that Pyrrard do Laval uses *estang*, as if specifically, for the tank of India.

a stately Gate house makes a Passage, in
the middle whereof a Tank vaulted —
Fraser 27

tappā as a singular of *tappālu*, taking
the latter for a plural (C P B)

of this country — *Orme*, 1 331

1799 "One crop under a tank in

"*tappā* 'post-office' : c place where
letters are stamped *tāwāl* 'letter-

well

Nor tanks of costliest masonry dispense

To those in towns who dwell,

The work of kings in their beneficence

Kehama, xiii 6

1883 " all through sheets 124 125

tipna to press, &c. (r)

1799 " You will perceive that we have
but a small chance of establishing the
tappal to Poonah — *Wellington*, 1 50

1800 "The *Tappal* does not go 30 miles
a day — *T Munro in Life*, 1 244

R E, in *Report of the Survey in India*,
1882-83, App. p. 4

Taptee R, n p *Tapti*, also called
Tapti The river that runs by the city
of Surat

Tarega, s This represents a word
for a broker (or person analogous to
the Hong Merchants of Canton in
former days) in Pegu, in the days of
its prosperity The word is from 9

— *Forbes, On Mem.*, 1 286

" '*Taptee* or *Tapti*' — *Ib* 244

Tappaul, s The word used
India for 'post,' in all the

in w

North

C P

the P

origin

is soon

centur

this so

Telugu clerks who sometimes write

1583. " e se fosse alcuno che a
tempo del iuramento per non ritar si
e, il
— G

* These are objects of *Atlas of India* within
Malabar and Mysalmar on the borders of
Bikaner

Tariff, a This comes from Arab
ta'rif, *ta'rifā*, 'the making known'
Dozy states that it appears to be com-

paratively modern in Spanish and Port., and has come into Europe apparently through Italian.

Tarouk, or **Taroup**, n. p. *Burm. Tarūk, Tarūp*. This is the name given by the Burmese to the Chinese. Thus a point a little above the Delta of the Irawadi, where the invading army of Kublai Khan (c. 1285) is said to have turned back, is called *Tarūk-mau*, or Chinese Point. But the use of this name, according to Sir A. Phayre, dates only from the middle ages, and the invasion just mentioned. Before that the Chinese, as we understand him, are properly termed *Tsin*; though the coupled names *Tarūk* and *Taret*, which are applied in the chronicles to early invaders, "may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks *Taruk* is a form of *Türk*, whilst *Taret* is now applied to the Manchus. It seems to us probable that *Taruk* and *Taret* are probably meant for 'Turk and Tartar' (see *H. of Burma*, pp. 8, 11, 56).

Tashreef, s. This is the Ar. *tashrif*, 'honouring'; and thus "conferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (*Wilson*). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his *tashrif*,' i.e. 'to carry the honour of his presence,' 'to condescend to visit'. The word always implies superiority on the part of him to whom *tashrif* is attributed. It is constantly used by polite natives in addressing Europeans. But when the European in return says (as we have heard said, through ignorance of the real meaning of the phrase), 'I will bring my *tashrif*,' the effect is ludicrous in the extreme, though no native will betray his amusement.

In S. India the word seems to be used for the dress of honour conferred, and in the old Madras records, rightly or wrongly, for any complimentary present, in fact a *honorarium*. Thus in *Wheeler* we find the following:

1674. "He (Lingapa, naik of Poona-malee) had, he said, carried a *tasheriff* to

the English, and they had refused to take it: . . ."—*Op. cit.*, i. 84.

1680. "It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bera Pedda Vincatadry do succeed and the *Tasheriffs* be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vincatadry, and 2½ yards each to four others . . .

"The Governor being informed that Verona's young daughter was melancholly and would not eat because her husband had received no *Tasheriff*, he also is *Tasheriff* with 2½ yards Scarlet cloth."—*Fort St. George Consols.*, April 6th. In *Notes and Extracts*, Madras, 1873, p. 15.

1685. "Gopall Pundit having been at great charge in coming hither with such a numerous retinue . . . that we may engage him . . . to continue his friendship, to attain some more and better privileges there (at Cuddalore) than we have as yet—It is ordered that he with his attendants be *Tasheriff* as followeth (a list of presents follows).—In *Wheeler*, i. 148.

Tattoo, and abbreviated, **Tat**, s. A native-bred pony. *Hind. tattu*.

c.1324. "Tughlak sent his son Mahommed to bring *Khusrū* back. Mahommed seized the latter and brought him to his father mounted on a *tātū*, i.e. a pack-horse."—*Ibn Batuta*, iii. 207.

1784. "On their arrival at the Choultry they found a miserable dooley and 15 *tattoo* horses."—In *Saton-Karr*, i. 15.

1785. "We also direct that strict injunctions be given to the baggage department, for sending all the lean *Tattoos*, bullocks, &c., to grass, the rainy season being now at hand."—*Tippoo's Letters*, 105.

1804. "They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they muster *tattoos* . . . From 30 to 35 rupees each horse is the sum paid to the best horsemen."—*Wellington*, iii. 174.

1808. "These *tut,hoos* are a breed of small ponies, and are the most useful and hardy little animals in India."—*Broughton's Letters*, 156.

1810. "Every servant . . . goes share in some *tattoo* . . . which conveys his luggage."—*Williamson, Vade Mecum*, i. 311.

1824. "*Tattoos*. These are a kind of small, cat-hamned, and ill-looking ponies; but they are hardy and walk faster than oxen."—*Seely*, ch. ii.

1826. ". . . when I mounted on my *tattoo*, or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."—*Pandurang Hari*, 21.

c. 1831. ". . . mon *tattou* est fort au dessous de la taille d'un arabe . . ."—*Jacquemont, Correspondance*, i. 347.

1860

well watered fattens & ...

Simms, in *Parker's Bole Pony*,
1851, n 215

Taut, s. Hind *tut*, sackcloth

to a pony in this country—is the "most
useful animal you can imagine"—*The
Dilemma*, ch 11.

Tatty, s. Hind. *tatt* and *tut*. A

in the season of hot wind.

Tavoy, n. p. A town and district
of what we call the Tenasserim Pro-
vince of B. Burma. The Burmese call
it *Dha-wé*, but our name is probably
from a Malay form. The
name is supposed to be

tract is
nation
erpose
ingdom (Pegu) be
Kingdom of Siam,
in borders the sea

The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahomedans or Hindus) the Muharram has become. And the attempt to carry the *Tazeeas* through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe.

1809. "There were more than a hundred *Taziyus*, each followed by a long train of *Fuqueers*, dressed in the most extravagant manner, beating their breasts . . . such of the Mahratta *Surdars* as are not *Brahmun*s frequently construct *Taziyus* at their own tents, and expend large sums of money upon them."—*Broughton's Letters*, 72.

1869. "En lisant la description . . . de ces fêtes on croira souvent qu'il s'agit de fêtes hindous. Telle est par exemple la solennité du *ta'zia* ou *deuil*, établie en commémoration du martyre de *Huçain*, laquelle est semblable en bien de points à celle du *Durga-pujâ*. . . Le *ta'ziya* dure dix jours comme le *Durga-pujâ*. Le dixième jour, les *Hindous* précipitent dans la rivière la statue de la déesse au milieu d'une foule immense, avec un grand appareil et au son de mille instruments de musique; la même chose a lieu pour les représentations du tombeau de *Huçain*."—*Garcin de Tassy, Rel. Musulm.*, p. 11.

Tea, s. *Crawford* alleges that we got this word in its various European forms from the Malay *Te*, the Chinese name being *Chhâ*. The latter is indeed the pronunciation attached, when reading in the 'mandarin dialect,' to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greeco(*τράι*), and Russia. But though it may be probable that *Te*, like several other names of articles of trade, may have come to us through the Malay, the word is, not the less, originally Chinese, *Te* (or *Tay* as *Medhurst* writes it) being the utterance attached to the character in the *Fuh-kien* dialect. The original pronunciation, whether direct from *Fuh-kien* or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe. This is shown by several couplets in *Pope*, e.g.

1711.
" . . . There stands a structure of majestic frame
Which from the neighbouring Hampton takes its name.

* * * * *
Here thou, great ANNA, whom three
Realms obey,
Dost sometimes counsel take, and sometimes tea."
Rape of the Lock, iii.

Here *tay* was evidently the pronunciation, as in *Fuh-kien*. The *Rape of the Lock* was published in 1711. In *Gray's Trivia*, published in 1720, we find *tea* rhyme to *pay*, in a passage needless to quote (ii. 296). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by *Johnson's* extemporised verses (circa 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give to me
With cream and sugar soften'd well,
Another dish of tea,"—and so on.
(In *Johnsoniana*, Boswell, ed. 1835, ix. 194.)

The change must have taken place between 1720 and 1750, for about the latter date we find in the verses of *Edward Moore*:

"One day in July last at tea,
And in the house of Mrs. P."
The Trial of Sarah, &c.

And in *Zedler's Lexicon* (1745) it is stated that the English write the word either *Tee* or *Tea*, but pronounce it *Tiy*, which seems to represent our modern pronunciation.

Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary *Rh-ya*, which is believed to date from long before our era, under the names *Kia* and *K'u-tu* (*K'u*= 'bitter'), and a commentator on this work who wrote in the 4th cent. A.D. describes it, adding "From the leaves can be made by boiling a hot beverage" (*On Chinese Botanical Works*, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon *Materia Medica*, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by *Shah Rukh*, the son of the great *Timur*, to China (1419-1421).* The first European

* Mr. Major, in his *Introduction to Parkes*

work, so far as we are aware, in which
tea is named, is Ramusio's (posthu-
mous) Introduction to Marco Polo, in

light that I above the rest of the party
took in this discourse of his, he (Chaghi
Memet, i. e., Hajji Mahommed) told me

7
8
9

tya," chiefly the
provided by the
Company for the

"221 lbs of tea at 50s per lb = £55 17 6
For the two cheefe persons
that attended his Majesty,
tea

our country, and in Peran, and the land
hants
ey in
—Ra

c 1500 "Whatsoever person or persones

and poured upon this herb The
drink so made is serviceable under all
circumstances —Relation, &c., trad par
Reinaud, 1 40

c. 1543. "Moreover, seeing the great de

Almeida, in Maffei's Litt Select ex India,
Lab 11

dant operam."—*Maffei, Hist. Indic., Lib. xii.*

1598. "... the aforesaid warme water is made with the powder of a certaine hearbe called chaa."—*Linschoten, 46.*

1611. "Of the same fashion is the Cha of China, and taken in the same manner; except that the *Cha* is the small leaf of a herb, from a certain plant brought from Tartary, which was shown me when I was at Malacca."—*Tucetia, i. 19.*

1626. "They use much the powder of a certaine Herbe called Chia of which they put as much as a Walnut-shell may containe, into a dish of Porcelaine, and drinke it with hot water."—*Purchas, Pilgrimage, 587.*

1631. "Dur. You have mentioned the drink of the Chinese called Thee; what is your opinion thereof? Bont. . . . The Chinese regard this beverage almost as something sacred . . . and they are not thought to have fulfilled the rites of hospitality to you until they have served you with it, just like the Mahometans with their Caveah. It is of a drying quality, and banishes sleep . . . it is beneficial to asthmatic and wheezing patients."—*Jac. Bontius, Hist. Nat. et Med. Ind. Or., Lib. i. Dial. vi. p. 11.*

1638. "Dans les assemblées ordinaires (à Sourat) que nous faisons tous les iours, nous ne prenions que du Thé, dont l'usage est fort commun par toutes les Indes."—*Mandelslo, ed. Paris, 1639, p. 113.*

1638. "Non mihi est, multos etiam nunc in illo errore versati, quasi diversae speciei plantae essent The et Tsia, cum de contra eadem sit, cuius decoctionem Chinesibus The, Japonensibus Tsia nomen audit; licet horum Tsia, ob magnam contritionem et coctionem, nigrum The appellatur."—*Bontius Hist. Nat. Pisonis Annot., p. 87.*

1660. (September) "28th. . . . I did send for a cup of tea (a China drink) of which I had never drank before."—*Pepys's Diary.*

1667. (June) "28th. . . . Home and there find my wife making of tea; a drink which Mr. Pelling, the Potticary, tells her is good for her cold and defluxions."—*Ibid.*

1672. "There is among our people, and particularly among the womankind a great abuse of Thee, not only that too much is drunk . . . but this is also an evil custom to drink it with a full stomach; it is better and more wholesome to make use of it when the process of digestion is pretty well finished. . . . It is also a great folly to use sugar candy with Thee."—*Baldaeus, Germ. ed. 179.*

(This author devotes 5 columns to the subject of tea, and its use and abuse in India.)

1677. "Planta dicitur Châ, vel . . . Cîa, . . . cuius usus in Chinae claustris nescius in Europae quoque paulatim sese insinuare attentat. . . . Et quamvis Turcarum Cave et Mexicanorum Ciocolata eundem praestent effectum, Cîa tamen, quam non-

nulli quoque Te vocant, ea multum superat," etc.—*Kircher, China Illustr., 180.*

1677. "Maer de Cîa (of Thee) sonder achtig op eenige tijt te hebben, is novit schadelijk."—*Vermeulen, 30.*

1683. "Lord Russell . . . went into his chamber six or seven times in the morning, and prayed by himself, and then came out to Tillotson and me; he drunk a little tea and some sherry."—*Burnet, Hist. of Our Time, Oxford ed. 1823, ii. 375.*

1683.
"Venus her Myrtle, Phœbus has his Bays;
Tea both excels which She * vouchsafes
to praise,
The best of Queens, and best of Herbs we
owe
To that bold Nation which the Way did
show
To the fair Region where the Sun does
rise,
Whose rich Productions we so justly
prize."—*Waller.*

1726. "I remember well how in 1681 I for the first time in my life drank thee at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—*Valentijn, v. 190.*

1789.
"And now her vase a modest Naiad fills
With liquid crystal from her pebbly rills;
Piles the dry cedar round her silver urn,
(Bright climbs the blaze, the crackling
faggots burn).
Culls the green herb of China's envy'd
bowers,
In gaudy cups the steamy treasure pours;
And sweetly smiling, on her bended
knee,
Presents the fragrant quintessence of
Tea."

*Darwin, Botanic Garden, Loves of the
Plants, Canto ii.*

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. (Tea), Bohea. This name is from the *Yu-i* (dialectically *Bu-i*) Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawford points out, Bohea stands for a tea in use among fashionable people. Thus:

"To part her time 'twixt reading and
bohea,
To muse, and spill her solitary tea."
Epistle to Mrs. Teresa Blount.

1711. "There is a parcel of extraordinary fine Bohee Tea to be sold at 26s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand."—*Advt. in the Spectator of April 2, 1711.*

1711

"Oh had I rather *na-mo to lye me na l*On *me* lone

land,

Where the gult

way,

Where none learn ombre, none e'er taste

bohea."

Belinda, in Rape of the Lock, iv 153.

The last quotation, and indeed the

first also, shows that the word was then

pronounced *Bohay*. At a later date*Bohea* sank to be the market name

of one of the lowest qualities of tea

and we believe it has ceased altogether

to be a name quoted in the tea market.

The following quotations seem to

show that it was the general name for

"black-tea."

1711 "Bohea is of little Worth among

the *Moors* and *Gentoos* of India, *Arabs* and*Perians* that of 45 Tale would not

fetch the Price of green Tea of 10 Tale a

Pecull.—*Lockyer*, 116

1721

"Where Indus and the double Ganges

flow,

On odoriferous plains the leaves do grow,

Chief of the treat a plant the boast of

fame,

Sometimes called green, *Bohea* the

greater name"

Allan Ramsay's Poems 1800: 1734say formed the *hong* name of a tea-was the first to separate the leaves, so
as to make what is called *Hyson*

c. 1772

"And *Venus*, goddess of the eternal smile,

Knowing that stormy brows but ill be-

come

Fair patterns of her beauty, bath or-

dained

Celestial Tea,—a fountain that can cure

The ills of passion, and can free from

frowns

To her, ye fair' in adoration bow'

Whether at blushing morn, or dewy eve,

Her smoking cordials greet your fragrant

board

With *Hyson*, or *Bohea*, or *Congo*

crown'd"

*R. Fergusson, Poems*5 Oolong (bl tea) *Wu-lun* =

"black dragon", respecting which

there is a legend to account for the

name

6 Pekoe (do) *Pak ho*, Canton pron,of characters *poh-hao* = 'white-down'7 Pouchong (do) *Pao-chung* =

'fold-sort' So called from its being

each of

produce

o called

nests in

other places pro-

. 1 sent . . .

tion of the characters *Kun-fu*, 'work
or labour'+ *Hyson* (a green tea) This is *He-*

(he and ai in the south) -ch'un =

'bright-spring,' characters which some

In an "Account of the Prices at which
Teas have been put up to Sale, that* Dr. Moule says (perhaps after W. Williams?)
from 1844, name of a stream near Yen-shan fu
in Chi-liang.

arrived in England in 1784, 1785" (MS. India Office Records), the Teas are (from cheaper to dearer):—

"Bohea Tea.
Congou,
Souchong,

Singlo (?),
Hyson."

Tea-caddy, s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as Crawford suggests, from *catty*, a weight of 1½ lb. (q.v.) A 'catty-box,' meaning a box holding a *catty*, might easily serve this purpose and lead to the name. This view is corroborated by a quotation which we have given under *caddy* (q.v.)

A friend adds the remark that in his youth 'Tea-caddy' was a Londoner's name for Harley Street, due to the number of E. I. Directors and proprietors supposed to inhabit that district.

Teapoy, s. A small tripod table. This word is often in England imagined to have some connexion with *tea*, and hence, in London shops for japanned ware and the like, a *teapoy* means a tea-chest fixed on legs. But this is quite erroneous.

Tipāi is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, of hybrid etymology, from Hind. *tin* = 3, and Pers. *pāi*, 'foot.' The legitimate word from the Persian is *sipāi* (properly *sīhpāya*), and the legitimate Hindi word *tirpad* or *tripad*, but *tipāi* or *tepay* was probably originated by some European in analogy with the familiar *charpoy* (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word, *seapoy*.

The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry.

Sīhpāya occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging the Indus (Elliot, iii. 482).

1844. "Well, to be sure, it does seem odd—very odd;—and the old gentleman chuckled,—'most odd to find a person who don't know what a *tepay* is . . . Well, then, a *tepay* or *tinpay* is a thing with three feet, used in India to denote a little table, such as that just at your right.'

'Why, that table has four legs,' cried Peregrine.

"It's a *tepay* all the same," said Mr. Havethelacks."—*Peregrine Pulteney*, i. 112

Teak, s. The tree, and timber of the tree, known to Botanists as *Tectona grandis*, L., N. O. *Verbenaceae*. The word is the Malayālam *tekku*. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other.

The Sansk. name of the tree is *sāka*, whence the modern Hind. name *sāgwān* or *sāgūn* and the Mahr. *sūg*. From this last probably was taken *sāj*, the name of teak in Arabic and Persian. And we have doubtless the same word in the *σάκλιν* of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. *sāgalī*, 'made of teak—belonging to teak.' The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still undecayed, exist in the walls of the great palace of the Sassanid Kings at Seleucia or Otesiphon, dating from the middle of the 6th century. Teak has continued to recent times to be imported into Egypt. See *Forskāl*, quoted by Royle (*Hindu Medicine*, 128).

The *gopher-wood* of Genesis is translated *sāj* in the Arabic version of the Pentateuch (Royle).

Teak seems to have been hardly known in Gangetic India in former days. We can find no mention of it in Baber (which however is indexless), and the only mention we can find in the *Āin*, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "*Sāgaun*" has not been recognised as teak by the learned translator (see Blochmann's E. T. i., p. 228).

c. A.D. 80. "In the innermost part of this Gulf (the Persian) is the Port of Apologos, lying near Pasine Charax and the river Euphrates.

"Sailing past the mouth of the Gulf, after a course of 6 days you reach another port of Persia called Omana. Thither they are wont to despatch from Barygaza, to both these Ports of Persia, great vessels with brass, and timbers and beams of teak (ξύλων σαγαλίνων και δοκῶν), and spars of shisham (σασιμήρων), and of ebony. . . ."—*Periplus Maris Erythr.*, § 35-36.

c. 800. (under Harun al Rashid) "Faḡl continued his story" . . . I heard loud wailing from the house of Abdallah . . . they told me he had been struck with the

me is not *Kiati* but
= a mistake of some
Kayu jati, 'Teak'

terras de Damam
de Teca, a milhor
sem de muyta parte
e ser muy facil de
e particulamente
Bocarro, MS

teak (saj) —Quotation in *Mayudi* ;
Prairies d'Or, vi 293-299

c 880 "From Kol to Sindur
they collect teak wood (saj) and cane,
saks —*Jon Khurdadba*, in *J As*,
tom v 284

"By my life! it is a land where, when the
rain falls

Jacinths and pearls spring up for him
who wants ornaments

There too are produced musk and cam-
phor and ambergris and agala,

And ivory there and teak (al saj) and
aloeswood and sandal

Quoted by Kazumi in *Gildemeister*
217 218

The following order, in a King's
Letter to the Goa Government, no

1744 Teeka is the name of a costly
wood which is found in the Kingdom of
Martaban in the East Indies and which
never decays —*Zedler, Uni: Lexicon*,
s v

1759 "They had endeavoured to burn
the Teak Timber also, but they lying in a
swamp, place could not take fire" —*Capt
Alic, Report on Loss of Negroes*, in *Dal
rymple* i 349

c. 1760 'As to the wood it is a sort
called Teak, to the full as durable as oak.'
—*Grose* i 103

Port Oriental, fasc. ii 669

131

1631. Bontius gives a tolerable cut of
the foliage, &c. of the Teak tree, but
writing in the Archipelago does not use
that name, describing it under the title
"*Quercus Indica*, *Kiati Malais dicta*." —
Lsb. vi cap. 16.

On this Rheede, whose plate of the tree
is, as usual, excellent (*Horius Malabaricus*,
iv tab 27), observes justly that the teak
has no resemblance to an oak tree, and

Tee, s The metallic decoration,
generally gilt and hung with tinkling
bells, on the top of a dagoba in Indo-
Chinese countries, which represents
the *chatras* or umbrellas which in
ancient times, as royal emblems,
crowned these structures Burmese
A ti, an umbrella.

1800. "... In particular the Tee, or umbrella, which, composed of open iron-work, crowned the spire, had been thrown down."—*Symes*, i. 193.

1855. "... gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gandapalen Temple at Pagan) from far down the Irawadi rising like a dim vision of Milan Cathedral . . . It is cruciform in plan . . . exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and htee. The latter has broken from its stays at one side, and now leans over almost horizontally . . ."—*Mission to Ava*, 1858, p. 12.

1876. "... a feature known to Indian archaeologists as a Tee . . ."—*Fergusson*, *Ind. and East. Arch.*, 61.

Teek, adj. Exact, precise, punctual; also parsimonious. Used in N. India. Hind. *thik*.

Tehr, Tair, &c., s. The wild-goat of the Himalaya; *Hemitragus jemlicus*, Jordan. In Nepal it is called *Jharal*.

Tejpat, s. See **Malabathrum**.

1833. "Last night as I was writing a long description of the *tēz-pāt*, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes to the *Laurus nobilis*. . . ."—*Wanderings of a Pilgrim*, i. 278.

1872. Tejpat is mentioned as sold by the village shopkeeper, in *Goinda Samanta*, i. 223.

Telinga, n.p. II. *Tilangā*. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the middle ages, *Tilīngāna* or *Tilangānā*, sometimes *Tiling* or *Tilang*. Though it has not, perhaps, been absolutely established that this came from a form *Trilīngā*, the habitual application of *Tri-Kalīngā*, apparently to the same region which in later days was called *Tilinga*, and the example of actual use of *Trilīngā*, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see *Bp. Caldwell's Dravidian Grammar*, 2d ed., Introd. pp. 30 *seqq.*, and the article **Kling** in this book).

A.D. c. 150. "Τριγλιντων, το και Τρίλιγγον Βασιλείον . . . κ. τ. λ."—*Ptolemy*, vi. 2, 23.

1309. "On Saturday the 10th of Sha'bān, the army marched from that spot, in order that the pure tree of Islām might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots

deep, might be torn up by force . . . When the blessed canopy had been fixed about a mile from Arangal,* the tents around the fort were pitched so closely that the head of a needle could not get between them."—*Amir Khusrū*, in *Elliot*, iii. 80.

1321. "In the year 721 H. the Sultān (Ghiyāsu-ddīn) sent his eldest son, Ulugh Khān, with a canopy and an army against Arangal and Tilang."—*Ziun-ddin Burni*, in *do*, 231.

c. 1335. "For every mile along the road there are three *dāūd* (post stations) . . . and so the road continues for six months' marching, till one reaches the countries of Tiling and Ma'bar . . ."—*Ibn Batuta*, iii. 192.

"In the list of provinces of India under the Sultan of Delhi, given by Shihāb ud-din Dimishki, we find both Talang and Talanj, probably through some mistake."—*Notices et Extraits*, xii, Pt. 1, 170-171.

c. 1590. "Saba Beār . . . Its length from Batila (or Pātiala) to Bairāgarh is 200 *li* or *li* (or *kos*); its breadth from Bīdar to Hindia 180. On the east of Bairāgarh it marches with Bastar; on the north with Hindia; on the south with Tilīngāna; on the west with Mahkarabad. . . ."—*Am* (orig.) i. p. 476.

1608. "In the southern lands of India since the day when the Turushkas (Turks, i. e. Mahommedans) conquered Magadha, many abodes of Learning were founded; and though they were inconsiderable, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Trilinga."—*Taranatha's H. of Buddhism* (Germ. Tr. of Schiefner), p. 264. See also 116, 158, 166.

c. 1614. "Up to that time none of the zamindars of distant lands, such as the Rājā of Tilang, Pegu, and Malabar, had ventured upon disobedience or rebellion."—*Frisht*, in *Elliot*, vi. 549.

1793. "Tellingana, of which Warangoll was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Visiapour . . ."—*Rennell's Memoir*, 3d ed., p. [cvi].

Telinga, s. This term in the last century was frequently used in Bengal as synonymous with **Sepoy**, or a native soldier disciplined and clothed in quasi-European fashion; no doubt because the first soldiers of that type came to Bengal from what was considered to be the Telinga country, viz., Madras.

1758. "... the latter commanded a body of Hindu soldiers, armed and accoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Talingas."—*Sir Mutagheer*, ii. 92.

* Warangal, N E of Hyderabad.

c. 1760. " . . Sepoys sometimes called **Tellingas** "—*Groot*, in his *Glossary*, see vol. I xiv

1760 "300 Telungees are run away, and entered into the Beerboom Rajah's service "—In *Long*, 23, see also 236, 237, and (1761) p 258, "Tellingers "

speaking hardly any language but their native "—Note by Tr of *Sar Mata ghera*, II 93

c. 1803 "The battalions, according to the old mode of France, were called after the "

perhaps sometimes ■ still, called **Gentoo** at Madras

1673 "Their Language they call generally **Gentu** the peculiar name of their speech is **Telinga** "—*Fyer*, 33

1793 "The Tellinga language is said to be in use, at present, from the River Pennar in the Carnatic, to Orissa along the coast and inland to a very considerable distance "—*Rennell, Memoir*, 3d ed p [cxi]

Tumbool, = Betel leaf Sansk. *tambula*, adopted in Persian as *tambūl* and in Arab *al tambūl*

1298 "All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called **tambul** "—*Marco Polo*, II.

now only you should know that

passage from 'r'yer) that used to be,

p 29

passage from 'r'yer) that used to be,

* Other forms are **Tehinga**, **Telinga**, **Talliga**, **Tengga**, and **Tounga** (C. *iducell*)

of the shores of Hormuz) from 1, Bangala, the f Tenasser, of the Isles of Divah Mahul (Maldives) "—*Abdurrahman*, in *Notices et Extraits*, xiv.

1498 "Tenagar is peopled by Christians,

and the King is also a Christian . . . in this land is much brayll, which makes a fine vermillion, as good as the grain, and it costs here 4 cruzados a bahar, whilst in Quayro (Cairo) it costs 60; also there is here aloeswood, but not much."—*Relatório de Vasco da Gama*, 110.

1506. "At Tenazar grows all the *terci* (Brazil), and it costs 1½ ducats the baar, equal to 4 *centuros*. This place, though on the coast, is on the mainland. The King is a Gentile; and thence come pepper, cinnamon, cloves, mace, nutmeg, galanga, camphor that is eaten, and camphor that is not eaten . . . This is indeed the first mart for spices in India."—*Leonardo da' Matteo*, in *Archivio Stor. Ital.*, p. 28.

1510. "The City of Tarnassari is situated near to the sea, etc."—*Varthema*, 126.

This adventurer's account of Tenasserim is an imposture. He describes it by implication as in India Proper, somewhere to the north of Cochin.

1516. "And from the Kingdom of Pegu as far as a city which has a seaport, and is named Tannasory, there are a hundred leagues . . ."—*Barboza*, 188.

1548. "The Pilot told us that we were by his altitude not farre from a citie called Tannasory (Tenassarim), in the Kingdom of Pegu."—*C. Frederike*, in *Hak.*, ii. 359. See *Lancaster*.

c. 1590. "In *Kambalat* (Cambay) a *Nikhuda* gets 800 R. . . . In Pegu and Dahnasari, he gets half as much again as in Cambay."—*Ain-i-Rhumi*, i. 281.

1727. "Mr. Samuel White was made Shawbandaar or Custom-Master at Merjee and Tannacerin, and Captain Williams was Admiral of the King's Navy."—*A. Hum.*, ii. 64.

1783. "Tannaserim . . ."—*Forrest*, V. to *Mergui*, 4.

Terai, Terye, s. Hind. *tarāi*, 'moist (land)' from *tar*, 'moist' or 'green.' The term is especially applied to a belt of marshy and jungly land which runs along the foot of the Himalaya north of the Ganges, being that zone in which the moisture, which has sunk into the talus of porous material, exudes.

A tract on the south side of the Ganges, now part of Bhāgalpūr, was also formerly known as the *Jungle-terye* (q.v.)

1793. "Helloura, though standing very little below the level of Cheeria Ghat's top, is nevertheless comprehended in the Turry or Turryani of Nepaul . . . Turryani properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepaul, as well as the low tract bordering immediately on the Company's northern frontier."—*Kirkpatrick's Nepaul* (1811), p. 40.

1824. "Mr. Boulderson said he was

sorry to learn from the raja that he did not consider the unhealthy season of the Terri yet over . . . I asked Mr. B. if it were true that the monkeys forsook these wood during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively deserts them from the beginning of April to October. The igers go up to the hills, the antelopes and wild hogs make incursions into the cultivated plain . . . and not so much as a bird can be heard or seen in the frightful solitude."—*Heber*, ed. 1844, i. 250-251.

Thermantidote, s. This learned word ("heat-antidote") was applied originally, we believe, about 1830-32, to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and incased in wet tatties (q.v.), so as to drive a current of cooled air into a house during hot dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1831. "To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the thermantidote, which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned . . . by standing or sleeping before it."—*Wanderings of a Pilgrim*, i. 208.

1840. ". . . 'The thermometer at 112° all day in our tents, notwithstanding tatties, phermantidotes,* and every possible invention that was likely to lessen the stifling heat.'"—*Osborne*, *Court and Camp of Runjet Singh*, 132.

1853. ". . . then came punkahs by day, and next punkahs by night, and then tatties, and then therm-antidotes, till at last May came round again, and found the unhappy Anglo-Indian world once more surrounded with all the necessary but uncomfortable sweltering panoply of the hot weather."—*Oakfield*, i. 263-4.

1878. "They now began (c. 1840) to have the benefit of thermantidotes, which however were first introduced in 1831; the name of the inventor is not recorded."—*Calcutta Rev.*, cxiv. p. 718.

1880. ". . . low and heavy punkahs swing overhead; a sweet breathing of wet *khaskhas* grass comes out of the therm-antidote . . ."—*Sir Ali Baba*, 112.

Thug, s. Hind. *ṭhag* (Mahr. *ṭhak*), 'a cheat, a swindler.' And this is the only meaning given and illustrated in

* This book was printed in England, whilst the author was in India; doubtless he was innocent of this quaint error.

R. Drummond's *Illustrations of Guzerat* &c (1808) But it has acquired a specific meaning which exhibited more precisely or than by Wilson ' Latterly to a robber and assassin of a class who sallying forth in a gang, and in the character of wayfarers either on business or pilgrimage, fall in with other travellers on the road

man, under the government and support of Lord William Bentinck.

ne le manquent jamais en sorte qu'en un moment ils se transigent " &c—*Theriot*, v 123

163 They were Fifteen all of a

near Surat

The *Pandits* (under that

the *Journal of the Asiatic Society*, for Jan 1831 (lxiv 307) One of Col Meadows Taylor's Indian romances also *Memories of a the the sup over brou mast Capt*

1831 The inhabitants of Jubbulpore were this morning assembled to witness the execution of the Thugs

as is by the command, and

under the special protection of the most powerful goddesses that the Thugs join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage." *Macaulay, Speech on Gates of Southampton.*

1871. "If a Thug makes strangling, of travellers a part of his religion, we do not allow him the free exercise of it."—*F. W. Newman, in Fortnightly Review, N.S., vol. xv, p. 181.*

Tibet, n. p. The general name of the vast and lofty table-land* of which the Himalaya forms the southern marginal range, and which may be said roughly to extend from the Indus elbow, N.W. of Kashmir, to the vicinity of Sining-tum Kansuh (or Sling) and to Tatsienlu on the borders of Szechuen, the last a length of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahomedans of Western Asia; its earliest appearance being in some of the Arab Geographies of the ninth century.

Names suggestive of Tibet are indeed used by the Chinese. The original form of these was (according to our friend Prof. Terrien de la Couperie), *Tu-pet*; a name which is traced to a prince so-called, whose family reigned at Liang-chau, north of the Yellow R., (in modern Kansuh), but who in the 5th century was driven far to the south-west, and established in eastern Tibet a state to which he gave the name of *Tu-pet*, afterwards corrupted into *Tu-poh* and *Tu-fan*. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form *Tibet*, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name *Tibet*, or some proximate form, among the Mongols, as we may gather both from Carpini and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the *Bodhimor* several hundred years

later. The latter write the name (as represented by I. J. Schmidt), *Tibet* and *Tolöt*.

851. "On this side of China are the countries of the Taghazghaz and the Khā-lin of Tibbat; and that is the termination of China on the side of the Turks."—*Relation, &c., trad. par Reinand, (pt. i.), p. 60.*

c. 880. "Quand un étranger arrive au Tibet (al-Tibbat), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—*Ibn Khurdādhā, in J. As., Ser. vi. tom. v. 522.*

c. 910. "The country in which lives the goat which produces the musk of China, and that which produces the musk of Tibbat are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of Tibbat do likewise. The superiority of the musk of Tibbat over that of China is due to two causes; first, that the musk-goat on the Tibbat side of the frontier finds aromatic plants, whilst the tracts on the Chinese side only produce plants of a common kind."—*Relation, &c. (pt. 2), pp. 114-115.*

c. 930. "This country has been named Tibbat because of the establishment there of the Himyarites, the word *thabat* signifying to fix or establish oneself. This etymology is the most likely of all that have been proposed. And it is thus that Di'bal, son of Al-al-Khuzā'i, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kaṭlān above those of Nizār, saying:—

"Tis they who have been famous by their writings at the gate of Merv,
And who were writers at the gate of Chin,

"Tis they who have bestowed on Samarkand the name of Shaur,
And who have transported thither the Tibetans" (*al-Tubbatina*).*

Mas'ūdī, i. 352.

c. 976. "From the sea to Tibet is 4 months' journey, and from the sea of Fārs to the country of Kanauj is 3 months' journey."—*Ibn Haukal, in Elliot, i. 33.*

c. 1020. "Bhūtesar is the first city on the borders of Tibet. There the language, costume, and appearance of the people are different. Thence to the top of the highest mountain, of which we spoke . . . is a distance of 20 parasangs. From the top of

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobba'al-Akbar, Himyarite King of Yemen, see e.g. *Lidzi, by Jaubert, ii. 108*, and the following: "The author of the *Treatise on the Figure of the Earth* says on this subject: "This is what was told me by Abu-Bakr-Dimashki:—'I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was engraved in Himyarite characters, and as an old tradition related, had been the work of 'Tobba'.—*Shihābuddin-Dimashki, in Not. et Ext., xiii. 234.*

* A friend objects to this application of 'table-land' to so rugged a region of inequalities. But it is a technical expression in geography, applicable to a considerable area, of which the lowest levels are at a considerable height above the sea. The objection was anticipated by the British soldier in the Abyssinian expedition: "Call this a table-land? Then it's a table with the legs uppermost!"

μετακομίζουσι nos paret illa ex toto μετακομίζουσα } drodth part of the viss (q v) being

remains as far as I know, in the forests of
which country that quadruped is found
which yields the musk. — *Rabbi Benja n*
in *Herght's Eur./T* at 1s 10c
= 1200

The word is also used by traders to
Siam. But there likewise it is a foreign
term the Siamese word being *bat*
In Siam the tukal is according to

cujus inter humanæ naturæ debitum } *Pegu* f 108
solvit, o
comedan
certo —
i o ages

123. x o l m o s s u n t a e s e t n o m n e s
solentes comedere parentes suos defunctos
it causa petat s i o i facerent alud se
ulcrum e s n e i v s e r a s u a — *Pubrug*
in *Recueil de l' o a g e s* 4 c 1 v 1 1 1 1

— *La Loubere Eng' tr* p 72
1727 *Pegu We ght.*
1 *Vice is*
or 1 *Vice*

30 o i *Troj*
100 *Tecula*

has long been in use by foreign } a *ticca doctor* is a surgeon not in the
traders to Burma for the quasi } regular service but temporarily en-

is sold for
r stamped
see and a
p. vii.

adj. This
or thing
contract
carriage

gaged by Government. From Hind. *ṭhikā* or *ṭhikah*, 'hiro, fare, fixed price.'

1827. "A Rule, Ordinance and Regulation for the good Order and Civil Government of the Settlement of Fort William in Bengal, and for regulating the number and fare of Teeka Palankeens, and Teeka Bearers in the Town of Calcutta . . . registered in the Supreme Court of Judicature, on the 27th June, 1827."—*Bengal Regulations* of 1827.

1878. "Leaving our servants to jabber over our heavier baggage, we got into a 'ticca gharry,' 'hired trap,' a bit of civilization I had hardly expected to find so far in the Mofussil."—*Life in the Mofussil*, ii. 94.

Ticky-tock. This is an unmeaning refrain used in some French songs, and by foreign singing masters in their scales. It would appear from the following quotation to be of Indian origin.

c. 1755. "These gentry (the band with nautch-girls) are called Tickytau boys, from the two words Ticky and Tau, which they continually repeat, and which they chaunt with great vehemence."—*Ives*, 73.

Tiffin, s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also to **Tiff, v.** to take luncheon. Some have derived this familiar word from Ar. *tafannun*, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese *ch'ih-fan*, 'eat-rice,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables.

We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the *Lexicon Balatronicum*, compiled originally by Capt. Grose (1785): "*Tiffing*, eating or drinking out of meal-times," besides other meanings. Wright (*Dict. of Obsolete and Provincial English*) has: "*Tiff, s.* (1) a draught of liquor, (2) small beer;" and Mr. Davies (*Supplemental English Glossary*) gives some good quotations both of this substantive and of a verb "*to tiff*," in the sense of 'take off a draught.' We should conjecture that Grose's sense was a modification of this one, that his "*tiffing*" was a participial noun from the verb *to tiff*, and that the Indian **tiffin** is identical with the said participial noun. This has perhaps some corroboration both from the form "*tiffing*" used in some

earlier Indian examples, and from the Indian use of the verb "*to tiff*."

Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of Toddy and the like he says:

"Homines autem qui eas (potiones) coligunt ac praeprant, dicuntur Portugallico nomine *Tiffadores*, atque opus ipsum *Tiffar*; nostratibus Belgis *tijfferen*" (*Herb. Amboinense*, i. 5).

We may observe that the comparatively late appearance of the word **tiffin** in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India. We now give examples of the various uses:

Tiff, s. In the old English senses, (in which it occurs also in the form *tip*, and is probably allied to *tipple* and *tipsy*).

(1) For a draught:

1758. "*Monday . . . Seven.* Returned to my room. Made a tiff of warm punch, and to bed before nine."—*Journal of a Senior Fellow*, in the *Idler*, No. 33.

(2) For small beer:

1604.

" . . . make waste more prodigal
Than when our beer was good, that John
may float
To Styx in beer, and lift up Charon's
boat
With wholesome waves: and as the con-
duits ran
With claret at the Coronation,
So let your channels flow with single tiff,
For John I hope is crown'd . . ."
On John Dawson, Butler of Christ
Church, in Bishop Corbet's Poems,
ed. 1807, pp. 207-8.

To Tiff, v. in the sense of taking off a draught.

1812.

"He tiff'd his punch and went to rest."
Combe, *Dr. Syntax*, I. Canto v.
(This is quoted by Mr. Davies.)

Tiffin (the Indian substantive).

1810. "The (Mahomedan) ladies, like ours, indulge in tiffinings (slight repasts), it being delicate to eat but little before company."—*Williamson, Vade Mecum*, i. 332.

(published 1812) "The dinner is scarcely touched, as every person eats a hearty meal called tiffin, at 2 o'clock, at home."—*Maria Graham*, 29.

1811. "Gertrude was a little unfortunate

over, the creatures which we have seen and call tigers are only jackals which are dappled, and of a kind bigger than ordinary jackals."—*Arrian, Indica*, xv.

We apprehend that this big dappled jackal (δῶς) is meant for a hyæna.

c. B.C. 322. "In the island of Tylos . . . there is also another wonderful thing they say . . . for there is a certain tree, from which they cut sticks, and these are very handsome articles, having a certain variegated colour, like the skin of a tiger. The wood is very heavy; but if it is struck against any solid substance it shivers like a piece of pottery."—*Theophrastus, Hist. of Plants*, Bk. V. c. 4.

c. B.C. 321. "And Ulpianus . . . said: Do we anywhere find the word used as a masculine, τὸν τίγριν? for I know that Philemon says thus in his Neæra:

'A. We've seen the tigress (τὴν τίγριν) that Seleucus sent us;

Are we not bound to send Seleucus back
Some beast in fair exchange?"

In *Athenæus*, xiii. 57.

c. B.C. 320. "According to Megasthenes, the largest tigers are found among the Prasii, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—*Strabo*, xv. ch. 1, § 37 (*Hamilton and Falconer's E. T.*, iii. 97).

c. B.C. 19. "And Augustus came to Samos, and again passed the winter there . . . and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken, by the Greeks also."—*Dio Cassius*, Bk. liv. 9.

c. B.C. 19.
" . . . duris genuit te cautibus horrens
Caucasus, Hyrcanæque admōrunt ubera
tigres." *Æn.* iv. 366-7.

c. A.D. 70. "The Emperor Augustus . . . in the yeere that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that shewed a tame tygre within a cage: but the Emperour Claudius foure at once . . . Tygres are bred in Hircania and India: this beast is most dreadful for incomparable swiftness."—*Pliny*, by *Ph. Holland*, i. 204.

c. 80-90. "Wherefore the land is called Dachanabades, for the South is called *Dachanos* in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and tigers (τίγρεις) and elephants, and immense serpents (ἐράκοντες) and hyenas (κροκόττας) and cynocephala of many species, and many and populous nations till you come to the Ganges."—*Periplus*, § 50.

c. A.D. 180. "That beast again, in the

talk of Ctesias about the Indians, which alleged to be called by them *Martio* (*Martichōra*), and by the Greeks *Andiphaqus* (Man-eater), I am convinced really the tiger (τὸν τίγριν). The story th. he has a triple range of teeth in each jaw and sharp prickles at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer,—the tale handed about by the Indians,—I don't believe to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour;—no doubt when they see him in the bright sun-light he takes the colour and looks red; or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—*Pausanias*, IX. xxi. 4.

1298. "Enchors sachies qe le Grant Sir a bien leopars asez qe tuit sunt bon de chacer et de prendre bestes . . . Il ha plosors lyons grandisimes, greignors asez qe cele de Babilonie. Il sunt de mout biaux poil et de mout biaux color, car il sunt tout vergés por loye, noir et vermoil et blance. Il sunt afaïtes a prandre sengler sauvajes et les buëff sauvajes, et orses et asnes sauvajes et cerf et cavriolz et autres bestes."—*Marco Polo, Geog. Text*, ch. xcii.

Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a *Lion*. And a medieval Bestiary has a chapter on the Tigre which begins: "Une Beste est qui est apelée Tigre, c'est une maniere de serpent."—(*In Cahier et Martin, Mélanges d'Archéol.* ii. 140).

1474. "This meane while there came in certain men sent from a Prince of India, wth certain strange beastes, the first whereof was a *leona* ledde in a chayne by one that had skyll, which they call in their language *Baburth*. She is like unto a lyonesse; but she is redde coloured, streaked all over wth blacke strykes; her face is redde wth certain white and blacke spotted, the healy white, and tayed like the lyon: seemyng to be a marvailouse fiers beast."—*Josaphat Barbaro. Hak. Soc.*, pp. 53-54.

Here again is an excellent description of a tiger, but that name seems unknown to the traveller. *Babureth* is in the Italian original *Baburth*, Pers. *babr*, a tiger.

1553. " . . . Beginning from the point of Cingapura and all the way to Pullo-cambilam, i.e. the whole length of the Kingdom of Malacca . . . there is no other town with a name except this City of Malacca, only some haven and in the interior a ver And indeed the most of people sleep at the top of the highest trees they can find, for up to a height of 20 palms the tigers can seize them at a leap; and if anything saves the poor people from these beasts it is the bonfires that they keep burning at night, which the tigers are much afraid of. In fact these are so numerous that many come into the city.

correction of Master of the crew

and
hly

de Tuss, Rel. Mus. p. 24 | **TIPARRY** a. *Bona tintra* or *tenira*

1503. "It is called *lorax* and *crisocola* | calyx encloses the fruit as in a bag or
and in Arabic *tincar*, and so the Guzeratus | bladder (*phova*). It has a slightly acid
call it *crisocola*, f. 58 | gooseberry flavour, and makes excellent

then some-
ne is con-
'inflated,'

Tindal, s. Malay *il tandal* Telug | which gives a name to a species of
tan lelu, also in Mahr and other ver | *tetrodon* or globe-fish, a fish which has
nacular *tindal* the best recommended | the power of dilating the œsophagus
in a singular manner

1845. "On Makin they have a kind of fruit resembling the gooseberry, called by the natives 'teiparu'; this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—*U. S. Expedition*, by C. Wilkes, U.S.N., v. 81.

1878. "... The enticing tipari in its crackly covering . . ."—*In My Indian Garden*, 49-50.

Tippoo Sahib, n. p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of *Tipū Sultān*, a saint whose tomb is near Hyderabad.

Tirkut, s. Foresail. Sea Hind. from Port. *triquete* (Roebuck).

Tiyan, n. p. Malayāl. *Tiyan*, or *Tivan*, pl. *Tiyar* or *Tivar*. The name of what may be called the third caste (in rank) in Malabar. The word signifies "Islander"; and the people are supposed to have come from Ceylon.

1510. "The third class of Pagans are called Tiva, who are artizans."—*Varthema*, 142.

1516. "The cleanest of these low and rustic people are called *Tivas* (read *Tivas*), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything . . . for hire, because there are no draught cattle in the country."—*Barbosa*, Lisbon ed. 335.

Tobacco, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

c. 1550. "It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called tobacco, and immediately perceived the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place."—*Girolamo Benconi*, Hak. Soc., p. 81.

1585. "Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicum illam plantam quam Tabaccam vocant et Nicotiam, qua contra cruditates ab Indis edocti, usi erant, in Angliam primi, quod suam, intulerunt. Ex illo sane tempore usu coepit esse creberrimo, et magno pretio, dum quam plurimi graveolentem illius fumum, alii lascivientes, alii valetudini consulentes, per tubulum testaceum inexpressibili aviditate passim pau-

riunt, et mox e naribus efflant; adeo ut tabernae Tabaccanae non minus quam cervisariae et vinariae passim per oppida habeantur. Ut Anglorum corpora (quod salse ille dixit) qui hac plantâ tantopere delectantur in Barbarorum naturam degenerasse videantur; quum iisdem quibus Barbari delectentur et sanari se posse credant."—*Gul. Camdeni, Annal. Rerum Anglicanarum*. . . regn. *Elizabetha*, ed. 1717, ii. 449.

1592.

"Into the woods thence forth in haste shee went

To seeke for hearbes that mote him remedy;

For shee of herbes had great intendiment,

Taught of the Nympe which from her infancy

Her nourced had in true Nobility:

This whether yt divine Tobacco were,

Or Panachaea, or Polygony,

Shee fownd, and brought it to her patient deare

Who al this while lay bleding out his hart-blood neare."

The Faerie Queen, III., v. 32.

1597. "His Lordship" (E. of Essex at Villafranca) "made no answer, but called for tobacco, seeming to give but small credit to this alarm; and so on horseback, with these noblemen and gentlemen on foot beside him, took tobacco, whilst I was telling his Lordship of the men I had sent forth, and the order I had given them. Within some quarter of an hour, we might hear a good round volley of shot betwixt the 30 men I had sent to the chapel, and the enemy, which made his Lordship cast his pipe from him, and listen to the shooting."—*Commentaries of Sir Francis Vere*, p. 62.

1598. "*Cob.* Ods me I marle what pleasure or felicity they have in taking this roguish tobacco. It is good for nothing but to choke a man, and fill him full of smoke and embers: there were four died out of one house last week with taking of it, and two more the bell went for yesternight: one of them they say will never scape it; he voided a bushel of soot yesterday upward and downward . . . it's little better than rats-bane or rosaker."—*Every Man in his Humour*, iii. 2.

1604. "Oct. 19. Demise to Tho. Lane and Ph. Bold of the new Impost of 6s. 8d., and the old Custom of 2d. per pound on tobacco."—*Calendar of State Papers, Domestic*, James I., p. 159.

1604 or 1605. "In Bijápúr I had found some tobacco. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work. . . . His Majesty (Akbar) was enjoying himself after receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances: he expressed great surprise and examined the tobacco, which was made

1604, vi 831

23 "Incipit nostro seculo in immen-
crescere usus tobacco, atque afficit
nes occulta quidem delectatione, ut
liberum semel assueti sint, difficile postea

admittit — Bacon *De Vita et Mortis*
in *B. Montague's* ed x 199

160-161.

1610 "The *Turks* are also incredible
takers of Opium . . . carrying it about
them both in peace and in warre, which

We are unable to give the date or
Perran author of the fall —

beside all sorts of . . . about that the confirmed Smoker would
and Drink rather than
tification he derived from
ones of this delectation
ecole at the very idea of
va of another Person yet

isage rendered by H. Schumann,

Major Yule whose valuable
presented to the British Mu-
will be found in Dr. Liebig's
Yule of Isernia 1855 (vol. lii.

by . . . and the superstitious . . . p. xvii).

in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid the Fumes so much the more grateful to the Palate of the Connoisseur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of radical Heat. Without doubt the Hookah is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Counsellor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Apartments: it gives joy to the Beholder in our public Halls. The Music of its sound puts the warbling of the Nightingale to Shame, and the Fragrance of its Perfume brings a Blush on the Cheek of the Rose. Life in short is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extatic delight. . . . (*cetera desunt*).

c. 1760. "Tambakū. It is known from the *Maisiri-Bahini* that the tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Shāh (1556-1605), since which time it has been in general use."—*Bahiri-i-Ujam*, quoted by Blochmann, in *Ind. Antiq.* i. 164.

1878. It appears from *Miss Bird's Japan* that tobacco was not cultivated in that country till 1605. In 1612 and 1615 the Shogun prohibited both culture and use of tabako.—See the work, i. 276-77.

Tobra, s. The leather nose-bag in which a horse's feed is administered.

1808. "... stable boys are apt to serve themselves to a part out of the poor beasts allowance; to prevent which a thrifty housewife sees it put into a tobra, or mouth bag, and spits thereon to make the Hostler loathe and leave it alone."—*Drummond, Illustrations, &c.*

Toddy, s. A corruption of Hind. *tūrī*, i.e. the fermented sap of the *tār* or palmyra (Sansk. *tāl*), and also of other palms, such as the date, the coco-palm, and the *Caryota urens*; palm-wine. *Toddy* is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced.

The *tāl*-tree seems to be indicated, in this passage of

Arrian:

c. B.C. 320. "Megasthenes tells us . . . the Indians were in old times nomadic . . . were so barbarous that they wore the skins of such wild animals as they could kill,

and subsisted (?) on the bark of trees; that these trees were called in the Indian speech *tala*, and that there grow on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool."—Arrian, *Indica*, vii., tr. by McCrindle.

circa 1330. "... There is another tree of a different species, which . . . gives all the year round a white liquor, pleasant to drink, which tree is called *tari*."—*Friar Jordanus*, 16.

1611. "Palmiti Wine, which they call *Taddy*."—*N. Downton*, in *Purchas*, i. 298.

1615. "... And then more to glad yee Weole have a health to al our friends in *Tadeo*."

Verses to T. Coryat, in *Crudities*, iii. 47.

1623. "... on board of which we stayed till nightfall, entertaining with conversation and drinking *tari*, a liquor which is drawn from the coco-nut trees, of a whitish colour, a little turbid, and of a somewhat rough taste, though with a blending of sweetness, and not unpalatable, something like one of our *rini piccanti*. It will also intoxicate, like wine, if drunk over freely."—*P. della Valle*, ii. 530.

1648. "The country . . . is planted with palmito-trees, from which a sap is drawn called *Terry*, that they very commonly drink."—*Van Twist*, 12.

1653. "... le *tari* qui est le vin ordinaire des Indes."—*De la Boullaye-le-Gouz*, 246.

1673. "The Natives singing and roaring all Night long; being drunk with *Toddy*, the Wine of the Cocoe."—*Fryer*, 53.

"As for the rest, they are very respectful, unless the Seamen or Soldiers get drunk, either with *Toddy* or *Bang*."—*Ibid.* 91.

See also *Wheeler*, ii. 125, by which it appears that this word was in common use in Madras in 1710.

1686. "Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called *Toddy*, which looks like Whey."—*Dampier*, i. 293.

1705. "... cette liqueur s'appelle *tarif*."—*Luillier*, 43.

1750. "J. Was vor Leute trincken *Toddy*? C. Die Soldaten, die Land Portugiesen, die Parreier und Schiffeleute trincken diesen *Toddy*."—*Madras, oder Fort St. George, &c.*, Halle, 1750.

1857. "It is the unfermented juice of the Palmyra which is used as food: when allowed to ferment, which it will do before midday, if left to itself, it is changed into a sweet, intoxicating drink called '*kal*' or '*toddy*.'"—*Bp. Caldwell, Lectures on Tinnevely Mission*, p. 33.

"The Rat, returning home full of *Toddy*, said, If I meet the Cat, I will tear him in pieces."—Ceylon Proverb, in *Ind. Antiq.* i. 59.

Of the Scotch application of the

word we can find but one example in Burns and strange to say no mention in Jameson's Dictionary

178.

The lads an lasses blythely bent
To mnd ba th saul an' body
St round the table weel content
An' steer about the toddy
Burns The Holy F

1798

Act on of the case for
her a dose in some toddy to ntox cate and
inflame her pas ons — *Roofs Reports*
80

1804

I've nae fear for t
For ailer fa th ye neer d d care for t
Unless to help a needful body
An' let an antrun glass o' toddy
Tannah Il Ep ste to Ja es Ba r

Toddy bird s W

for certain what bird
name in the quotat
would seem to point
Weaver bird (*Plow s daya biytn*)
but the s s alleged is absurd it is

tolas 1 ser 40 sers 1 maund
1563 I knew a secretary of Nizamoxa

letters and a great scr be and official, vas
always nodd n, or sleep ng — *Garcia I*
1566

1610 1 Tole s a rupee *hallan* of
silver and ten of these Toles are the alue
of one of gold — *Hawl us in Purchas*
217

161 16 Two tole and a ha f be ng an
ounce — *S r T Bee n Pu chas* 1 543

1

consisting of that number But its
at on is to a Pers an
a present time worth
Till recently it was only
account representing
the latter also having
a for centuries only
unt constantly decen

The birds themselves are of no value
— *Gros* 1 48.

Toddy (t

S India a
Musanga
especially
cloth (see
from its fondness real or supposed
for palm juice

10s 0d and is perhaps
too high. S r T Herbert s
($2 \times 13s 8d$) is the same as

Tola s in Indian we ght (chiefly
of gold or silver) not of extreme an
tiquity Hind t la (*Sanah t l* a
balance t l to lift up to we ght)
The Hindu scale is 8 rattis (q v) = 1
masha 1st masha = 1 tola Thus the
tola was equal to 96 rattis The
proper weight of the rat i l was

In the first two of the following
quotations we have the word in the
Tartar military sense for a division of
10 000 men

1798 You see when a Tartar prince
goes forth to war he takes th him say
100 000 horse they call the corps f
100 000 men a *Tuc* that of 10 000 they
call a *Toman*. — *Marco Polo Bk. ch 4*
c 134 I as nformed that
when the han assembled h s t oops, a d

By the Regulation VII of 1833
putting the British India coinage on
its present footing (see under Seer)

and *T (ma)* — *Herberts D la Mosco* 10
Edm 1810, n 159

1619 Lan basciadore Indiano

ordinò che donasse a tutti un tomano, cioè dieci zecchini per uno.—*P. della Valle*, ii. 22.

c. 1630. "But how miserable so ere it seems to others, the Persian King makes many happy harvests; filling every year his insatiate coffers with above 350,000 Tomans (a Toman is five marks sterling).—*Sir T. Herbert*, p. 225.

1677. "... Receipt of Custom (at Gombrun) for which he pay; the King yearly Twenty-two thousand Thomands, every Thomand making Three pound and a Noble in our Accompt, Half which we have a Right to."—*Fryer*, 222.

1711. "Camels, Horses, &c., are generally sold by the Toman, which is 200 Shahees or 50 Abasces; and they usually reckon their Estates that way: such a man is worth so many Tomands, as we reckon by Pounds in England."—*Lockyer*, 229.

Tombac, s. An alloy of copper and zinc, &c., a particular modification of brass, formerly imported from Indo-Chinese countries. Port. *tambaca*, from Malay *tāmbaga* and *tāmbaga*, 'copper,' which is again from Sansk. *tāmpika* and *tāmra*.

1602. "Their drummers are huge panners made of a metall called Tombaga, which makes a most hellish sound."—*Scott, Discourse of Java*, in *Purchas*, i. 180.

1690. "This Tombao is a kind of Metal, whose scarcity renders it more valuable than Gold. ... 'Tis thought to be a kind of natural Compound of Gold, Silver, and Brass, and in some places the mixture is very Rich, as at Borneo, and the *Moncilloes*, in others more allayed, as at Siam."—*Orrington*, 510.

1759. "The Productions of this Country (Siam) are prodigious quantities of Grain, Cotton, Benjamin . . . and Tambanck."—*In Dalrymple*, i. 119.

Tom-tom, s. *Tam-tam*, a native drum. The word comes from India, and is chiefly used there. Forbes (*Ras-Mala*, ii. 401) says the thing is so called because used by criers who beat it *tām-tām*, 'place by place,' i.e. first at one place, then at another. But it is rather an *onomatopoeia*, not belonging to any language in particular. In Ceylon it takes the form *tamattama*, in Malay it is *ton-ton*, all with the same meaning.

In French the word *tamtam* is used, not for a drum of any kind, but for a Chinese gong (q.v.). M. Littré however, in the Supplement to his Dict., remarks that this use is erroneous.

1693. "It is ordered that to-morrow morning the Choultry Justices do cause the Tom Tom to be beat through all the

Streets of the Black Town . . ."—*In* i. 268.

1711. "Their small Pipes, and Toms, instead of Harmony made record the greater."—*Lockyer*, 235.

1755. In the Calcutta Mayor's ex we find:

"Tom Tom, R. 1 1 0."—*In Long* 1761. "You will give strict order the Zemindars to furnish Oil and Muzz and Tom Toms and Pikemen, &c., according to custom."—*Ibid.*, 391.

1770. "... An instrument of brass with the Europeans lately borrowed from Turks to add to their military music, which is called a tam" (l).—*Abbé Ray* (tr. 1777), i. 30.

1789. "An harsh kind of music from tom-tom or drum, accompanied by a rustic pipe, sounds from different parts throughout the throng . . ."—*Munro, Narrative*, 73.

1804. "I request that they may be hanged; and let the cause of their punishment be published in the bazar by beat of tom-tom."—*Wellington*, iii. 186.

1824. "The Mahrattas in my vicinity kept up such a confounded noise with the tamtams, cymbals, and pipes, that to sleep was impossible."—*Secly*, ch. iv.

1836. "'Did you ever hear a tom-tom, Sir?' sternly replied the Captain . . . 'A what?' asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Nor a gum-gum?'

'Never!'

'What is a gum-gum?' eagerly inquired several young ladies."—*Sketches by Bos*, The Steam Excursion.

1862. "The first musical instruments were without doubt percussive sticks, calabashes, tomtoms."—*Herbert Spencer*, First Principles, 356.

1881. "The tom-tom is ubiquitous. It knows no rest. It is content with depriving man of his. It selects by preference the hours of the night as the time for its malignant influence to assert its most potent sway. It reverberates its dull unmeaning monotones through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief lull only to break forth with refreshed vigour into wilder ecstasies of maniacal fury—accompanied with nasal incantations and protracted howls . . ."—*Overland Times of India*, April 14th.

Tonga, s. A kind of light and small two-wheeled vehicle, Hind. *tāngā*. The word has become familiar of late years, owing to the use of the *tonga* in a modified form on the roads leading up to Simla and Darjeeling.

1874. "The villages in this part of the country are usually superior to those in Poona or Sholapur, and the people appear

to be in good circumstances The
 custom too which is common of driving
 light Tongas drawn by ponies or oxen

We cannot tell what the origin of
 this word = nor explain the etymology
 given by Wilhamson below, unless it

the same

kind in
 Welsh
 hecherry

en palan
 Sherwood

the + the tones of working admirably! Antel og 283

1861.

Household It is a sort of lamu
 tanner
 Lusatti

1792
 a bit
 mud a
 Tow 1,
 of the
 26th 2

Tonjon, and vulg Tomjohn s A
 sort of sedan or portable chair It is (at
 least in the J) ...
 like a palan
 four bearers
 for use in a
 like a European sedan, each pair of
 bearers bearing it by a stick between
 the poles, to which the latter are
 slung

the great ...
 sanitary value at least on the shores
 of the Mediterranean generally

a wall half an ell high, in the middle
 which they erect certain pedestals like
 little towers, and in these the shrub is
 grown. They recite their prayers daily

Dr G Staunton is
in supposing (as his
seems to imply) that
Chinese word

1600 4 00 Pikals of *Tutenaga* (for
Tutenaga) or Spelter —In *Talentyn v*
3 J

all persons claiming European blood
in wearing a hat indeed Fra Paulino
tells us that this class called themselves

stated —B erro MS f 31b

usual fertility in error propounds in

—Fr cr 66

agloss anal Index Fryer g es To
Musketeer

It is resolved and is dered to
an about 100 Topasses or Black
guinea into pay —In H (er L.L.

ri s in firm of about i a common dis
tilling apparatus, and afterwards co
lled in water —St unton's Act of Lord
Macartney & L. n. ssy (3to ed) 340

1600 A report spread abroad, that a
Red Moor bl i belonging to one *Abdat*
G asford was taken by *Hut en* that s
i the r (the Moors) Dialect Europeans. —
O glon 411

in onnares. —Lu ff cr 1 43 46

the lers. (from Turkish) *top cl* n { per Month. —Lockyer 14
gunner Various other etymologies { 1st Some Portuguese are called To-

introduced to European
Mr Elphinstone in his a.
Tope of Manikyala in
Pindi district

Tope khana s The Artillery,
Artillery Park or Ordnance De
partment Turco - Pers *top-llana*
'cannon house' or 'cannon depart
ment' The word *th* *no th*
appears so often in
Constantinople as the
the traditions of
historical we are
to suspect that *ajwa* *a* *ju* *u* *any*
have had its name from this word

The author of the Persian *Life of*
Hyder Ali (Or *Tr Fund by Miles*)
calls Europeans *Kaluh-josh* i.e. hat-
wearers (p 80)

1874 you will see that he will
not be able to protect us All topiwalas

(i.e., *Dagha*) the cannon were loaded
with powder only — *Hodwell Hist Events*
&c, 1 08

in Castanheda. It is the Malayalam
tiru koyil temple See 1 203 204,

Topee, s
■ sometime
'the top' (al
topete a 'toi
Teutonic, id
Dutch 'top,'
toyjet, &c
Hind wo
and the
Vocabular
word exists
guise first unknown

With the usual tem
foreign words we f
comes specialized in
sola hat

1408 In the vocal
linguagem de Calicut
(i.e. a cal) *tapy* — R

The follo
same work,
refer to our
hair was dr

tary Hind *tosda*;
The word appears
toshadan, 'provi-

topetes por signal que san Christos. — *It*
52

Toty, s Tamil-Canaroso, *toft*, in
low caste man who in
ives certain allowances for
messenger, etc, for the

lundy — *It* *toft* *toft*
1803 "Topee a solar helmet. — *Hills*,
Modern Persia, 203

1730 "Il y a dans chaque village un
homme de service appelle Totti, qui est
charge des impositions publiques." — *Lettres*
Edif xiii. 371.

Topeewala s Hind *tojwala*
'one who wears a hat' *monerally*
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the three holy rivers, Ganges, Jumna, and (unseen) Sarasvati are considered to unite. But local requirements have instituted another Tribeni in the Ganges Delta, by bestowing the names of Jumna and Sarasvati on two streams connected with the Hughli. The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the *mclus* or religious fairs attract many visitors

1682 " if I refused to stay there he would certainly stop me again at Trip pany some miles further up the River "—*Hedges MS Journal*, Oct 14

Lutlier, 89

with a straw inserted at the end for the mouth. They use (or were) chain

name, 1
cheroot
scholars
the etym

1676
generally
Dundiguls and fetid Trichina.—*Burton*,
Sind Revisited, 1 7.

Trichinopoly, once famous rock. The etymology has been the subject of Mr C. P. Brown, as *Chirula-palli*, 'LIME-TOWN'. But this may safely be rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is (about 1020) as *Tiru-sala-palli*, apparently 'Holy-rock-town'. In the *Petara*, the place is said to be mentioned under the name

of *Sirapalli*. Some derive it from *Tra-sra-puram*, 'Three head-town,' with allusion to a 'three-headed'

"Tritchenapali."—*A Basing*, in n, v (Ceylon), 300

1741 "The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C. Cumerup, attacking, conquering, and retaining the city of Tiruchirappalli, capital of Madura, and taking prisoner the Nabab who governed it.—*Report of the Port Viceroys*, in *Bouquet des Possessions*, &c., Documents, iii. p. 19 (1853)

1761 "After the battle Mahommed Ali Khan son of the late nabob, fled to Trichinapalli, a place of great strength."—*Complete Hist of the War in India*, 1761, p. 3.

Trincomalee, n p. A well known harbour on the N.E. coast of Ceylon. The proper name is doubtful. It is *rulko-nutha-malai*,

The last ('Sea-ceived to fit our tion but not the

older forms. It is perhaps *Tri-kona-malai* for 'Three-peak-Hill'. There of Siva on the hill, called

and then along the coast towards the north, above Batticaloa, there is the kingdom of Trinquinamale.—*Barro*,

ice having departed, driven by the winds

a point of Jafanapa-

413. " 1675 "The Cinghalese themselves oppose emigrated from t some thousand eat prey, driven cry came to Trincomalee with Relief van Goena,

1683 "Trinquimale .."—*Rubroy*, Fr Tr, 6

1726 "Trinkeneem properly Trincomalee" (as *Trincomalee*).—*Valentyn* (Ceylon), 19

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p 19 (1853)

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Dieu enfermé dans une mar
Mosquée qui est dans le mil
grande pleine au bord
Laillier, 60

p 3

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1876
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Dindiguls and fetid *Trichies* — *Barton*
Sind Revised, 2, 7

413

1673 "The Cinghalese themselves oppose

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d
to
1,

forced them to fight disadvantageously in Trankomallaya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—*A. H. M.*, i. 55d.

1761. "We arrived at Trincomalee in Ceylon (which is one of the finest, if not the best and most spacious Harbours in the World) the 1st of November, and employed that and part of the ensuing Month in repairing our Ships for y^e next Campaign." MS. Letter of James Beaufort, Jan'y, 1761.

Tripang. s. The sea-lung (*Halimeda*). This is the Malay name. See Swallow, and Beeche-de-mer.

Triplicane. n. p. A suburb of Fort St. George; the spot where the palace of the "Nabob of the Carnatic" is. It has been explained, significantly, as *Tripulicā-ṭāṭi*, 'sacred-croquet-tank.' S. Chakrabarti Sastri gives it as *Tripulicā-ṭāṭi*, 'sacred-hilly' (*Nymphaea rubra*) tanks.

1871. "There is an absolute necessity to go on fertilizing this place in the best manner we can, our enemies at sea and land being within less than musket shot, and better situated in their camp at Trivelicane than we are here." *First Report*, 2nd Feb. In *Notes and Extracts*, Madras, 1871, No. I, p. 28.

1872. "The Dabban (*Dabba*) from Conjeveram, who pretends to have come from Court, having come word from **Treplicane** that unless the Governor would come to the garden by the river side to receive the Phyrmand he would carry it back to Court again. Answer is returned that it hath not been customary for the Governors to go out to receive a late Phyrmand except there come therewith a Serpaw (or Scerpaw) or a Tashariff" (see *Tashreef*).—*Id.*, do, 2nd Dec. in *Notes and Extracts*, 1873, No. III, p. 10.

Trivandrum. n. p. The modern capital of the state now known as Travancore (q.v.). Properly *Tiruvāntā-puram*, 'Sacred Vishnu-Town.'

Trumpāk. n. p. This is the name by which the site of the native suburb of the city of Ormuz on the famous island of that name is known. The real name is shown by Lt. Stiffe's account of that island (see *Geogr. Magazine*, i. 13) to have been *Tūrūn-bāgh*, 'Garden of Tūrān,' and it was properly the palace of the old Kings, of whom more than one bore the name of (*Tūrūn* or *Tūrān Shāh*).

1507. "When the people of the city saw that they were so surrounded, that from no direction could water be brought, which

was what they felt most of all, the principal Moors collected together and went to the king desiring him earnestly to provide a guard for the pools of Turumbaque, which were at the head of the island, lest the Portuguese should obtain possession of them"—*Comment. of Albuquerque*, L. T. by Birch, i. 175.

1619. "The island has no fresh water . . . only in Torunpaque, which is a piece of white salt clay, at the extremity of the island, there is a well of fresh water, of which the King and the Wazir take advantage, to water the gardens which they have there, and which produce perfectly everything that is planted."—*Trazian, Rel. de la Reine de Huran*, 115.

Tucka. s. Hind. *tākā*, Beng. *tākā*. This is the word commonly used among Bengalis for 'a rupee.' But in other parts of India it (or at least *tākā*) is used differently; as for aggregates of 4, or of 2 pie, e.g. (1) each *tākā* paid, five *tākā* of pie, generally in N. W. P. = 20 pie). It is most probably a form of *tanga* (q.v.) and of Skt. *ṭanka*, 'a stamped coin.'

1871. . . . How much did my father pay for her?
"He paid only ten *tākās*."

"I may state here that the word *rupee*, or as it is commonly written *rupees* or *rupi*, is unknown to the peasantry of Bengal, at least to Bengali Hindu peasants; the word they invariably use is *tākā*."—*Gouda Smānta*, i. 209.

Tuckāvee. s. Money advanced to a ryot by his superior to enable him to carry on his cultivation, and recoverable with his quota of revenue. It is Ar. II. *takāfi*, from Ar. *ṭavi*, 'strength,' thus literally 'a reinforcement.'

Tuckeed. s. An official reminder. Ar. Hind. *tākād*, emphasis, injunction, and verb *tākād karnā*, to enjoin stringently, to insist.

1862. "I can hardly describe to you my life—work all day, English and Persian, scores of appeals and session cases, and a continual irritation of tuckees and offensive remarks . . . these take away all the enjoyment of doing one's duty, and make work a slavery."—Letter from Col. J. R. Bucher, in (unpublished) *Memoir*, p. 28.

Tulwar. s. Hind. *tulwār* and *tarwār*, 'a sabre.' Williams gives Skt. *taravāri* and *tarabālaka*.

1853. "The old native officer who carried the royal colour of the regiments was cut down by the blow of a Sikh tulwar."—*Oakfield*, ii. 78.

bags, but . . . Hindustani make the meaning plain, by saying they were filled with earth (*Turk-i-Badshahi*, f. 136) . . . The sacks used by Sher Shah as temporary fortification, on his march towards Rippitana were *tibras*" (*Elliot*, vi. 169). It is evident however that Baber's *tūras* were no *tobras* (q.v.), whilst a reference to the passage (*Elliot*, iv. 195) regarding Sher Shah shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The *tibras* of Hindustani may therefore probably be a misreading; whilst the use of gabions implies necessarily that they would be filled with earth.

1556. (At the Battle of Pampat) "I directed that, according to the custom of Rome, the gun-carriages should be connected together with towed ball-hubs, as with chains. Between every two gun-carriages were 6 or 7 *tūras* (or 10) stretched. The matchlocks were fixed behind these guns and trees, and discharged their matchlocks . . . It was ordered, that as Pampat was a considerable city, it would cover one of our flanks by its buildings and houses, while we ought to fortify our front by *tūras* . . ." *Baker*, p. 201.

1558. (At the siege of Chanderi) "Over-seers and pioneers were appointed to construct a way in which the guns were to be planted. All the men of the army were directed to prepare *tūras* and scaling-ladders, and to serve the *tūras* which are used in attacking forts . . ." *Paul*, p. 376.

The editor's note at the former passage is: "The meaning (viz. 'basket-work') assigned to *Tūra* here, and in several other places, is merely conjectured, founded on Petit de la Croix's explanation, and on the meaning given by Munimki to *Tūr*, viz. *etc. datus*. The *Tūras* may have been formed by the branches of trees, interwoven like basket-work . . . or they may have been covered defences from arrows and missiles . . ." Again: "These *Tūras*, so often mentioned, appear to have been a sort of *testudo*, under cover of which the assailants advanced, and sometimes breached the wall . . ."

Turaka, n. p. This word is applied both in Mahratti and in Telugu to the Mahommedans (*Turks*). Like this is *Tarūk* which the Burmese now apply to the Chinese. See *Tarouk*.

Turban, s. Some have supposed this well-known English word to be a corruption of the Pers. Hind. *si band* * ('head-wrap'). This is however quite inconsistent with the history of the

word. Wedgwood's suggestion that the word may be derived from Fr. *turbin*, 'a wheel,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's Lexicon, which is corroborated by those from Rycant and from Galland, &c. The proper word was apparently *dulland*. Some modern Persian dictionaries give the only meaning of this as 'a sash.' But Meninsky explains it as 'a cloth of fine white muslin; a wrapper for the head'; and Vüllers also gives it this meaning, as well as that of a 'sash or belt.' In doing so he quotes Shakespeare's dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could scarcely have become habitual in Turkey in the 15th and 16th centuries. The use of *dulland* for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab. *dul*, 'to girdle,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms *Tulipant*, *Tollidan*, *Turbant*, &c., into European languages. And we believe that the flower *tulip* also has its name from its resemblance to the old Ottoman turban.†

1187. " . . . tele bambazine assai che loro chiamano turbanti; tele assai colla sassa, che lor chiamano sere (sash) . . ."—Letter on presents from the Sultan to L. de' Medici, in *Roscoe's Lorenzo*, ed. 1825, ii. 371-2.

c. 1190. "Estradiots sont gens comme Genetaires: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent ceste toile qu'ilz appellent tolliban, et sont durs gens, et couchent dehors tout l'an et leurs chevaux."—*Ph. de Commines*, liv. VIII, ch. viii., ed. Dupont (1843), ii. 156.

Thus given in Danett's translation (1595):

"These Estradiots are soldiers like to the Turkes Janizaries, and attired both on foote and on horsebacke like to the Turkes, save that they weare not vpon their head such a great roule of linnen as the Turkes do called [sic] Tolliban."—p. 325.

* The Pers. *partala* is always used for a 'waist-belt' in India, but in Persia also for a turban.

† Busbecq (1553) says: " . . . ingens ubique florum copia offerebatur, Narcissorum, Hyacinthorum, et eorum quos Turcae Tulpan vocant."—*Epist. l.*, Elzevir ed. p. 47.

* 1727. "I bought a few *serbands* and *sunnces* there (i.e. Cuttack), to know the difference of the Prices."—*J. Hamilton*, l. 391.

1612 se un Cristiano fosse trovato
coi turbante bianco in capo sarebbe
perciò costretto o a rinviare o a morire
Questo turbante poi lo portano Turchi di
varie forme — *P della Val*

The Sultan of S
clothes are *durat btuffes*
manner a very good Tr
footed."

fashion
whereof

1711 *Thahant — The Mo*

1711 Their common Dress is a piece
of blew Callico tra[d in a Role round
their Heads for a Turbat — *Fryer* 57

1741 The Turks told the Sultan

1 1

10

10

con certi berrettini non troppo buoni in
testa perchè i turbanti si guasterebbon
e sarebbero di troppo impaccio —
P della Valle 11 31

1630 Some indeed have eashes of
silks and gold tulipanted about their
heads — *P Herbert* 11 124

young ge
their Tu
wreathed
p 130

1643 the mutiny of the 1643 was
caused by a slight shon to the Mahomedan
turban the mutiny of Bangalore by dis
respect said to have been shown to a
Mahomedan place of worship *Macaulay*
Spec Res & Gates of De 124

1

Fryer 11

1614 El Tanadar de un golpe corto
las repetidas bueltas del turbante a un
Turco y la cabeza asta la mitad de sus
cayó muerte — *Furra J Souza Asia Post*
11 11

tions (quoted below) show strange
confusions between the two birds The
French *Coy d'Inde* or *Dindo* points
only ambiguously to India but the
German *Calcutische Huhn* and the
Hoer (from Calicut) are spe-
cific as indicating the origin
in Turkey in the last This
may have arisen from the
simultaneous discovery of

America and of the Cape route to Calicut, by Spain and Portugal respectively. It may also have been connected with the fact that Malabar produced domestic fowls of extraordinary size. Of these Ibn Batuta makes quaint mention.* Zedler's great German Lexicon of Universal Knowledge, a work published as late as 1715, says that the birds (turkeys) were called *Cale atrope* and *Indische* because they were first brought by the Portuguese from the Malabar coast. Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (*Draculian Grammar*, 2nd ed. p. 137). Padre Paulino was apparently of the same opinion, for whilst explaining that the etymology of Calicut is "Castle of the Fowl," he asserts that Turkey (*Gallus d'India*) came originally from India; being herein, as he often is, positive and wrong. In 1615 we find W. Edwards, the E. I. Company's agent at Ajmir, writing to and the Mogul "three or four Turkey cocks and hens, for he hath three cocks but no hens" (*Colonial Paper*, E. i. v. 388). Here however the ambiguity between the real turkey and the guinea-fowl may possibly arise.

In Egypt the bird is called *Dik-Ram*, 'fowl of Ram' (i.e. of Turkey), probably a rendering of the English term.

c. 1550. "One is a species of peacock that has been brought to Europe, and commonly called the **Indian fowl**."—*Giraldus Benzoni*, p. 118.

1627. "Fudgy Cucke, or cocke of India, avis ita dicta, quod ex Africa, et it nonnulli volunt alia, ex India et Arabiâ nos allata sit. B. sadische bun. T. indi much bun, c'atcuttich bun . . . H. Pavonde las Indias. G. Poulle d'Inde. H. 2. Gallepauo. L. Gallo-pauo, quod de vtriusque natura videtur participare . . . avis Numidica, a Numidia, Meleagris . . . i. niger, and ayos, ager, quod in Ethiopia præcipuè inveniuntur.

"A Turkic, or Ginnio Henne . . .

* "The first time in my life that I saw a China cock was in the city of Kulun. I had it first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Pooh! there are cocks in China much bigger than that!' and when I got there I found he had said no more than the truth"—*J. B.*, vol. iv. p. 257.

I. *Gallina d'India*. H. *Galina Morisca*. G. *Pouille d'Inde*. L. *Penelope*. *Avis Phœnicia*. *Meleagris* . . .

"A Guinea cocke or hen: ex Guinea, regimine Indici . . . vide sicutum prius ad alius regimine franculati. vi. Cuthir-cocke or hen."—*Musken's Guide into Tongues* (2d edition).

1623. "33. *Gallus Indicus*, aut *Turciens* (quoniam vocant, gallinæci ævum parum superat; iracundus alio, et carnibus valde albis."—*Beop, Hist. Vitis et Mortis*, in *Montesquieu's d.*, x. 110.

1779 52. "Some Germans call the turkeys *Coccythæus*; for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—*Ofs Faren*, 199-200.

We do not know whether the mistake of *Coccythæus* for *Coccyz* belongs to the original author or to the translator—probably to the proverbial traduttore.

Turnee, or Tunnee, s. An English supercargo. Sea-Hind. and probably a corruption of attorney. (*Roebuck*.)

Turpaul, s. Sea-Hind. A tarpaulin. (*Ibid.*)

Tussah, Tusser, s. A kind of inferior silk, the tissues of which are now commonly imported into England. Anglo-Indians generally regard the termination of this word in *r* as a vulgarity, like the use of *solar* for *solal* (q.v.); but it is in fact correct. For though written in Milburn (1813) *tusha*, and *tusch* (ii. 158, 211), we find it in the *Am-i-Ikbari* as *tassar*, and in Dr. Buchanan as *tsar*.

The term is supposed to be adopted from Sansk. *tasara*, *trasara*, Hind. *tasar*, 'a shuttle'; perhaps from the form of the cocoon? The moth whose worm produced this silk is generally identified with *Anthracis paphia*, but Capt. Hutton has shown that there are several species known as *tasar* worms. These are found almost throughout the whole extent of the forest tracts of India. But the chief seat of the manufacture of stuffs, wholly or partly of *tasar* silk, has long been Bhāgalpur on the Ganges.

The first mention of *tasar* in English reports is said to be that by Michael Atkinson of Jungipūr, as cited below in the *Linnæan Transactions* of 1804 by Dr. Roxburgh (see *Official Report on Sericulture in India*, by J. Geoghegan, Calcutta, 1872).

c. 1590. "Tassar, per piece . . . } to 2 Rupees."—*Am*, i. 94.

1726 "Tesserete . . . 11 ells long and 2 ells broad . . ."—*Valentyn*, v 178.

1796 " . . . I send you herewith for Dr Roxburgh a specimen of Baghy Tusseh . . ."

from water or so white."—*Daklarus* (Germ. ed.), 145.

1673 " . . . Tutticarce, a Portugal Town in time of Yore"—*Fryer*, 49.

—*Annals of the Government of Madras*, 1799, p. 100.

| *Rev Caldwell Hist of Tinnevely*, 75

merchants no longer do business with them."—*Sat. Rev*, 14 Oct, p 468.

Tuticorin, n. p. A sea-port of Tinnevely, a fishery, in Tinnivoli, a place, a place, but he is not etymology bush. But

ma, s A room in cellarage, or dug in which it has in some men an occasional hottest part of the day during the hottest season of the year Pers *tah-khāna*, 'nether-house,' i.e. 'subterranean apartment.'

| 79

General of India at the time. —*Correa*, iv. 403.

1610. "And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the

—*Storms and*
by Mrs. Mac-
Lenzie), i. 208

Tuxall, Taksani, s The Mint. Hind *takul*, from Sansk. *pañkalā*, 'coin, hall'

may construct a plau-
y, to meet the require-
o sound alone, from
for anything. And

as there is no evidence that the word is in Chinese at all, it would perhaps be as fair a suggestion to derive it from the English "rough" or "on." Mr. Giles, who seems to think that the balance of evidence is in favour of this (Barrow's) etymology, admits a serious objection to be that the Chinese have special names for the *typhoon*, and rarely, if ever, speak of it vaguely as a 'great wind.' The fact is that very few words of the class used by seafaring and trading people, even when they refer to Chinese objects, are directly taken from the Chinese language. E.g. *Mandarins*, *pagoda*, *clap*, *caddy*, *intercourse*; &c. none of these are Chinese. And the probability is, that Vasco and his followers got the *tufão* which our sailors made into *typhoon* and then into *typhoon*, as they got the *negro* which our sailors made into *negro*, direct from the Arab pilots.

The Arabic word is *tufān*, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning 'an overpowering rain, . . . Noah's flood,' etc. And there can be little doubt of its identity with the Greek *τεφών* or *τεφών*. This word (the etymologists say, from *τεφώ*, 'I raise smoke') was applied to a demon-giant or Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called 'a devil') to a 'waterspout,' and thence to analogous stormy phenomena. 'Waterspout' seems evidently the meaning of *τεφών* in the *Meteorologica* of Aristotle (*γίγνεται μὲν οὖν τεφών*, . . . *κε. α. iii. 1*; the passage is exceedingly difficult to render clearly); and also in the quotation which we give from Aulus Gellius. The word may have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (*al-tufān*) several times in the Koran; thus in *sura*, vii. 131, for a flood or storm, one of the plagues of Egypt, and in s. xxix. 14 for the Deluge.

Since the preceding paragraphs were written there has appeared a paper in the *Journ. R. Geog. Soc.* (vol. I. p. 260) by Dr. F. Hirth, in which the quasi-Chinese origin of the word is strongly advocated. Dr. Hirth has found the word *T'ai* (and also with the addition of *fung*, 'wind') to be really

applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1691. Dr. Hirth thinks *tai* as here used (which is not the Chinese word *ta* or *tai*, 'great,' and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination *tai-fung* is "a sound so near that of *typhoon* as almost to exclude all other conjectures, if we consider that the writers first using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China sea." Dr. Hirth also refers to F. Mendez Pinto and the passages (quoted below) in which he says *tufão* is the Chinese name for such storms.

Dr. Hirth's paper is certainly worthy of much more attention than the scornful assertion of Sir John Barrow, but it does not induce us to change our view as to the origin of the term *typhoon*.

Observe that the Port. *tufão* distinctly represents *tufān* and not *tai-fung*, and the oldest English form '*tuffon*' does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were applied first in the China sea, and not in the Indian Ocean. Observe also Lord Bacon's use of the word *typhones* in his Latin below; also that *tufān* is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to *τεφών*, whilst it is habitually used for a storm in Hindustani (see the quotations 1810—1836 below). Little importance is to be attached to Pinto's linguistic remarks such as that quoted, or even to the like dropt by Couto. We apprehend that Pinto made exactly the same mistake that Sir John Barrow did; and we need not wonder at it, when so many of our countrymen in India have supposed *hackery* to be a Hindustani word, and when we find even the learned H. H. Wilson assuming *tope* (in the sense of 'grove') to be in native Hindustani use. Many instances of such mistakes might be quoted. It is just possible, though not we think very probable, that some contact with the Formosan term may have influenced the modification of the old English form *tuffon* into *typhoon*. It is much more likely to have been influenced by the analogies

of monsoon, *simoom*,* and it is quite possible that the Formosa mariners took up their (unexplained) *t'ai-fung* from the Dutch or Portuguese.

Platt's

1884, is

Arabic;

which he,

storm of

1734. "Não se ouve por pequena mara vilha cessarem os tufões na paragem da ilha de Sâchala."--Letter in *Souza, Oriente Conquist.*, 1680.

them as a note, without attempting to recast our own article

storm. . . etc.—*Couto*, V. VIII. 12

Typhoon.

In the translation by R. G. (1671) the words are rendered "the greater typhones."—*Id.* xiv. 268.

1626. "Francis Fernandez writeth, that in the way from Malacca to Japan they are encountered with great stormes which they call Tuffons, that blowe foure and twentie houres, beginning from the North to the East, and so about the Compasse."—*Purchas, Pilgrimage*, 600.

1688. "Tuffoons are a particular kind of violent Storm blowing on the Coast of Tonquin . . . it comes on fierce and blows very violent, at N.E. twelve hours more or less. . . . When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an Hour, more or less; then the Wind comes about to the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long."—*Dampier*, ii. 36.

1712. "Non v'è spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni intorno da turbini o da tifoni."—*P. Paolo Segneri, Mann, dell' Anima*, Ottobre 11. (Borrowed from Della Crusca, Voc.)

1721. "I told them they were all strangers to the nature of the Moussoons and Tuffoons on the coast of India and China."—*Shelcock's Voyage*, 383.

1727. ". . . by the Beginning of September, they reacht the Coast of China, where meeting with a Tuffoon, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—*A. Hamilton*, ii. 89.

1727.
"In the dread Ocean, undulating wide,
Beneath the radiant line that girts the globe,
The circling Typhon, whirl'd from point to point,
Exhausting all the rage of all the Sky. . ."
Thomson, Summer.

1780. Appended to Dunn's New Directory, 5th ed., is:—

"PROGNOSTIC of a Tuffoon on the Coast of China. By ANTONIO PASCAL DE ROSA, a Portuguese Pilot of MACAO."

c. 1810. (Mr. Martyn) "was with us during a most tremendous touffan, and no one who has not been in a tropical region can, I think, imagine what these storms are."—*Mrs. Sherwood's Autobiog.* 382.

1826. "A most terrific toofaan . . . came on that seemed likely to tear the very trees up by the roots."—*John Shipp*, ii. 285.

"I thanked him, and enquired how this toofaan or storm had arisen."—*Pandurang Hari*.

1836. "A hurricane has blown over since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the tūfan. The old peepul-tree moans, and the wind roars in it as if the storm would tear it up by the roots."—*Wanderings of a Pilgrim*, ii. 53.

1810. "Slavers throwing overboard the Dead and Dying. Typhoon coming on.

"Aloft all hands, strike the topmasts and belay;
Yon angry setting sun, and fierce-edge clouds
Declare the Typhoon's coming' etc.
(Fallacies of Hope)."

J. M. W. Turner, in the R.A. Catalogue.

Mr. Ruskin appears to have had no doubt as to the etymology of Typhoon, for the rain-cloud from this picture is engraved in *Modern Painters*, vol. iv. as "The Locks of Typhon."

Punch parodied Turner in the following imaginary entry from the R. A. Catalogue:

"31. A Typhoon bursting in a Sünoom over the Whirlpool of Maelstrom, Norway; with a ship on fire, an eclipse and the effect of a lunar rainbow."

Tyre, s. Tamil *tayir*. The common term in S. India for curdled milk. It is the *dahi* of Upper India, and possibly the name is a corruption of that word, which is Sanskrit.

1626. "Many reasoned with the Iesuits, and some held vaine Discourses of the Creation, as that there were seven seas; one of Salt water, the second of Fresh, the third of Honey, the fourth of Milke, the fifth of Tair (which is Cream beginning to sowre . . ."—*Purchas, Pilgrimage*, 561.

1651. "Tayer, dat is dicke Melch, die wie Sien nomenen."—*Rogierius*, 138.

1672. "Curdled milk, Tayer, or what we call Stane, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country."—*Baldaeus, Zeylon*, 403.

1776. "If a Bramin applies himself to commerce, he shall not sell . . . Camphire and other aromatics, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil . . ."—*Balhed, Code*, 41.

1782. "Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d' autres pour avoir mangé du riz froid avec du Tair."—*Sonnerat*, i. 201.

c. 1784. "The Saniassi, who lived near the chaudiere (see Choultry), took charge of preparing my meals, which consisted of rice, vegetables, tayar (lait caillé), and a little mologonier" (cau poirée—see Mulligataway, and in Suppt.).—*Haafner*, i. 147.

1822. "He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyer."—*The Gooroo Paramartan*, E. T. by Babington, p. 80.

* See Mr. Hamerton's 'Life of Turner,' pp. 288, 291, 345.

c. 1335. "Whenever the Sultan (of Delhi) mounts his horse, they carry an umbrella over his head. But when he starts on a march to war, or on a long journey, you see carried over his head seven umbrellas, two of which are covered with jewels of inestimable value."—*Shihā-buddīn Dimishkī* in *Not. et Ext.*, viii. 190.

1404. "And over her head they bore a shade (sombra) carried by a man, on a shaft like that of a lance; and it was of white silk, made like the roof of a round tent, and stretched by a hoop of wood, and this shade they carry over the head to protect them from the sun."—*Clavijo*, § cxxii.

1541. "Then next to them marches twelve men on horseback, called Peretandas, each of them carrying an Umbrello of carnation Sattin, and other twelve that follow with bannets of white damask."—*Pinto*, in *Cogan's E. T.*, p. 135.

In the original this runs :

"Vão doze homẽs a cavallo, que se chamão peretandas, cõ sombreyros de citum cramesin nas mãos a modo de espavais posos em cestas muyto compridas (like tents upon very long staves) et outros doze cõ bāndeyras de damasco branco"

1617. "An Umbrell, a fashion of round and broad fanne, wherewith the Indians, and from them our great ones preserve themselves from the heate of the scorching sunne. G. Ombraire, m. Ombrielle, f. I. Ombrëlla. L. Vmbella, ab imbra, the shadow, est enim instrumentum quo solem à facie avertit ¶ Iuven. Gr. σκιαδωρ, diminut. a σκια, i. vmbra. T. Schabbūt, q. schathūt, a schaffiz, v. imbra, et hūt, v. pileus, à quo, et B. Schimhordt. Br. Teggudel, à teg. i. pulchrum forma, et guld, pro riddid, v. protegere; hæc enim umbellæ pnis."—*Minsheu*, (1st ed. s. v.).

1644. "Here (at Marseilles) we bought umbrellas against the heats."—*Evelyn's Diary*, 7th Oct.

1677. (In this passage the word is applied to an awning before a shop). "The Streets are generally narrow . . . the better to receive the advantages of Umbrello's extended from side to side to keep the sun's violence from their customers."—*Fryer*, 222.

1681. "After these comes an Elephant with two Priests on his back; one whereof is the Priest before spoken of, carrying the painted Stick on his shoulder . . . The other sits behind him, holding a round thing like an Vmbrello over his head, to keep off Sun or Rain."—*Knox's Ceylon*, 79.

1709. " . . . The Young Gentleman belonging to the Custom-house that for fear of rain borrowed the Umbrella at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that to be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—*The Female Tatler*, Dec. 12, quoted in *Malcolm's Anecdotes*, 1808, p. 429.

1712.

"The tuck'd up semstress walks with hasty strides

While streams run down her oil'd umbrella's sides."

Swift, A City Shower.

1715.

"Good housewives all the winter's rage despise,
Defended by the riding hood's disguise;
Or underneath the Umbrella's only shade
Safe through the wet on clinking pattens tread.

"Let Persian dames the Umbrella's ribs display

To guard their beauties from the sunny ray;

Or sweating slaves support the shady load
When Eastern monarchs show their state abroad;

Britain in winter only knows its aid
To guard from chilly showers the walking maid."

Gay,Trivia, i.

1850. *Advertisement posted at the door of one of the Sections of the British Association meeting at Edinburgh.*

"The gentleman, who carried away a brown silk umbrella from the — Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(*From Personal Recollection.*)—It is a curious parallel to the advertisement above from the *Female Tatler*.

Upas, s. This word is now, like Juggernaut, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word Upas is Javanese for poison, and became familiar in Europe in connexion with exaggerated and fabulous stories regarding the extraordinary and deadly character of a tree in Java, alleged to be so called. There are several trees in the Malay Islands producing deadly poisons, but the particular tree to which these stories were attached is one which has in the present century been described under the name of *Antiaris toxicaria*, from the name given to the poison by the Javanese proper, viz., *Antjar*, or *Anchar* (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as *Upas*, and in Celebes and the Philippine Islands as *Ipo* or *Hipo*.

It was the poison commonly used by the natives of Celebes and other islands for poisoning the small bamboo darts which they used (and in some islands still use) to shoot from the blow-tube (see *Sumpitan*).

The story of some deadly vegetable

—A Collection of Letters
E I Company, &c. (Tract), 1754, p. 13

1872 "One of the
 soldiers approached
 life . . . This was his
 'Sahib, I was go
 letters . . . which I
 . . . Chinese . . ."

| for a year . . . Another but they put in their
 . . . believe that their
 . . . rament will be
 . . . of rats, mice, and
 . . . and"—*J T Bent*,

slight support to the
 a *top-chi* that Italians
 to cast guns for the
 bout from a very early
 . . . and are
 . . . mals of

known . . .
 came here as if
 I now ask for
 tiger"—*Lt Col* . . .

Tincall. Add:

1825 "Tymquall, small, 60 tangas a
 maund"—*Leabrenna*, 59

1726 "Isanjar Chan, chief of the
 Artillery (called the Dato, or of the Tops-
 canna)"—*Valentyn*, iv. (Carattle) 276

at the . . . A long of . . . to . . . 194 . . .

tic

at . . .

"a towel,"
 . . .

Tribeny. Add:

1753. "Au-dessous de Nudia, à Tripini, dont le nom signifie trois eaux, le Gange fait encore sortir du même côté un canal, qui par sa rentrée, forme une seconde île renfermée dans la première."—*D'Anville*, 64.

Trichinopoly. Add:

1753. "Ces embouchûres sont en grand nombre, vû la division de ce fleuve en différens bras ou canaux, à remonter jusqu'à Tirishirapali, et à la pagode de Shirangham."—*D'Anville*, 115.

Trumpak. Add:

1507. "Meanwhile the Captain-Major ordered Afonso Lopes de Costa and João da Nova, and Manuel Teles with his people to proceed along the water's edge, whilst he with all the rest of the force would follow, and come to a place called Turumbaque, which is on the water's edge, in which there were some palm-trees, and wells of brackish water, which supplied the people of the city with drink when the water-boats were not arriving, as sometimes happened owing to a contrary wind."—*Correa*, i. 830.

1682. "Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called Turumbake . . . here one sees the ancient pleasure-house of the old Kings of Ormus, with a few small trees, and sundry date-palms. There are here also two great wells of water, called after the name of the place, 'The Wells of Turumbake'; which water is the most wholesome and the freshest in the whole island."—*Nieuhof*, *Zee en Lant-Reize*, ii. 86.

Tuan, s. Malay *tuan* and *tuwan*, 'lord, master.' This word is used in the English and Dutch settlements of the Archipelago exactly as *Shâhib* is in India.

1533. "Dom Paulo da Gama, who was a worthy son of his father in his zeal to do the King good service . . . equipped a good fleet, of which the King of Ugentana (see Ujungtanah) had presently notice, who in all speed set forth his own, consisting of 30 lancharas, with a large force on board, and in command of which he put a valiant Moor called Tuam-bâr, to whom the King gave orders that as soon as our force had quitted the fortress (of Malacca) not leaving enough people to defend it, he should attack the town of the *Quelys* (see Kling) and burn and destroy as much as he could."—*Correa*, iii. 486.

1553. "For where this word Raja is used, derived from the kingly title, it attaches to a person on whom the King bestows the title, almost as among us that of Count, whilst the style Tuam is like our *Dom*; only the latter of the two is put before the person's proper name, whilst the

former is put after it, as we see in the names of these two Javanese, Vitmuti Raja, and Tuam Colascar."—*Burros*, II. vi. 3.

Tuccavee. Add:

1880. "When the Sirkar disposed of lands which reverted to it . . . it sold them almost always for a *nazarâna*. It sometimes gave them gratis, but it never paid money, and seldom or ever advanced *takâvi* to the tenant or owner."—*Minutes of Sir T. Munro*, i. 71.

These words are not in Munro's spelling. The Editor has reformed the orthography.

Tumlook. Add:

1679. In going down the Hoogly:.

"Before daybreak overtook the *Ganges* at Barnagur, met the *Arrival* 7 days out from Ballasore, and at night passed the *Lilly* at Tumbalee."—*Fort St. Geo.* (Council on Tour). In *Notes and Extracts*, No. II., p. 69.

1685. "January 2.—We fell downe below Tumboles River.

"January 3.—We anchored at the Channel Trees, and lay here y^e 4th and 5th for want of a gale to carry us over to Kedgeria."—*Hedges*, *Diary* (Hak. Soc.), 175.

Turban. Add:

1588. "In this canoa was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like vnto a Turkes Tuliban."—*Cavendish*, in *Hakluyt*, iv. 337.

Turkey. Add:

1653. "Les François appellent *coq-d'Inde* vn oyseau le quel ne se trouue point aux Indes Orientales, les Anglois le nomment *turki-koq* qui signifie *coq de Turquie*, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portez d'Europe. Je croy que cet oyseau nous est venu de l'Amerique."—*De la Boullaye-le-Gouz*, ed. 1657, p. 259.

Tyconna. Add:

"The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a *Tah-Qhana*, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath."—*Scir Mutaqherin*, iii. 19.

Typhoon. Add:

1575. "But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Sail round about our main Mast . . . These Winds arise from a Wind that is called by the Greeks *Typhon*; and *Phny* calleth it *Vertex* and *Vortex*; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—*Rauwolf's Travels*, in *Raj's Collection*, ed. 1705, p. 320.

Here the traveller seems to intimate

of the 17th century. In March, 1666, the young Bo long list the East ing to thi The all Herbarium. good deal

more famous,
Poem of the
In that work
of Foersch's
era, but the
length in the

* Foersch was a surgeon of the third class at Samarang in the year 1773.—Horsfield, in Bot. Traus. as quoted below

* This distance is probably a clerical error. It is quite inconsistent with the other two assigned.

have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the *Annales de Voyages*, vol. i., which goes into little detail, but appears to be correct so far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 feet at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds however that he had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the poison as practised by the natives, and also particulars of its action, on which experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz., *Antiaris toxicaria* (N. O. *Artocarpeae*).*

* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the *Antiaris*, viz., the *tioute*,

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the *Batavian Transactions* for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the *Antiaris* first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (eastern extremity of Java) he visited four or five trees; he afterwards found a very tall specimen growing at Passaruwang on the borders of Malang, and again several young trees in the forests of Japāra, and one near Onārang. In all these cases, scattered over the length of Java, the people knew the tree as *anchar*.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsfield's *Plantae Javanicae Rariores*, 1838-52, pp. 52 *seqq.*, together with a figure of a flowering branch, pl. xiii.; and in Blume's *Rumphia* (Brussels, 1836), pp. 46 *seqq.*, and Pls. xxii., xxiii.; to both of which works we have been much indebted for guidance.

Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "*vastas, arduas, et a ceteris segregatas*,"—solitary and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not from any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out 'wings' or buttresses,* like many of the forest trees of Further India. Blume refers, in connexion with the origin of the prevalent fables, to the real existence of

called sometimes *Upas Raja*, the plant producing which is a *Strychnos*, and a creeper. Though, as we have said, the name *Upas* is generic, and is applied to this, it is not the *Upas* of English metaphor, and we are not concerned with it here. Both kinds are produced and prepared in Java. The *Ipo* (a form of *Upas*) of Macassar is the *Antidris*; the *ipo* of the Borneo Dayaks is the *Tioute*.

* See Horsfield in the *Bat. Transactions*, and Blume's *Plate*.

10 Whether it be true, that the only

* I remember when a boy reading the whole of Puersch's story in a fascinating book called *Hool's Zoogeography*, which I have not seen for half a century, and which, I should suppose from my recollection, was more sensational than scientific.
—J.

"The points of these arrows, long before they are to be used, are dipt in poison and then dried.

"This poison is a sap that drips from the bark of the branches of a certain tree, like resin, from pine trees.

"The tree grows on the Island Makasser, in the interior, and on three or four islands of the Bugis, round about Makassar. It is about the height of the clove-tree, and has leaves very similar.

"The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable.

"The arrowlets prepared with this poison are not, by the Makasser soldiers, shot with a bow, but blown from certain blow-pipes (*uit zekere spatlen gespat*); just as here, in the country, people shoot birds by blowing round pellets of clay.

"They can with these in still weather hit their mark at a distance of 4 rods.

"They say the Makassers themselves know no remedy against this poison . . . for the poison presses swiftly into the blood and vital spirits, and causes a violent inflammation. They hold (however) that the surest remedy for this poison is . . ." (and so on, repeating the antidote already mentioned).—*Joan Nieuhof's Zie en Land Reize*, etc., pp. 217-218.

c. 1681. "*Arbor Toxicaria, Ipo*.

"I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this lactescent tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-cast, no plant, no shrub, or herbago will grow; the soil beneath it is barren, blackened, and burnt as it were . . . and the atmosphere about it is so polluted and poisoned that the birds which alight upon its branches become giddy and fall dead . . . all things perish which are touched by its emanations, inasmuch that every animal shuns it and keeps away from it, and even the birds eschew flying by it.

"No man dares to approach the tree without having his arms, feet, and head wrapped round with linen . . . for Death seems to have planted his foot and his throne beside this tree . . ." (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree).

"The Malays call it *Cayu Upas*, but in Macassar and the rest of Celebes it is called *Ipo*.

"It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it."

—*Rumphii Herbarium Amboinense*, ii. 263-268.

1685. "I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of Macassar, which the natives of that kingdom have used against our soldiers, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, H. Cornelius Spielman . . . The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, inasmuch

that if the skin be but slightly scratched the wounded die in a twinkling."

(Then the old story of the only antidote).

The account follows extracted from the Journal.

"There are but few among the Macassars and Bugis who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is of highest quality . . . From the princes (or Rajas) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bruise or cut made in the bark of those trees, oozing out as sap does from plants that afford milky juices . . . When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the collectors make use of long bamboos, armed with sharp iron points. With these they stab the tree with great force, and so get the sap to flow into the canes, in which it speedily hardens."—Dn. Corn. Spielman . . . *de Telis deleterio Veneno infectis in Macassar, et aliis Regnis Insulae Celebes; ex ejus Diario extracta. Huic praemittitur brevis narratio de hac materia Dn. Andreae Cleyeri. In Miscellanea Curiosa, sive Ephemeridum . . . Academiae Naturae Curiosorum, Dec. II. Annus Tertius. Anni MDCLXXXIV., Norimbergae (1685), pp. 127 seqq.*

1704. "*Ipo seu Hypo arbor est mediocris, folio parvo, et obscure virenti, quae tam malignae et nocivae qualitatis, ut omne vivens umbrâ suâ interimat, unde narrat in circuitu, et umbrae distinctu, plurima ossium mortuorum hominum animaliumque videri. Circumvicinas etiam plantas enecat, et aves insidentes interficere ferunt, si Nucis Vomicae Iqasur, plantam non invenerint, qua reperta vita quidem donantur et servantur, sed defluvium patiuntur plumarum . . . Hypo hac Indi Camucones et Sambales, Hispanis infensissimi, longis excipiunt arundineis ptericis, sagittis intoxicandis deserviturum irremediabile venenum, omnibus aliis alexipharmacis superius, praeterquam stercore humano propinato. An Argensolae arbor comosa, quam Insulae Celebes ferunt, cujus umbra occidentalis mortifera, orientalis antidotum? . . ."*—*De Quibusdam Arboribus Venenatis, in Herbarum aliarumque Stirpium in Insula Luzone . . . a Revdo Patre Georgio Camello, S. J. Syllabus, ad Joannem Raium transmissus. In Appendix, p. 87, of Joan. Raii Hist. Plantarum. Vol. iii. (London, 1704).*

1712. "*Maxima autem celebritas radicularum enata est, ab eximia illa virtute, quam adversus toxicum Macassariense praestat, exitiale illud, et vix alio remedio vincibile. Est venenum hoc succus lacteus et pinguis, qui collegitur ex recens sauciata arbore*

none of the M. . . the M. . . kind, on Cel . . . ret . . . at a certain time of the year when it is | the worthy old . . . sidence there, for that t . . . he had dismissed criminals in the . . . escribed, and that scarcely two out of twenty returned."

A thousand vegetative ones grow . . .

Malayan priest to another priest, who lives | de Java que la nature a caché le poison on the nearest habitable spot to the tree, i upas, l'arbre le plus dangereux du royaume

végétal, pour le poison mortel qu'il renferme, et plus célèbre encore par les fables dont on l'a rendu le sujet. . . . — *Annales des Voyages*, i. 69.

1810. "Le poison fameux dont se servent les Indiens de l'Archipel des *Molouques*, et des îles de la *Sonde*, connu sous le nom d'ipo et upas, a intéressé plus que tous les autres la curiosité des Européens, parce que les relations qu'on en a donné ont été exagérées et accompagnées de ce merveilleux dont les peuples de l'Inde aiment à orner leurs narrations. . . . — *Leschenault de la Tour*, in *Mémoire sur le Strychnos Tieute et l'Antiaris toxicaria, plantes venimeuses de l'île de Java*. . . . In *Annales du Muséum d'Histoire Naturelle*, Tom. XVIème. p. 459.

1813. "The literary and scientific world has in few instances been more grossly imposed upon than by the account of the *Pohon Upas*, published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about the time . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate. Having hastily picked up some vague information concerning the *Oopas*, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited. . . . But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact." — *Horsfield*, in *Batavian Transactions*, vol. vii., art. x., pp. 2-4.

1822. "The Law of Java," a Play . . . Scene. Kérta-Sára, and a desolate Tract in the Island of Java.

"Act I. Sc. 2.

Emperor. The haram's laws, which cannot be repealed, Had not enforced me to pronounce your death,

One chance, indeed, a slender one, for life, All criminals may claim.

Parbaya. Aye, I have heard Of this your cruel mercy; 'tis to seek That tree of Java, which, for many a mile,

Sheds pestilence;—for, where the Upas grows And, from its desert confines, e'en those brutes

That haunt the desert most shrink off, and tremble.

Hence if, by miracle, a man condemned bring you the poison that the tree exudes, in which you dip your arrows for the war.

He gains a pardon,—and the palsied v Who scaped the Upas, has escaped tyrant."

"Act II. Sc. 4.
Pengoose. Finely dismal and romantic they say, for many miles round the Up nothing but poisoned air, mountains, melancholy. A charming country making *Mems* and *Nota benes*!"

"Act III. Sc. 1.
Pengoose. . . . That's the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinary of Newgate.
Servant, your brown Reverence! There are no people in the parish, but, I believe, you are the rector?"

(Writing). "The reverend Mister Orzinga, U.C.J.—The Upas Clergyman of Java."
George Colman the Younger.

1876. "... the Upas-tree superstition." *Contemp. Review*, May.

1880. "Lord Crichton, M.P. . . . last night said . . . there was one topic which was holding all their minds at present . . . what was this conspiracy, which like the Upas-tree of fable, was spreading over the land, and poisoning it? . . ." — *St. James's Gazette*, Nov. 11th, p. 7.

Upper Roger. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple's *Oriental Repertory*, i. 192. It is a corruption of the Sansk. *yuvārāja*, 'young King,' the Cæsar or Heir Apparent, a title borrowed from ancient India by most of the Indo-Chinese monarchies, and which we generally render in Siam as the 'Second King.'

Urz and Urzee, and vulgarly Urjee, s. P. Hind. 'arz and 'arzi, from Ar. 'arz, the latter a word having an extraordinary variety of uses even for Arabic. A petition or humble representation either oral or in writing; the technical term for a request from an inferior to a superior; 'a siffication' as one of Sir Walter Scott's characters calls it. A more elaborate form is 'arzdāsh't = 'memorializing.' This is used in a very barbarous form of Hobson-Jobson below.

1606. "Every day I went to the Court, and in every eightene or twentie dayes I put up Ars or Petitions, and still he put mee off with good words . . ." — *John Mildenhall*, in *Purchas*, i. (Bk. iii.) 115.

1690. "We think you should Urzdaast the Nabob to writt purposely for y^e releasm^t of Charles King, it may Induce him to put a great Value on him." — Letter

rom Factory at Chuttanutte to Mr Charles Eyre at Ballasoro, d. 5th November (MS = India Office)

c. 1847. "If we go into Court I suppose I must employ a *Vehicle*"—Letter from an European subordinate to one of the present

1807
by a mu
bearing as
—Ed Va
1817.

Ushrufee, = Ar. *Ashraf*, a gold coin, a gold mohr. See *Xerafine*

Uspu
spike,
the for
mont, &
form as *hanspeak*.

1533 "Their temples are very large edifices richly wrought, which they call *Valeras*, and which cost a great deal." China in a Jesuit's Letter Fr *Alvarez H* of Ethiopia, & Mr Blayer in his *Introd.* to Soc., i. xlviii

V.

Vaccination *Vaccine* was imported into Bombay via 1802. "Since then," says

Vaishnava, adj. Relating to; applied to the sect especially worship him. the term is converted into *I*

1672 " . . . also some hold *Wainon* for the supreme god, and therefore are termed *Wistnouwaes*"—*Baldacus*

Vakeel, s. An attorney; an authorized representative. Arab. *wakil*

1614. "So also they have many *Varelas*, which are monasteries in which dwell their *religiosos*, and some of these are very sumptuous, with their roofs and pinnacles all gilded"—*Canto*, VI. vi. 9

More than one . . . geographical upon to China Thus in the route from nations at the Singapore, a of an obelisk, and again, on

the eastern coast of Champa, or Cochinchina, we have frequent notice of a point (with a river also) called that of the Varella. Thus in Pinto:

1540. "The Friday following we found ourselves just against a River called by the inhabitants of the Country *Tinacoreu*, and by us (the) Varella."—Pinto (in Cogan), p. 48.

This Varella of Champa is also mentioned by Linschoten:

1598. "... from this thirde point to the Varella the coast runneth North ... This Varella is a high hill reaching into the Sea, and above on the toppe it hath a verie high stonie rock, like a tower or pillar, which may be seen far off, therefore it is by the *Portingalles* called Varella."—p. 342.

Vedas. The Sacred Books of the Brahmans, *Veda* being 'knowledge.' Of these books there are nominally four, viz., the *Rig*, *Yajur*, *Sāma*, and *Atharva Vedas*.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called *De Tribus Impostoribus*, said to have been printed in 1598, in which they are mentioned.* Possibly this knowledge came through the Arabs.

Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date.

St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "*Om śrīnārāyaṇanāmah.*" In 1559 a learned Brahman at Goa was converted by Father Belchior Carneiro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them.†

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman

below illustrates this in a general way. And in a constitution of Gregory XV. dated 31st January, 1623, there is mention of rites called *Haiteres* and *Tandié*, which doubtless represent the Vedic names *Aitareya* and *Tāṇḍya* (see Norbert, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India.

In course of time however what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster!' (see *Code*, p. xiii.). This shows that though he speaks also of 'the Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vedam*, or *Veidam*. This is the Tamil form. And it became prevalent during last century in France from Voltaire's having constituted himself the advocate of a Sanskrit Poem, called by him *l'Exour Vedam*, and which had its origin in S. India. This was in reality an imitation of an Indian *Purana*, composed by some missionary in the 17th century (probably by R. de Nobili) to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in *As. Researches*, xi.).

The first information regarding the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.).

Orme and some authors of the 18th and early part of the 19th century, write *Bede*, which represents the N. Indian vernacular form *Bed*. Both forms, *Bed* and *Vedam*, are known to Fleury, as we see below.

On the subject of the Vedas, see Weber's *Hist. of Indian Literature*, Max Müller's *Ancient Sanskrit Lit.*, Whitney's *Oriental and Linguistic Studies*, vol. i.

c. 1590. "*The Brahmins.* These have properly six duties. 1. The study of the *Bedes.*"—*Ayeen Akbery* (Gladwin's), ii. 393.

"Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books Hāji Ibrahim of Sarhind translated into Persian the *Al'harban*, which, according to the Hindús is one of the four divine books"

* So wrote A. B. I cannot find the book in the B. M. Library.—Y.

† Sousa, *Oriente Conquistado*, i. 151—2.

(i.e. the Atharva Veda) — *Ain* (Blochmann),
i 104-105

*Valentijn, Korte Beschryving van Choro-
mandel in his East Indies*, v pp. 72-73.

VEDAS ARE CALLED IN THE HINDU SCRIPTURES

VEDAS, AND THE HINDU SCRIPTURES

1631. "The Vedam, or the Heathen's
book of the Law, hath brought great
Esteem unto this Tribe (the Bramines) —
Rogierius, 3.

fiants), who anticipated Max Muller's
chronological system of Vedic literature, in
his statement that some parts of the Veda
are at least 500 years later than others.

Bernier, E. T., 104.

1672. "Commanda primaramente u
Veda (che è tutto il fondamento della
fede) ladoratione degli Idoli" — *F*
cento, 313

"Diese vier Theile ihres Ve-
der Gesetzbuchs werden genant /
Vedam, Jadura Vedam, Sama Vedam, und
Taraiana Vedam . . . — *Baldacus*, 556.

1689.
sur quelle
leur B.
Vedam, li
Fleury, 17

versary reduction to its own nature & all
the principles of religion" — *Raynal* (tr.

As all the
and further to his own

of the Heathen here and elsewhere, on
their own ground, and for the disclosure of
many mysteries and other matters, with
which we are now unacquainted . . .
This Lawbook of the Heathen, called the
Vedam, had in the very old times 4 parts,
though one of these is now lost . . .
These parts were named Roggo Vedam,
Natura or Isouru Vedam, Sama Vedam,
and Taraiana or Adiderawana Vedam."

and,
Der nichts gelesen als den Weda der
Natur"
Eckert, Fruehest der Bramanen, i 1.

turns les Védames ne sont plus connus." —
Somerset, li. 21.

the eastern coast of Champa, or Cochin China, we have frequent notice of a point (with a river also) called that of the Varella. Thus in Pinto :

1540. "The Friday following we found ourselves just against a River called by the inhabitants of the Country *Tinacoreu*, and by us (the) Varella."—Pinto (in *Cogan*), p. 48.

This Varella of Champa is also mentioned by Linschoten :

1598. "... from this thirde point to the Varella the coast runneth North . . . This Varella is a high hill reaching into the Sea, and above on the toppe it hath a verie high stonie rock, like a tower or pillar, which may be seen far off, therefore it is by the *Portingalles* called Varella."—p. 342.

Vedas. The Sacred Books of the Brahmans, *Veda* being 'knowledge.' Of these books there are nominally four, viz., the *Rig*, *Yajur*, *Sāma*, and *Atharva* Vedas.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called *De Tribus Impostoribus*, said to have been printed in 1598, in which they are mentioned.* Possibly this knowledge came through the Arabs.

Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date.

St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "*Om śrīnārāyaṇanāmah.*" In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them.†

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman

below illustrates this in a general way. And in a constitution of Gregory XV. dated 31st January, 1623, there is mention of rites called *Haiteres* and *Tandié*, which doubtless represent the Vedic names *Āitareya* and *Tāṇḍya* (see *Norbert*, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India.

In course of time however what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster'! (see *Code*, p. xiii.). This shows that though he speaks also of 'the Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vedam*, or *Veidam*. This is the Tamil form. And it became prevalent during last century in France from Voltaire's having constituted himself the advocate of a Sanskrit Poem, called by him *l'Écœur Vedam*, and which had its origin in S. India. This was in reality an imitation of an Indian *Purana*, composed by some missionary in the 17th century (probably by R. de' Nobili) to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the *Essay* by F. W. Ellis, in *As. Researches*, xi.).

The first information regarding the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.).

Orme and some authors of the 18th and early part of the 19th century, write *Bede*, which represents the N. Indian vernacular form *Bed*. Both forms, *Bed* and *Vedam*, are known to Fleury, as we see below.

On the subject of the Vedas, see *Weber's Hist. of Indian Literature*, *Max Müller's Ancient Sanskrit Lit.*, *Whitney's Oriental and Linguistic Studies*, vol. i.

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mandel in his East Indics*, v pp. 72-73.

BOOKS AND CURRENT OPINIONS

book of the Law, hath brought great
Esteem unto this Tribe (the Bramines). —
Rogerus, 3.

his statement that some parts of the *Veda*
are at least 600 years later than others.

signifying Science, because . . .
that in these Books all Sciences are com-
prehended. The first of these Books is
called *Athena-bed*, the second *Zagur bed*,
the third *Hel bed*, the fourth *Sama-bed*. —
Bernier, E T, 104

1672. "Commanda primeramente il
Veda (che è tutto il fondamento della loro
fede) l'adoratione degli Idoli." — *P. Vin-
cenzo*, 318.

"Diese vier Theile ihres Vedam
oder Gesetzbuchs werden genant *Roggo*
Vedam, *Jaduro Vedam*, *Sama Vedam*, und
Turawana Vedam . . ." — *Baldacus*, 556

Z. Holwell, Interesting Hist Events, &c,
2nd ed, i. 12

This gentleman also talks of the *Shades*
and the *Viedam* in the same line without a
notion that the word was the same (see
Interesting Hist Events, &c, Pt. II, 15, 1767)

1770 "The Bramin, bursting into tears,
promised to pardon him on condition that
he should swear never to translate the
Bedas or sacred volumes. From the
Ganges to the Indus the Vedam is uni-
versally received as the book that contains
the principles of religion." — *Raynal* (tr.
1788)

Si crede poi come infallibile
la suddetta Bed, che in Mala-

no

si-

ed

in-

Der nichts gelesen als den Weda der
Natur."

Pickert Wahrheit der Brahmanen i 1.

tems les Védams ne sont plus connus." —
Sonnerat, ii. 21.

of the Heathen here and elsewhere, in
their own ground, and for the disclosure of
many mysteries and other matters, with
which we . . .

This Law . . .
Vedam, he
though on

These parts . . .
Satura or *Issoure Vedam*, *Sama Vedam*,
and *Turawana* or *Adderawana Vedam*.

1789.

"Then Edmund begg'd his Rev'rend Master

T'instruct him in the *Holy Shaster*.

No sooner does the Scholar ask,

Than *Goonisham* begins the task.

Without a book he glibly reads

Four of his own invented Bedes."

Simpkin the Second, 145.

1791. "Toute vérité . . . est renfermée dans les quatre beths."—*St. Pierre, Chaumière Indienne*.

1794-97. ". . . . or Hindoo Vedas taught."

Pursuits of Literature, 6th ed. 359.

Veddas, n. p. An aboriginal—or at least a forest—people of Ceylon.

1675. "The Weddas (who call themselves Beddas) are all original inhabitants from old time, whose descent no one is able to tell."—*Ryklof van Goens, in Valentijn, Ceylon*, 208.

1681. "In this Land are many of these wild men they call Vaddahs, dwelling near no other Inhabitants. They speak the *Chingalayes* Language. They kill Deer, and dry the Flesh over the fire . . . their Food being only Flesh. They are very expert with their Bows. . . . They have no Towns nor Houses, only live by the waters under a Tree."—*Knox*, 61-62.

1770. "The Bedas who were settled in the northern part of the island (Ceylon) . . . go almost naked, and, upon the whole, their manners and government are the same with that of the Highlanders of Scotland." (1)—*Raynal* (tr. 1777), i. 90.

Vellard, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. *vallado*, 'a mound or embankment.'

1809. "At the foot of the little hill of Sion is a causeway or vellard, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. . . . The vellard was begun A.D. 1797, and finished in 1805, at an expense of 50,575 rupees."—*Maria Graham*, 8.

Vellore, n. p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of last century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name *Velūr* is unknown to us. Fra Paolino gives it as *Velur*, 'the town of the lance';

and Col. Branfill as '*Velūr*, from *Vel*, a benefit, benefaction.'

Vendu-Master, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind.

1781. From an advertisement in the *India Gazette* of May 17th it appears to have been an euphemism for *Auctioneer*.

"Mr. Donald . . . begs leave to acquaint them that the *Vendu* business will in future be carried on by Robert Donald, and W. Williams."—*India Gazette*, July 28th.

1793. "The Governor-General is pleased to notify that Mr. Williamson as the Company's *Vendu Master* is to have the superintendence and management of all Sales at the Presidency."—*In Seton-Karr*, ii. 99.

At pp. 107, 114, also are notifications of sales by "G. Williamson, *Vendu Master*."

Venetian, s. This is sometimes in books of last and preceding century used for *Sequins* (see under *Chick*).

1675. Fryer gives, among coins and weights at Goa:

"The Venetian...18 Tangoes, 30 Rees." p. 206.

1752. "At this juncture a gold mohur is found to be worth 14 Arcot Rupees, and a Venetian 4½ Arcot Rupees."—*In Long*, p. 32.

Veranda, s. An open pillared gallery round a house. This is one of the very perplexing words for which at least two origins may be maintained, on grounds almost equally plausible.

Besides these two, which we shall immediately mention, a third has been sometimes alleged, which is thus put forward by a well-known French scholar:

"Ce mot (véranda) n'est lui-même qu'une transcription inexacte du Persan *beramada*, perche, terrasse, balcon."—*C. Deffrémery in Revue Critique*, 1869, 1st Sem., p. 64.

Plausible as this is, it may be rejected. Is it not however possible that *barāmada*, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his Sansk. Dict. (1872), gives "*varāṇḍa* . . . a veranda, a portico . . ." Moreover Beames in his *Comparative Grammar of Modern Aryan Languages*, gives Sansk. *barāṇḍa*, 'portico,' Bengali *bārāṇḍā*, Hind. *varāṇḍā*, adding: "Most of our wiseacre litera-

Viss ■ A weight in use in S India and in Burma. *Tam tsa:* In Madras it was $\frac{1}{4}$ of a Madras maund, and = 3lb 2oz avoirdupois. The old scale ran, 10 pagoda weights = 1 *pollam*, 40 *pollams* = 1 *viss*, 8 *viss* = 1 *maund* (of 20lbs).
In Burma 3lbs 5 oz $\frac{1}{2}$ foreigners 1 weight *peuk* : : : : :
of *viss* :

1541 "The baar of Pegun contains 130 *hups*, each *hup* weighs 40 ounces, the

Marco Polo, i 402

1498 " e mandou hum homem que se chama **Bale** a qual he como alquande "
Roteiro de V da Gama, 54

1727 "As I was one Morning walking the Streets, I met accidentally the Governor of the City (Minscat) by them called the **Wanly** — *A Nam*, l 70

see under **Peer**

Walla ■ This is a popular abridgment of 'Competition walla, &c.

popularly or by naturalists, will be found in Emerson Tennent, i 129-130.

Waler, s
N South Wa
general

1806 "Well, seen the horses? foreleg? — *Treids* —

1873 "For sale a brown **Walgelding**, &c. — *Madras Mail*, June 20th

Wali, s. Two distinct words are occasionally written in the same way (a) **Ar Wali**: A Mahomedan title corresponding to "Governor" It became familiar some years ago in connection with Kandahar (1879-80). It

Wanghee, or **Whangee**, s. The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan

1754. Ives, in describing the Cave of Elephantia, speaks twice of "the veranda or open gallery."—p. 45.

1756. "... as soon as it was dark, we were all, without distinction, directed by the guard set over us to collect ourselves into one body, and sit down quietly under the arched Veranda, or Piazza, to the west of the Black-hole prison . . ."—*Holwell's Narrative of the Black Hole*.

c. 1760. "... Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese lingua-franca, Verandas."—*Grose*, i. 53.

1781. "On met sur le devant une petite galerie appelée varangue, et formée par le toit."—*Sommerat*, i. 54.

There is a French nautical term, *varangue*, 'the ribs or floor-timbers of a ship,' which seems to have led this writer astray here.

1783. "You are conducted by a pretty steep ascent up the side of a rock, to the door of the cave, which enters from the North. By it you are led first of all into a *feerandah* (!) or piazza which extends from East to West 60 feet."—*Acct. of some Artificial Caves in the Neighbourhood of Bombay (Elephanta)*, by Mr. W. Hunter, Surgeon in the E. Indies. In *Archæologia*, vii. 287.

"The other gate leads to what in this country is called a *veranda* or *feranda* (printed *seranda*), which is a kind of piazza or landing-place before you enter the hall."—Letter (on Caves of Elephantia, &c.), from *Hector Macneil, Esq.*, in *Archæologia*, viii. 254.

1796. "... Before the lowest (storey) there is generally a small hall supported by pillars of teka wood, which is of a yellow colour and exceedingly hard. This hall is called *varanda*, and supplies the place of a parlour."—*Fra Paolino*, Eng. trans.

1809. "In the same *verandah* are figures of natives of every cast and profession."—*Ed. Valentia*, i. 424.

1810. "The *viranda* keeps off the too great glare of the sun, and affords a dry walk during the rainy season."—*Maria Graham*, 21.

c. 1816. "... and when Sergeant Browne bethought himself of Mary, and looked to see where she was, she was conversing up and down the *verandah*, though it was Sunday, with most of the rude boys and girls in the barracks."—*Mrs. Sherwood's Stories*, p. 47, ed. 1873.

Verdure, s. This word appears to have been used in the last century for vegetables, adapted from the Port. *verduras*.

1752. Among minor items of revenue from duties in Calcutta we find :

"Verdure, fish pots, firewood 216 10 6." RS. A. P.

Vidana, s. In Ceylon, the title of a village head man. "The person

who conveys the orders of Government to the people" (*Clough*, s. v. *vidān*). It is apparently from the Sanskrit *Vadana* . . . "the act of speaking . . . the mouth, face, countenance . . . the front, point," etc. In Javanese *wadana* (or *wadono*, in Jav. pronunciation) is "the face, front, van; a chief of high rank; a Javanese title" (*Crawford*, s. v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see *Athenæum* of 1st April, 1882, p. 413, and of 13th May, *id.* p. 602). The derivation given by *Alwis* is probably not inconsistent with this.

1681. "The Dissauvas by these *Courli vidani* their officers do oppress and squeeze the people, by laying *Mulcts* upon them . . . In *Fine* this officer is the Dissauva's chief Substitute, who orders and manages all affairs incumbent upon his master."—*Knox*, p. 51.

1726. "*Vidanes*, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes . . ."—*Valentijn* (Ceylon), Names of Officers, &c., 11.

1856. "Under each (chief) were placed different subordinate headmen, called *Vidana-Avatchies* and *Vidāns*. The last is derived from the word (*vidāna*), 'commanding,' or 'ordering,' and means, as *Clough* (p. 647) defines it, the person who conveys the orders of the Government to the People."—*J. de Alwis*, in *Ceylon Journal*, 8, p. 237.

Vihara, Wihare, &c., s. In Ceylon a Buddhist temple. Sansk. *viḥārā*, a Buddhist convent,—originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as *minster* has come from *monasterium*. Though there are now no Buddhist *viḥārās* in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places; e.g. *Behār*, and the great province which takes its name; *Kuch Behār*; the *Vihār* water-works at Bombay; and most probably the City of *Bokhārū* itself.

1681. "The first and highest order of priests are the *Tirinanæes*, who are the priests of the *Braddou* God. Their temples are styled *Vehars* . . . These . . . only live in the *Vihar*, and enjoy great Revenues."—*Knox*, *Ceylon*, 74.

nte for copaiva
The first men-
759 in Dalrym-
a list of Burma

the mountain "Ar — |

1873. "Once upon a time it was announced that the Fâdshâh was about to pass through a certain remote village of Upper India. And the village heads gathered in bunches at to consider what offering they

Extracts, Madras, 1811

1764 "Then the Manjeers went after him in a wollock to look after him."—In Long, 383.

— a day will be sold a

the wood-apple . . . a wild fruit with a |

Woody-Major, a. the name of a native adjutant in regiments of Indian regular Cavalry. Both the rationale the compound title, and the etymology of *wardi*, are obscure. Platts

also *Ar. wîrî*, 'a flight of
'd then also 'a troop or
' which is perhaps as pro-

This is an odd name
which has attached itself in books to

by George Pearson. M.D. This paper is quoted below.

The word has never since been re- steel in any seem to have cal error, or ly for wood,

of one such tree; and the *Sul* timber of India of another. Much wood-oil is exported from the Burmese provinces, It is a natural timber, with the same appearance as the

bamboo called by him *Arundinaceae* *fera*, the native name of which is *Indu swangy* (see in vol. iv., Lib. vi. cap. vii. c. 3077.). As *Buluh* is Malay for bamboo, we presume that *swangy* is also Malay, but we do not know its meaning.

(2). Our friend Professor Terrien de la Couperie notes: "In the *K'ang-hi* described as follows: 'A species of bamboo, very hard, with the joints close together; the skin is as white as snow; the larger kind can be used for boats, and the smaller used for pipes.' See also *Wells Williams, Syllabic Dict. of the Chinese Lang.*, p. 251."

Water-Chestnut. The *Tripa li-* *spinosa* of Roxb.; H. Singlara, 'the horned fruit.' See Singara.

Weaver-Bird. See Baya.

West-Coast. n. p. This expression in Dutch India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days.

1717. "The Revd. Mr. Francis Fortlyce being entered on the Establishment . . . and having several months' allowance due to him for the West Coast, amounting to £400, 37l. 9s. . . ." *Fort St. David Const.*, April 20, 1818, in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also *Wheeler*, i. 115; and under *Slave*, in Supplement.

Whampoa, n. p. In former days the anchorage of European ships in the river of Canton, some distance below that city.

1770. "Now all European ships are obliged to anchor at *Houang-poa*, three leagues from the city" (Canton).—*Lagnal* (tr. 1777), ii. 238.

Whistling Teal. This in Jerdon is given as *Dendrocygna Auresce* of Sykes. Latin names given to birds and beasts might at least fulfil one object of Latin names, in being intelligible and pronounceable by foreign nations. We have seldom met with a more barbarous combination of impossible words than this. A numerous number of these whistlers is sometimes seen in Bengal sitting in a tree, a curious habit for ducks.

White Ants. See *Ants*, *White*.

Winter. This term is constantly

applied by the old writers to the season, a usage now quite unknown to Anglo-Indians. It may have originated in the fact that winter is in many parts of the Mediterranean coast frequently a season of rain, whilst it is rare in summer. Compare the word *shita* in Arabic is indifferent to 'winter,' or 'rain'; the winter season being the rainy season. *Shita* is the same word that appears in *Cantic* ii. 11: "The winter (*sethâw*) is past, the rain is over and gone."

1561. "R. . . . In what time of the year does this disease (*marci* or cholera) mostly occur?"

"O. . . . it occurs mostly in June and July (which is the winter-time in this country) . . ."—*Garcia*, f. 76 y.

c. 1567. "Da Bezouger a Goa sono d'estate otto giornate di viaggio; ma noi lo facciamo di mezzo l'inverno, il mese de Luglio."—*Ceare Federici*, in *Ram.*, iii. 389.

1553. "Il uerno in questo paese è il Maggio, Giugno, Luglio, e Agosto, e il resto dell'anno è state. Ma bene è da notare che qui la stagione non si può chiamar uerno rispetto al freddo, che non vi regna mai, ma solo per cagione de' venti, e delle gran pioggie . . ."—*Gasparo Balbi*, f. 67 v.

1531. "Note that the City of Goa is the principall place of all the Oriental India, and the winter thus beginneth the 15 of May, with very great raine."—*Barret*, in *Hak.*, ii. 113.

1610. "The Winter here beginneth about the first of June and dureth till the twentieth of September, but not with continual raine, as at Goa, but for some six or seven dayes every change and full, with much wind, thunder, and raine."—*Finch*, in *Purchas*, i. 423.

c. 1610. "L'hyver commence au mois d'Avril, et dure six mois."—*Pyrrard de La-*

1613. ". . . des Galiottes (qui sortent tous les ans pour faire la guerre aux Malabares . . . et cela est environ la fin de Septembre, lors que leur hyver est passé . . ."—*Mocquet*, 347.

1665. "L'hyver se fait sentir. El commence en Juin par quantité de pluies et de tonnerres."—*Thevenot*, p. 311.

1678. ". . . . In Winter (when they rarely stir) they have a *Munguma*, or Wax Cloth to throw over it . . ."—*Fryer*, 410.

1691. "In ora Occidentali, quae Malabarorum est, hyems a mense Aprili in verum Orientali, quod Hollandi de Just ban Choromandel, Oram Coromandellae vocant, trans illos montes, in eodem latitudinis gradibus, contrariò planè modò à Septembri usque ad Aprilem hyemem habent."—*Johi Ludolf*, ad suam *Historiam Commentarius*, 101.

who go abroad in il
service, enter as clerk
house and are called
spond to it, Writers.
they are obliged to serve five years"—
Burke, Speech on Hastings' Impeachment,
Feb, 1788 In *Works*, iii. 292.

Wug, s.
for loot (q
anted.

—*Id* 29
This one eccentric traveller gives thus
three different forms.

1719 " hunc regem Affensius

g the word seems to apply

ravines, except in places where it is impos-
sible to march at all."—*Letter of Sir C*
Napier, in Life, iii. 298

ms of *Seraffins Elders*,
which be ten Kupias a piece, there are
sixty Leckes"—*Hawkins in Purchas*, i. 217.
c 1610 "Les pièces d'or sont therafins
à vingt-cinq sols piece"—*Pyrard de Laval*.
= 40.

X

Xerafine, Xerafim, &c., s.
in this form represents a silver coin,
formerly current at Goa and several
other Eastern ports in value somewhat

audios, 79
c. 1844 "Sahibs now are very different
from what they once were When I was a

the gold mohr. *ishr*
dinar (value in gold

stoons or 300 Rags of 1 or
of less."—*Linschoten* (from

200,000 teraphim of gold."

"Every Mameluke, pre.
for his pay six saraphim
13.

"Our captain sent for the superior of 1219

representing the Canarese *ukku* (pron. *wikku*) 'steel.'

Another suggestion has been made by Dr. Edward Balfour. He states that *uchcha* and *nichu* (Hind. in reality for 'high' and 'low') are used in Canarese-speaking districts to denote *superior* and *inferior* descriptions of an article, and supposes that *wootz* may have been a misunderstanding of *uchcha*, 'of superior quality.' The former suggestion seems to us preferable.

The article was no doubt the famous 'Indian Steel,' the *σίδηρος Ἰνδικὸς καὶ στόμωμα* of the *Periplus*, the material of the Indian swords celebrated in many an Arabic poem, the *alhinde* of old Spanish, the *hundwānī* of the Persian traders, *oudanique* of Marco Polo, the *iron* exported by the Portuguese in the 16th century from Baticala (Bhatkal) in Canara and other parts (see *Correa passim*). In a letter of the King to the Goa Government in 1591 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turks in the Red Sea (*Archivo Port. Orient.*, Fasc. 3, 318).

1795. "Dr. Scott, of Bombay, in a letter to the President, acquainted him that he had sent over specimens of a substance known by the name of *Wootz*; which is considered to be a kind of steel, and is in high esteem among the Indians."—*Philos. Transactions* for 1795, Pt. II., p. 322.

1841. "The cakes of steel are called *Wootz*; they differ materially in quality, according to the nature of the ore, but are generally very good steel, and are sent into Persia and Turkey. . . . It may be rendered self-evident that the figure or pattern (of Damascus steel) so long sought after exists in the cakes of *Wootz*, and only requires to be produced by the action of diluted acids. . . . it is therefore highly probable that the ancient blades (of Damascus) were made of this steel."—*Wilkinson, Engines of War*, pp. 203-206.

1864. "Damascus was long celebrated for the manufacture of its sword blades, which it has been conjectured were made from the *wootz* of India."—*Percy's Metallurgy, Iron and Steel*, 860.

Writer, s. (a). The rank and style of the junior grade of covenanted civil servants of the E. I. Company. *Technically* it has been obsolete since the abolition of the old grades in 1833. The term no doubt originally described

the duty of these young men; they were the clerks of the factories.

(b). A copying clerk in an office, native or European.

a.—

1673. "The whole Mass of the Company's Servants may be comprehended in these Classes, viz., Merchants, Factors, and Writers."—*Fryer*, 81.

1676. "There are some of the Writers who by their lives are not a little scandalous."—*Letter from a Chaplain, in Wheeler*, i. 64.

1683. "Mr. Richard More, one that came out a Writer on y^e *Herbert*, left this World for a better. Y^e Lord prepare us all to follow him!"—*Hedges' MS. Diary*, Aug. 22nd.

1747. "82. Mr. ROBERT CLIVE, Writer in the Service, being of a Martial Disposition, and having acted as a Volunteer in our late Engagements, We have granted him an Ensign's Commission, upon his Application for the same."—*Letter from the Council at Fort St. David to the Honble. Court of Directors*, dd. 2d of May, 1747 (*MS. in India Office*).

1758. "As we are sensible that our junior servants of the rank of Writers at Bengal are not upon the whole on so good a footing as elsewhere, we do hereby direct that the future appointments to a Writer for salary, diet money, and all allowances whatever, be 400 Rupees per annum, which mark of our favour and attention, properly attended to, must prevent their reflections on what we shall further order in regard to them as having any other object or foundation than their particular interest and happiness."—*Court's Letter*, March 3d, in *Long*, 129.

(The 'further order' is the prohibition of *palankins*, &c.—see under that word.)

c. 1760. "It was in the station of a covenant servant and writer, to the East India Company, that in the month of March, 1750, I embarked."—*Grose*, i. 1.

1762. "We are well assured that one great reason of the Writers neglecting the Company's business is engaging too soon in trade. . . . We therefore positively order that none of the Writers on your establishment have the benefit or liberty of *Dusticks* until the times of their respective writer-ships are expired, and they commence Factors, with this exception. . . ." &c.—*Court's Letter*, Decr. 17th, in *Long*, p. 287.

1765. "Having obtained the appointment of a Writer in the East India Company's service at Bombay, I embarked with 14 other passengers. . . . before I had attained my sixteenth year."—*Forbes, Oriental Memoirs*, i. 5.

1769. "The Writers of Madras are exceedingly proud, and have the knack of forgetting their old acquaintances."—*Lord Teignmouth, Mem.* i. 20.

1788. "In the first place all the persons

quand
pûmes
vages lina
voulu, sans
nage, au mou
ils s'étaient
avoir la fore
tinner leur
montée de grains
découvert; mais
pris dans la glace,
qu'on pouvait di
position de ces im
dit qu'elles staien
aigles et les corbeaux

thema, lit.

1000. "There are great store of Iniamas growing in Guinea, in great fields"—In *Purchas* ii. 957.

this Malabar was the King of Calicut, who per excellence was called Camarij, which among them is as among us the title Emperor.—Barros, I, iv. 7

1764.

"In meagre lands
Tis known the Yam will ne'er to bigness
swell."

Granger, Bk. 1

"I wrote him a letter to tell him that, please God, in a short time several feet would come from Egypt Samari, and deliver the country he hands of the infidels"—Sidi 'Ali,

83.

1563 "And when the King of Calicut (who has for title Samorim or Emperor) besieged Cochim . . ."—*Garcia, f. 58 b.*

1572.

"Sentado o Gama junto ao rico leito
Os seus mais afaistados, prompto em
vista
Estava o Samari no trajo, e geyto
Da gente, nunca danica delle vista."
Camoes, vii. 50.

By Burton "

"When near that splendid couch took place
the guest
and others further off, prompt glance
and leen
the Samorin cast on folk whose garb and
gest
were like to nothing he had ever seen."

Z.

Zabita, s. Hind. from Ar *zābitā*. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment.

1799. "I have established the Zabeta for the shops in the Fort as fixed by

word is Malayal. *Tāmāṭṭi, tāmāṭṭi,*

birds, names of birds

1760. "You shall coin Gold and silver of equal weight and fineness with the Ashreefs and Rupees of Moorshedabad, in the name of Calcutta."—*Nawab's Pervannah for Etabl. of a Mint in Calcutta*, in *Long*, p. 227.

Y.

Yaboo, s. Pers. *yābū*. A nag such as we call 'a galloway,' a large pony or small hardy horse; the term in India is generally applied to a very useful class of animals brought from Afghanistan.

1754. "There are in the highland country of KANDAHAR and CABUL a small kind of horses called Yabous, which are very serviceable."—*Hamney's Travels*, ii. 367.

Yak, s. The Tibetan ox (*Bos grunniens*, L., *Pœphyagus* of Gray), belonging to the Bisonine group of Bovinae. It is spoken of in Bogle's Journal under the odd name of the "cow-tailed cow," which is a literal sort of translation of the Hind. name *chāori gāo*, *chāoris* (chowries) having been usually called "cow-tails" in last century. The name yak does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3d ed. of Pennant's *H. of Quadrupeds* (1793), though there is a fair account of the animal as the *Bos grunniens* of Lin., and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's Mission to Tibet. It is the Tib. *gYak*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in medieval times described by Rubruk (see *Supplement*).

The domestic yak is in Tibet the ordinary beast of burthen, and is much ridden. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kuku-khotan or Kwei-hwachang, near the great northern bend of the Yellow River.

c. A.D. 250. "The Indians (at times carry as presents to their King tame tigers, trained panthers, four-horned oryxes, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from (the tails of) which they make fly-flaps. . . ."—*Aelian, De Animalibus*, xv. cap. 14.

Again:

"There is in India a grass-eating animal, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that its tail is the great object of fancy."—*Ibid.* xvi. 11.

c. 545. "This Wild Ox is a great beast of India, and from it is got the thing called *Tupha*, with which officers in the field adorn their horses and pennons. They tell of this beast that if his tail catches in a tree he will not budge but stands stock-still, being horribly vexed at losing a single hair of his tail; so the natives come and cut his tail off, and then when he has lost it altogether, he makes his escape!"—*Cosmas Indicopleustes*, Bk. xi. Transl. in *Cathay*, p. clxiv.

1730. "Dopo di che per circa 40 giorni di camino non si trova più abitazioni di case, ma solo alcune tende con quantità di mandra di Iak, ossia bovini pelosi, pecore, cavalli. . . ."—*Mya Orazio della Penna di Billi, Breve Notizia del Thibet* (published by Klaproth in *Journ. As.*, 2d ser.) p. 17.

1783. ". . . . on the opposite side saw several of the black chowry-tailed cattle. . . . This very singular and curious animal deserves a particular description. . . . The Yak of Tartary, called *Soora Goy* † in Hindostan. . . ."—*Turner's Embassy* (pubd. 1800), 185-6.

In the publication at the latter date appears the excellent plate after Stubbs, called "*the Yak of Tartary*," still the standard representation of this animal. See also Zobo.

Though the two following quotations from Abbé Hue do not contain the word *yak*, they are pictures by that clever artist which we can hardly omit to reproduce:

1851. "Les bœufs à long poils étaient de véritables caricatures; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient pénible-

* *Πονόβατος* whence no doubt Gray took his

those of the wild Yak is black, and of much greater size.
† *Ch'āori Gai*.

friend Mr R. Cust has kindly made search and sought information from bazars under the name of *Anbe-halūi*, whilst *jaduar*, or *zhaduar*, is the bazar

ferred is hardly justified in the statement quoted below, — *R of the Rose* — is common to "alm Asia," with a great)

c 1772. "We have hunched or alive under the name of Loss, 174

out
cosr
tout
l'Al
also

arc
ph
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me
Ar
be

1789.
much
whole
travag-
Nart

1790 "In a Musselman Town many

the name of any caste, nor would
to whom such an opprobrious
had been applied be likely to
with them to distant lands.
tor in the Saturday Review

able for beauty, to have them forcibly
removed to their zenanas"—Lord Valentia,
1 415

1817 "It was represented by the Rajah
that they (the bailiffs) entered the house,
and endeavoured to pass into the zenana,
or women's apartments"—*Asiatic*, iv 224

Thugs (Calcutta, 1836), p. 85,

we find

"Chingaree, a class of Multani Thugs,
sometimes called *Nails*, of the Mussulman
faith. They proceed on their expeditions
in the character of Brinjars, with cows
and bullocks laden with merchandize,
which they expose for sale at their en-

Zenana, I may even be able to a
person"—Sir W. Scott, *The*
Daughter, ch. xii

Zend, Zendavesta. See
ment.

Zerbast, s. Gold-brocade,
'gold,' *lilt*, 'woven.' See
Soosie.

into which *British India* is divided,
each of which has in the older pro-
vinces a Collector, or Collector and
Magistrate combined, a Sessions Judge,

ab extra on their appearing in the
West, and not one carried with them
from Asia?

Zirbad. Pers. *zīr-bād*, 'below the wind,' i.e. leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the *Mohit* or 'Ocean' of Sidi 'Ali Kapudān (1554), translated by Joseph V. Hammer in the *Journal As. Soc. Bengal*, we find that one chapter (unfortunately not given) treats "Of the Indian Islands above and below the wind." The islands "above the wind" were probably Ceylon, the Maldives, Socotra, &c., but we find no extract with precise indication of them. We find however indicated as the "tracts situated below the wind" Malacca, Sumatra, Tenasserim, Bengal, Martaban, Pegu.

The phrase is one which naturally acquires a specific meaning among sea-faring folk, of which we have an instance in the Windward and Leeward Islands of the W. Indies. But probably it was adopted from the Malays, who make use of the same nomenclature, as the quotations show.

1442. "The inhabitants of the sea coasts arrive here (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—*Abdurazzāk*, in *India in the XVth Cent.*, 6.

1553. "... Before the foundation of Malacca, in this Cingapura . . . met all the navigators of the seas to the West of India and of those to the East of it, which last embrace the regions of Siam, China, Champa, Camboja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dybananguim (*di-bāwa-angin*) and Ataz Anguim (*ātas-angin*) which are as much as to say 'below the winds' and 'above the winds', below being West, and above East."—*Barros*, Dec. II., Liv. vi., cap. i.

In this passage De Barros goes unusually astray, for the use of the Malay expressions which he quotes, *bāwa-angin* (or *di-bāwa*) 'below the wind,' and *ātas* (or *di-ātas*) *angin*, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1590. "*Kalanbak* (calembac) is the wood of a tree brought from Zirbād (?)" —*Ain*, i. 81.

A mistaken explanation is given in the foot-note from a native authority, but this is corrected by Prof. Blochmann at p. 616.

1726. "The Malayars are also commonly called *Orang di Bawah Angin*, or 'people beneath the wind,' otherwise *Easterlings*, as those of the West, and particularly the Arabs, are called *Orang Atas Angin*, or

'people above the wind', and known as *Westerlings*."—*Valentijn*, v. 310.

1726. "The land of the Peninsula, &c., was called by the geographers *Zierbaad*, meaning in Persian 'beneath the wind.'" —*Ib.* 317.

1856. "There is a peculiar idiom of the Malay language, connected with the monsoons. . . . The Malays call all countries west of their own 'countries above the wind,' and their own and all countries east of it 'countries below the wind'. . . . The origin of the phrase admits of no explanation, unless it have reference to the most important of the two monsoons, the western, that which brought to the Malayan countries the traders of India."—*Crawford's Desc. Dict.* 288.

Zobo, Zhobo, Dsomo, etc., s. Names used in the semi-Tibetan tracts of the Himalaya for hybrids between the yak bull and the ordinary hill cow, much used in transport and agriculture. See quotation under **Zebu**. The following are the connected Tibetan terms, according to Jaeschke's *Dict.* (p. 463): "*mdzo*, a mongrel bred of Yak bull and common cow; *bri-mdzo*, a mongrel bred of common bull and yak cow; *mdzo-po*, a male; *mdzo-mo*, a female animal of the kind, both valued as domestic cattle." This hybrid is spoken of by Marco Polo:

1298. "There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with shaggy hair a good four palms long. They are partly black, partly white, and really wonderfully fine creatures, and the hair or wool is extremely fine and white, finer and whiter than silk. Messer Marco brought some to Venice as a great curiosity, and so it was reckoned by those who saw it. There are also plenty of them tame, which have been caught young. They also cross these with the common cow, and the cattle from this cross are wonderful beasts, and better for work than other animals. These the people use commonly for burden and general work, and in the plough as well; and at the latter they will do full twice as much work as any other cattle, being such very strong beasts."—*Marco Polo*, Bk. i. ch. 57.

1854. "The Zobo, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikkim), though common in the N.W. Himalaya."—*Hooker's Him. Journals*, 2d ed. i. 203.

Zouave, s. This modern French term is applied to certain regiments of light infantry in a quasi-oriental costume, recruited originally in Algeria, and from various races, but now

It was, however, by
gunpowder came in,
sometimes to a cross
times to the quarrel :

thinks the name was given from the :

de Tyr par Saladin en 1187 . . . Servant | musquetry, and zambooraks, kept up by
the Khalas troops that it seemed for some

arme comme servant aux guerriers de l'Isle | on the opposite bank of the river "—Gun-
maime; c'est à propos du siège d'Ascalon | ningham's Hist. of the Siles, 321

SUPPLEMENT.

ABCÁREE.

A.

Abcáree. Additional quotation :

1790. "In respect to *Abkarry* or Tax on Spirituous Liquors which is reserved for Taxation . . . it is evident that we cannot establish a general rate, since the quantity of consumption and expense of Manufacture, &c., depends upon the vicinity of principal stations. For the amount leviable upon different Stills we must rely upon officers' local knowledge. The public, indeed, cannot suffer, since if a few stills are suppressed by over taxation, drunkenness is diminished."—In a *Letter from Board of Revenue (Bengal)* to Govt., July 12th. MS. in *India Office*.

Abyssinia, n. p. This geographical name is a 16-century Latinization of the Arabic *Habash*, through the Portuguese *Abex*, bearing much the same pronunciation, minus the aspirate.

A. C. (*i.e.* 'after compliments'). In official versions of native letters these letters stand for the omitted formalities of native compliments.

Achánoek. Two additional remarks may be relevantly made.

(1.) Job's name was certainly *Charnock* and not *Channock*. It is distinctly signed "Job Charnock" in a MS. letter from the Factory at "Chutt," *i.e.*, Chuttanuttee (or Calcutta) in the India Office records, which I have seen.

(2.) The map in Valentijn which shows the village of *Tsjannok*, though published in 1726, was apparently compiled by Van den Broecke in 1662. Hence it is not probable that it took its name from Job Charnock, who seems to have entered the Company's service in 1658. When he went to Bengal we have not been able to ascertain. Also we can quote :

1677. "The ship *Falcon* to go up the

ADAWLUT.

river to Hughly, or at least to Channock." —Court's Letter to Ft. St. Geo. of 12th Decr. In *Notes and Exts.*, Madras, 1871, No. I., p. 21; see also p. 23.

1711. "Chanock-Reach hath two shoals, the upper in Chanock, and the lower on the opposite side . . . you must from below *Degon* as aforesaid, keep the starboard shore aboard, until you come up with a Lime-Tree . . . and then steer over with Chanock Trees and house between the 2 shoals, until you come mid-river, but no nearer the house."—*The English Pilot*, 55.

Adawlut. Additional.

The article in the GLOSSARY is very brief and imperfect. It seems desirable to supplement it with fuller information as to the history of the Courts. What I append here, however, applies only to the Bengal Presidency; and to the administration of justice under the Company's Courts beyond the limits of the Presidency town. Brief particulars regarding the history of the Supreme Courts and those courts which preceded them, will be found under *Supreme Court* in SUPPLEMENT.

The grant, by Shāh 'Alam, in 1765, of the Dewanny of Bengal, Bahar, and Orissa to the Company, transferred all power, civil and military, in those provinces, to that body. But no immediate attempt was made to undertake the direct detailed administration of either revenue or justice by the agency of the European servants of the Company. Such superintendence, indeed, of the administration was maintained in the prior acquisitions of the Company,—viz. in the Zemindary of Calcutta, in the twenty-four Pargunnahs, and in the Chucklas or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab, Kāsim 'Ali Khān, in 1760; but in the rest of the

territory it was confined to the agency of the Moorshudabad quer, just as the Provincial Councils decided them on the report of the

ernment resolved
ndependent of the
, should be esta-
divisions named

pointed in the districts, under the name of *Supervisors*, with powers of control over the natives employed in the collection of the Revenue and the administration of justice, whilst local councils, with superior authority in above,† each under a civilian judge with the title of Superintendent of the *Deannny Adawlut*, whilst to the councils should still pertain the trial of causes relating to the public revenue, to the demands of zemindars

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decided appeals on the report of the head of the Khalsa, or native exche-† These six were increased in 1861 to sixteen.

native courts. But this was now altered; four Courts of Circuit were created, each to be superintended by two civil servants as judges; the *Sudder Nizamut Adawlut* at the Presidency being presided over by the Governor-General and the members of Council.

In 1793 the constant succession of revolutions in the judicial system came to something like a pause, with the entire reformation which was enacted by the Regulations of that year. The Collection of Revenue was now entirely separated from the administration of justice; Zillah Courts under European judges were established (Reg. III.) in each of 23 districts and 3 cities, in Bengal, Bahar and Orissa; whilst Provincial Courts of Appeal, each consisting of three judges (Reg. V.), were established at Moorshedabad, Patna, Dacca, and Calcutta. From these courts, under certain conditions, further appeal lay to the *Sudder Dewanny Adawluts* at the Presidency.

As regarded criminal jurisdiction the judges of the Provincial Courts were also (Reg. IX. 1793) constituted Circuit Courts, liable to review by the *Sudder Nizamut*. Strange to say, the impracticable idea of placing the duties of both of the higher courts, civil and criminal, on the shoulders of the executive Government was still maintained, and the Governor-General and his Council were the constituted heads of the *Sudder Dewanny* and *Sudder Nizamut*. This of course continued as unworkable as it had been; and in Lord Wellesley's time, eight years later, the two *Sudder Adawluts* were reconstituted, with three regular judges to each, though it was still ruled (Reg. II. 1801) that the chief judge in each court was to be a member of the Supreme Council, not being either the Governor-General, or the Commander-in-Chief. This rule was rescinded by Reg. X. of 1805.

The number of provincial and zillah Courts was augmented in after years with the extension of territory, and additional *Sudder Courts*, for the service of the Upper Provinces, were established at Allahabad in 1831 (Reg. VI.), a step which may be regarded as the inception of the separation of the N. W. Provinces into a distinct Lieut.-Governorship, carried out five years

later. But no change that can be considered at all organic occurred again in the judiciary system till 1862, for we can hardly consider as such the abolition of the Courts of Circuit in 1829 (Reg. I.), and that of the Provincial Courts of Appeal initiated by a section in Regn. V. of 1831, and completed in 1833.

1822. "This refers to a traditional story which Mr. Elphinstone used to relate. . . . During the progress of our conquests in the North-West many of the inhabitants were encountered flying from the newly occupied territory. 'Is Lord Lake coming?' was the enquiry. 'No!' was the reply, 'the *Adawlut* is coming!'"—*Life of Elphinstone*, ii. 131.

Adigar. Add:

1583. "Mentre che noi eravamo in questa città, l'assalirono sù la mezza notte all' improviso, mettendoui il fuoco. Erano questi d'una città uicina, lontana da S. Thomè, doue stanno i Portoghesi, un miglio, sotto la scorta d'un loro Capitano, che risiede in detta città. . . . et questo Capitano è da loro chiamato *Adicario*."—*Balbi*, i. 87.

Afghan. Add:

1504. "The Afghans, when they are reduced to extremities in war, come into the presence of their enemy with grass between their teeth; being as much as to say, 'I am your ox.'"—*Baber*, 159.

c. 1665. "Such are those petty Sovereigns, who are seated on the Frontiers of Persia, who almost never pay him anything, no more than they do to the King of Persia. As also the *Balouches* and *Angans*, and other Mountaineers, of whom the greatest part pay him but a small matter, and even care but little for him: witness the Affront they did him, when they stopp'd his whole Army by cutting off the Water . . . when he passed from *Atek* on the River *Indus* to *Caboul* to lay siege to *Kandahar*. . . ."—*Bernier*, E. T., 64.

1767. "Our final sentiments are that we have no occasion to take any measures against the Afghans' King if it should appear he comes only to raise contributions, but if he proceeds to the eastward of Delhi to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with Sujah Dowla as may appear best adapted for your mutual defence."—*Court's Letter*, Nov. 20. In *Long*, 486. Also see quotation from *Seir Mut.* under *Rohilla*.

Agdaun, s. A hybrid II. word from Hind. *āg* and P. *dān*, made in

* This symbolic action was common among the *beldars* or native *navvies* employed on the Ganges Canal many years ago, when they came before the engineer to make a petition. But besides the grass in mouth, the *beldar* stood on one leg, with hands joined before him.

imitation of *pil-din, kalamdin, shama*—

"Some (mosques) have their Alcorana's,

Akalee. s. A member of a body of zealots among the Sikhs, who take this name "from being worshippers of Him who is without time, eternal" (Wilson). Skt a privative and *kal* 'time'. The *Alakhs* may be regarded as the Wahabīs of Sikhism. They claim their body to have been instituted by Gurū Govind himself, but this is very doubtful. Cunningham's name of the order is that it was the

Alcove. Add

1738 "Cubba commonly used for the vaulted tomb of *marab butts*"—*Shaw's Travels*, ed. 1757, p. 40

Aldea. Additional quotation.

1753 "Les principales de ces qu'on appelle *Aldees* (terme que les Portugais ont mis en usage dans l'Inde) autour de Pondichéry et dans sa dépendance sont . . ."
—*D'Alelle, Eclaircissements*, 122.

tion
hav
Aka
elot
ther

shine of a . . .

the purp
out of
frequently used, and kept continually
going, as a kind of *pat au-feu*

Alcoranas (f) What word does
Hubert use at the following?

quelque critique, dans l'examen des circonstances que l'Antiquité a fourni sur ce point . . . Je suis donc persuadé, qu'il ne faut point chercher d'autre emplacement à Palibothra que celui de la ville d'Helabas . . ."—D'Anville, *Éclaircissements*, pp. 53-55.

(Here D'Anville is in error. But see Rennell's *Memoir*, pp. 50-54, which clearly identifies Palibothra with Patna.

Alleja. Add:

1653. "Alaias (Alajas) est vn mot Indien, qui signifie des toiles de cotton et de soye; meslée de plusieurs couleurs."—*De la Boullaye-le-Gouz*, ed. 1657, p. 532.

1885. "The cloth from which these pyjamas are made (in Swät) is known as Alacha, and is as a rule manufactured in their own houses, from 2 to 20 threads of silk being let in with the cotton; the silk as well as the cotton is brought from Peshawur and spun at home."—*McNair's Report on Explorations*, p. 5.

Aloes. Add:

Neither Hippocrates nor Theophrastus mention aloes, but Dioscorides describes two kinds of it. (*Mat. Med.* iii. 3.)

"It was probably the Socotrine aloes with which the ancients were most familiar. Eustathius says the *aloe* was called *lepä* from its excellence in preserving life (ad *Il.* 630). This accounts for the powder of aloes being called *Hiera picra* in the older writers on Pharmacy." (*Francis Adams, Names of all Minerals, Plants, and Animals, desc. by the Greek Authors, etc.*)

Aloo Bokhara. Add:

c. 1661. "After this their Presents were call'd for, which consisted in some Boxes of choice *Lapis Lazulus* . . . and in many Loads of dry Fruit, as Prunes of Bokara, Aprecocks . . ."—Bernier, *E. T.*, 37.

Alpeen, s. H. *alpîn*, used in Bombay. A common pin, from Port. *alfinete* (*Panjab N. & Q.*, ii. 117).

Ambaree. Add:

c. 1665. "On the day that the King went up the Mountain of *Pire-ponjale* . . . being followed by a long row of elephants, upon which sate the Women in *Afkdembers* and Embarys . . ."—Bernier, *E. T.*, 130.

1807. "A royal tiger which was started in beating a large cover for game, sprang up so far into the umbarry or state howdah, in which Sujah Dowlah was seated, as to leave little doubt of a fatal issue."—*Williamson, Orient. Field Sports*, 15.

Amuck. Add:

There is a passage in Correa which shows very clearly the identity between the amoucos of Malabar, and the amuk runners of the Malay islands. In war between the kings of Calicut and Cochin (1503) two princes of Cochin were killed. A number of those desperados who have been spoken of in the quotations were killed;

"But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . these were more than 200, who all according to their custom shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as amoucos—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calicut, and among these they rushed fearless, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay the king. But as it became known that they were amoucos, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (*fazião diabruras*) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed."—Correa, i. 364-5.

1879. "Captain Shaw mentioned . . . that he had known as many as 40 people being injured by a single 'amok' runner. When the cry 'amok! amok!' is raised, people fly to the right and left for shelter, for after the blinded madman's kris has once 'drunk blood,' his fury becomes ungovernable, his sole desire is to kill; he strikes here and there; men fall along his course; he stabs fugitives in the back, his kris drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his bloodshot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, or from sudden exhaustion, clutching his bloody kris."—Bird, *Golden Chersonese*, 356.

Anaconda. Add:

The following passage from St. Jerome, giving an etymology, right or wrong, of the word *boa*, which our naturalists now limit to certain great serpents of America, but which is often popularly applied to the pythons of Eastern Asia, shows a remarkable

anterior to Rev's explanation of the	Andor. Add
<p>na: c ma voc glu vir sec se H H</p>	
<p>pa fo wb Gu cas C</p>	<p>those regions where they do east, as in Malabar and It is a kind of contrivance</p>
<p>1850 "The skins of anacondas (ff at Langkok came from the northern vinces" — D. O. King, in J. R. G. ... xxx. 181.</p>	<p>pay to the King for this a certain amount.</p>

1505. "Il Re se fa portare in vna Baria quale chiamono *Andora* portata da homini."—*Italian Version of Dom Manuel's Letter to the K. of Castille.* (Burnell's Reprint) p. 12.

1571. In the quotation of this date under *Pundit*, the words that I have erroneously rendered '*chans* and *palanquins*' should be '*andors* and *palanquins*.'

1623. Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: 1. *reti* or nets, which were evidently the simple hammock, *munchool* or *dandy*; 2. the *andor*; and 3 the *palankin*. "And these two, the *palankins* and the *andors*, also differ from one another, for in the *andor* the cane which sustains it is, as it is in the *reti*, straight; whereas in the *palankin*, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upwards like this, &c. For this purpose the canes are bent when they are small and tender. And these vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 *pardaos* each, or about 60 of our *scudi*."—*P. della Valle*, ii. 610.

Angely-wood. Add:

c. 1550. "In the most eminent parts of it (Siam) are thick Forests of *Angelin* wood, whereof thousands of ships might be made."—*Pinto*, in *Cogyn*, p. 285; see also p. 64.

1598. "There are in India other wonderfull and thicke trees, whereof Shippes are made: there are trees by *Cochin*, that are called *Angelina*, whereof certaine scutes or skiffes called *Tones* are made . . . it is so strong and hard a woode, that Iron in tract of time would bee consumed thereby, by reason of the hardness of the woode."—*Linschoten*, ch. 58.

Ant, White. Add:

1679. "But there is yet a far greater inconvenience in this Country, which proceeds from the infinite numbers of *white Emmets*, which, though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle."—*Tavernier's Tanguin*, E. T., p. 11.

1751. ". . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Frankland applied to him for it, that he told him that it was not in his power to give it, but wished it was removed from thence, as Mr. Pearson informed him it was eaten up by the *White Ants*."—*Fl. Will. Cons.*, Aug. 12. In *Long*, 25.

A friend furnishes the following reminiscence:

"The late Mr. B——, tailor, in Jermyn

Street, some 25 years ago, in reply to a question why *pyjamas* (q.v.) had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: 'I believe, Sir, it is because of the *White Ants*.'

Ap, s. This is in the Bombay Presidency the equivalent of the *chupatty* (q.v.). But see *Hopper* in *Gloss*.

1826. "He sat down beside me, and shared between us his coarse brown *aps*."—*Pandurang Han*.

Apricot. Add:

1738. "The common apricot . . . is . . . known in the Frank language (in Barbary, by the name of *Matza Franca*, or the *Killer of Christians*."—*Shaw's Travels*, ed. 1757, p. 141.

Aracan. Add:

c. 1590. "To the east and south of Bengal is an extensive Kingdom called *Arkhang*. The Port of *Chatganw* belongs to it. This country has many elephants; horses are few and small; camels at a high price; cows and buffaloes there are none, but a piebald animal between the two . . . and the milk of this is used."—*Am* (orig.) i. 388.

1660. "Despatches about this time arrived from *Mu'azzam Khan*, reporting his successive victories and the flight of *Shuja* to the country of *Rakhang*, leaving Bengal undefended."—*Khufi Khan*, in *Elliot*, vii. 254.

c. 1665. "Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from *Bengale* into *Rakan*, because of the many channels and rivers upon the Frontiers . . . he (the Governor of Bengal) thought upon this experiment, *viz.*, to engage the *Hollanders* in his design. He therefore sent a kind of Ambassador to *Butaria*."—*Bernier*, E. T., 55.

Arbol Triste. Add:

1682. "There (at Malacca) grows a certain tree *Zingady*, which is called by the Portuguese the *Sad Tree*, because it closes its flowers at night."—*J. Nieuhof*, *Zee en Lant-Reizen*, ii. 57.

Art, European. We have heard much, and justly, of late years, regarding the corruption of Indian art and artistic instinct of the artists in an patrons, and a . . . is. The copying of such patterns is no new thing, [as we may see from this passage of the brightest of writers upon India whilst still under Asiatic government.

c. 1665. ". . . not that the Indians have not wit enough to make them successful

Baba, O Maharaj "—*Landa-*

ship, and imitate so well our work
Europe that the difference thereof
hardly be discerned."—*Beamer, E 1,*
82

Assegay Add

Filmand was making a monstrous

some bloody Letter and *Conta

Book

Letters of Siskin the Secord 147.

Aumildar Add

The word in the following passage

Badgeer

We also find *istadabad* represented
by *Madura*, as in old maps *Istarabad*
on the Caspian is represented by
Straia

Bahaudur Add

1401 The references to Clavijo may be
better entered as to *lxxxix* and *cxi*.

de Castro's despatch to the City of Goa re-
specting the victory at *Diu*—*Correa, iv*
74

Aya Add

1779

companion
and told
candle—
case of
of Old Cu

1759 = From Shah Alum Bahadre, son
of Alum Gu're, the Great Mogul, and suc-
cessor of the Empire, to Colonel Babut Jung
Bahadre (see Clive)—Letter in *Lun,*
p 163.

Baba

This

tral and

to an old man, and is the correct
way to address a Goan

1826. "I reached the hut of a Gossain
.. and reluctantly tapped at the wicket,

Dabli Imperors, and so also 'Lal'adur'
and 'Bahadur' Khan, but not 'Khan

* Mr Burke's method of pronunciation, it."

Feb. 20, 1900. L. C. & R. C. in L. C.
Feb. 20, 1900.

[illegible]

W. W. White, Director, U. S. Bureau of Fish and Game, Wash., D. C.

The orator of the day of the day
concluded his speech by saying that he
was a member of the K. K. K.

Balsore. Ad:

This name is also applied to an isolated peak, 6762 high, in the Western Ghats, lat. 11° 11' N. This is an example of Hoi-on-Joi-on, for the proper name is *Hoi-on*, and it is known as 'The Bungle's Hump' (see *Fig. Gazetteer*, etc.).

Balast. Raton to Clavijo should
be 6 ex.

Balcony.

1645-52. "When the King sits to do Justice, I observe that he comes into the Falconer that I do into the Piazza."—*Traveller*, E. T., ii. 64.

Bamboo. Add:

With reference to *sacchar-mamalu*, Bitter says: "That this drug (*Tal-lahar*), as a product of the bamboo-cane, is to this day known in India by the name of *Sacchar Mamalu* is a thing which no one needs to be told" (ix. 334).

But in fact the name seems now entirely unknown.

Banana. Add:

Prof. Robertson Smith points out that the coincidence of this name with the Arabic *banīn*, 'fingers or toes,'

and *banda*, 'a single finger or toe' can hardly be accidental. The fruit, as we learn from Mulkobed, grew in India long before the Crusades; and that it is known in literature only as *ma* would not prove that the fruit was not somewhat more popularly known as 'finger'.

It is probable that the Arabs, through whom probably the fruit found its way to West Africa, may have transmitted with it a name like this; though historical evidence is still to seek.

Bancroft, Ald:

1811. "They had arrived in the Road of
S. on the fifteenth of August, and cast
Anchor at three fathoms high water. . . .
The Towns by the river thence began to
show the River, whether they continued of
their arrival. The *Salvador* (see *Salvador*) and the *Governor of Mancocha* (a
place situated by the River) came back
with the *Mo. or* to receive his Majesty's
Letters, but chiefly for the presents
expected. *St. William* *Flora*, in *Per-*
cup, 1811.

Bandaree. Add:

1869. "... while on the Brab trees
the cat of Bhundarees paid a due for
extorting the liquor."—*Bombay Regula-*
tion 1 of 1869, sect. VI, para. 2.

Bandeira. Adl:

1717. "Making a small Cott and a
rather Bandijas for the Nalob
(Pag. 4.) 1 : 32 : 21."—Acct. Expenses at
Fort St. Louis, Jan'y. MS. Records in
L. Co. Office.

1705. "To Mumukshid Dowla Nabob—
 R. A. P.
 1 Pair Pistols . . . 216 0 0
 2 China Bandazees. 172 12 9"
 —Lord Clive's Darbar Charges, in Long,
 133.

Bandel. Add:

1753. "... "les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé Bandel, en adoptant le terme Persan de *Bandel*, qui signifie port, est aujourd'hui réduit à peu de chose... et il est presque contigu à Ugli en remontant."
—D. Anville, *Éclaircissements*, p. 61.

1862. "There are five European factories within the space of 20 miles on the opposite banks of the river Ganges in Bengal: Houghly, or Bandell, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Calcutta, the English."—*Price's Observations*, &c., p. 51. In *P.'s Tracts*, i.

Bando! II. imperative *bāndho*,
'tie or make fast.' "This, and pro-

bably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews.

"I have seen a London highter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out Bando!" (*N.-Gen. Keatinge*).

Bantam Add.

The following evidently, in Pegu, describes Bantams.

hammed Tughlak (1324—1351) of Delhi, aliquot parts of the tanka, *Do-kānis*, *Shash-kānis*, *Hasht-kānis*, *Dwazda-kānis*, and *Shanzda-kānis*, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 *kānis* or *jitals*. (See *E. Thomas, Pathan Kings of Delhi*, pp. 218—219.) Other fractional pieces were added by Firoz Shah, Mahommed's son and successor (see *Id* 276 seqq and quotation under

me of these terms
da-kānis in localities
Southern India,
has in the present
r 12 *kānis*, a ver-
o *dwazda-kānis* of

de Dios —*Waltz*, f. 140 t, 146

Banyan. Add.

revenge"—*Taierrier*, E. T., n. 68

c. 1300 "Sultan Firoz issued several

No 1, p. 18.

b.—

1775.

the inter-
comar) B
ound th
ernor's
unacquai
Governor
son, and
In *Price's Tracts*, n. 138

hasht gani, *shashgani*, and *yāt jital*—*Id*.
357-358

bargany—*A. Nune*, in *Sulṭānīas*, p. 31.
"States out of the Province of A"

origin, but widely spread, indicating in 751, and it is the largest and on it

others are
to it, they
parated by
p. 46-47.

a amongst
vals, wood,
ragamies,
one braga-
such money

stamped."—*Barret in Halknot*, ii. 411 (but it is copied from *G. Balbi's Italian*, f. 71r.)

Barramuhul, n. p. II. *Bāra-mahall*, 'Twelve Estates'; an old designation of a large part of what is now the district of Salem, in the Madras Presidency.

1881. "The Baramahal and Dindigul was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older possessions of the Company under the Madras Presidency had been conducted, Lord Cornwallis resolved to employ military officers for a time in the management of the Baramahal."—*Arbuthnot, Mem. of Sir T. Munro*, xxxviii.

Bashaw. Add:

1581.

"Great kings of Barbary and my portly bassas."

Marlowe, Tamburlane the Great, 1st Part, iii. 1.

c. 1590. "Filius alter Omani, Vrehanis frater, alium non habet in Annalibus, titulum, quam Alis bassa: quod bassae vocabulum Turcis caput significat."—*Leandrius, Annales Sultunorum Othmanidarum*, ed. 1650, p. 402.

This etymology connecting *bāshā* with the Turkish *bāsh*, 'head,' must be rejected.

Bassan, s. II. *bāsan*, 'a dinner-plate'; from Port. *bacia* (*Panjab N. & Q.* ii. 117).

Bassadore. Add:

The permission for the English to occupy Basidū as a naval station was granted by Saiyyid Sultan bin Ahmad of 'Omān, about the end of last century; but it was not actually occupied by us till 1821, from which time it was the depot of our Naval Squadron in the Gulf till 1882.

Batāra, s. This is a term applied to divinities in old Javanese inscriptions, etc., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. *avatāra* (see **Avatar**); but this derivation is now rejected. The word is used among R. C. Christians in the Philippines now as synonymous with 'God'; and is applied to the infant Jesus (*Blumentritt, Vocabular*).

Batta. Add:

Further reading has entirely confirmed as the true origin of the Anglo-Indian *batta*, the suggestion s. v. that the word (and, I may add, the thing)

originated in Portuguese practice, and in the use of the Canarese word *bhatta*, Mahr. *bhāt*, 'rice' in 'the husk,' called by the Portuguese *bate* and *bata*, for a maintenance allowance.

The word *batty*, for what is more generally called *paddy*, is or was commonly used by the English also in S. and W. India (see *Linschoten, Lucena*, and *Fryer* quoted s. v. **Paddy**, and *Wilson's Glossary* s. v. *Bhatta*).

The practice of giving a special allowance for *mantimento* began from a very early date in the Indian history of the Portuguese, and it evidently became a recognized augmentation of pay, corresponding closely to our *batta*, whilst the quotation from *Botelho* s. v. *batta* in the Glossary shows also that *bata* and *mantimento* were used, more or less interchangeably, for this allowance. The correspondence with our Anglo-Indian *batta* went very far. The discontent raised in the Indian Army by the reduction of full-batta to half-batta under Lord William Bentinck's government is alluded to in the Glossary, and a case singularly parallel is spoken of by *Correa* (iv. 256). The *mantimento* had been paid all the year round, but the Governor, *Martin Afonso de Sousa*, in 1542, "desiring," says the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to hell," ordered that in future the *mantimento* should be paid only during the 6 months of winter (i.e., of the rainy season), when the force was on shore, and not for the other 6 months when they were on board the cruisers, and received rations. This created great bitterness, perfectly

in expression regard to Lord W. Bentinck and Sir John Malcolm, in 1829. *Correa's* utterance, just quoted, illustrates this, and a little lower down he adds: "And thus he took away from the troops the half of their *mantimento* (half their *batta*, in fact), and whether he did well or ill in that, he'll find in the next world." (See also *id.* p. 430.)

The following quotations illustrate the Portuguese practice from an early date:

1502. "The Captain-major . . . between officers and men-at-arms, left 60 men (at Cochin), to whom the factor was to give their pay, and every month a *crúzado* of

mantime
service 2

1507.
Mozamb
counsel
money 1
muzzado
which t
selves . . . —Id 186

[their living by that business, and thus

p 3

The following quotations illustrate
sense b, quite a different word

Batta, —Id., p 17

Bay. Add:

is also a fourth class of dealers called
Phorras, who buy from the Mahajun and
sell to the European exporter. Thus,

* Mr J F Ogilvy of Gullanders & Co.
† *kuradar* is *avakdar*, from *ll* *akad*,
"agency", *phorras* = *ll* *phor* *ph* "a retailer."

between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper's hands."—*Letter from Baboo Nobokunam Chow.*

Bdellium. Add.

Dr. Royle says the Persian authors describe the bdellium as being the product of the Doom palm (see *Hindu Medicine*, p. 90). But thus we imagine is due to some ambiguity in the sense of *mūkt*.

Bear-tree. Add.

The word is commonly called *bor* in the Central Provinces. (*M.-G. Kratunge*.)

Bearer. Add

1771. "Le bout le plus court du Palanquin est en devant, et porte par deux Beras, que l'on nomme Boys à la Côte (c'est-à-dire *bourgeois*, *serviteurs*, en Anglois). Le long bout est par derrière et porte par trois Beras."—*Anquetil du Perron, Desc. Prelim.* p. xxiii. Note.

Beegum. Add:

1619 "Behind the girl came another Begum, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say."—*P. della Valle*, ii. 6.

Beer. Add:

1638. "... The Captain . . . was well provided with . . . excellent good Sack, English Beer, French Wines, Arak, and other refreshments."—*Mandelslo*, L. T., p. 10.

Beer, Country. Add:

1782 "It brings to mind a story of old Governor Boucher, of Bombay. The old gentleman was very fond of a composition of weak liquor much used by Europeans in Asia, called Country beer. A European Captain of one of the Company's ships . . . asked the Governor why he drank so much of that slow poison, country beer. 'Very slow indeed,' replies the old man; 'I have used it these 50 years, and here I am yet.'—*Price, Letter to E. Burke*, p. 33, in *Tracts*, ii.

Behar, n. p. H. Bahār. That province of the Mogul Empire, which lay on the Ganges immediately above Bengal, was so called, and still retains the name and the character of a province, under the Lieut.-Governor of Bengal, and embracing the ten modern districts of Patna, Siran, Gaya, Shāhābād, Tīrhut, Champāran, the Santāl Parganas, Bhāgalpūr, Monghyr, and Purniah. The name

was taken from the old city of Bihār, and that derived its title from being the site of a famous Vihara (q.v.) in Buddhist times. In the later days of Mahomedan rule the three provinces of Bengal, Behar, and Orissa were under one Subadar, viz. the Nawāb who resided latterly at Murshidābād.

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679. "On perusal of several letters relating to the procuring of the Great Mogul's Phrymaund for trade, customs free, in the Bay of Bengall, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in Bengal, Oriza and Bearra. . . ."—*Ft. St. Geo. Cons.*, 20th Feb. in *Notes and Exts.*, Pt. ii. p. 7.

Benares, n. p. The famous and holy city on the Ganges. H. *Bandarā* from Skt. *Vārāṇasī*. The popular Pundit etymology is from the names of the streams *Varaṇā* (mod. *Barnā*) and *Jī*, the former a river of some size on the north and east of the city, the latter a rivulet now embraced within its area. This origin is very questionable. The name, as that of a city, has been (according to Mr. F. Hall) familiar to Sanskrit literature since B.C. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

c. 637. "The Kingdom of *P'o-lo-ni-se* (*Vārāṇasī Bénarès*) is 1000 li in compass. On the west the capital adjoins the Ganges, etc."—*Hsien Tshang*, in *Pel. Boudd.* ii. 351.

c. 1020. "If you go from Bārī on the banks of the Ganges, in an easterly direction, you come to Ajodh, at the distance of 25 parasangs; thence to the great Benares (*Bānāras*) about 20."—*Al-Birūnī*, in *Elliot*, i. 50.

1665. "Banarou is a large City, and handsomely built; the most part of the Houses being either of Brick or Stone . . . but the inconveniency is that the Streets are very narrow."—*Taverner*, E. T., ii. 52.

Beriberi. Add:

1682. "The Indian and Portuguese women draw from the green flowers and cloves, by means of firing with a still, a water or spirit of marvellous sweet smell . . . especially is it good against a certain kind of paralysis called Berabery."—*Newhof*, *Zee en Lant-Reize*, ii. 33.

1882. "Berba, a disease which consists in great swelling of the abdomen."—*Blumentritt*, *Vocabular*, s.v.

1885. "Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries re-

tl
k

—Prosper *Alpinus*, Pt 1, p. 50.

Bhessty. Add:

1782 (Table of Wages in Calcutta),
Consummation . . . 10 Rs.

BLACK (p. 10, col. 1, line 1) first quotation, p. 74, col. 1

1676. "We do not approve of your sending any persons to St Helena against their wills. One of them you sent there

out the corn, the drinker of it"—*Tu*
Aug 11, 1885

Bilooch. Add:

1648. "Among the *Bletias* of great strength"—*Fan Twist*, 58.

your Honors' protection, that such should suffer our utmost displeasure"—*St. Wm Cons*, Feb. 4, in *Long*, 21.

Biscobra, s.

prā.

The name of a lizard alleged to be mortally ven

Fraser alleges. But the name has nothing to do with either *bis* in the sense of 'twice,' or *cobra* in that of

been the consequence to the East India Company. They were raising black forces at Patna, Cossimbazar, Chunar, &c. and

night and day to compleat
ry . . . all these prepara-
to the commencement of
ly prove the Dutch meant
ly not defensively."—*Holo-
m Clive* (unpublished) in the
Records. Dated Berkeley
orsed "27th Decr. 1761."

Black inhabitants send in
g forth the great hardship
ler in being required to sit
the Court of Cutcherry."—
., in *Long*, 277.

otation under Sepoy, from

owing the meaning is

Sale. That small upper-
House, with about 5 big-
a) of ground, on the road
heringhee to the Burying
formerly belonged to the
s very private, from the
on the ground, and having
considerable additions and
dapted for a *Black Family*.
Mr. Camac."—In *Scot-*

1.

Mr. Hastings came to the
aded some new regulations
he black and white town
5 wards, and purchased the
atives to go a little further
ie *Observations*, etc., p. 60.

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Gray."—*Walter Scott*, *The*
ter, ch. xi.

ob! Add:

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of Select Committee of

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1863-64. "My men soon became aware
of the unwelcome visitor, and raised the
cry, 'A bear, a bear!'

"Ahi! bap-re-bap! Oh, my father! go
and drive him away," said a timorous voice
from under a blanket close by."—*Lt. Col.*
Lewin, *A Fly on the Wheel*, 142.

Bombay. Add:

1508. "The Viceroy quitted Dabul,
passing by Chaul, where he did not care to
go in, to avoid delay, and anchored at
Bombaim, whence the people fled when they
saw the fleet, and our men carried off many
cows, and caught some blacks whom they
found hiding in the woods, and of these
they took away those that were good, and
killed the rest."—*Correa*, i. 926.

1531. "The Governor at the island of
Bombaim awaited the junction of the whole
expedition, of which he made a muster,
taking a roll from each captain, of the
Portuguese soldiers and sailors and of the
captive slaves who could fight and help, and
of the number of musketeers, and of other
people, such as servants. And all taken
together he found in the whole fleet some
3560 soldiers (*homens d'armas*), counting cap-
tains and gentlemen; and some 1450 Portu-
guese seamen, with the pilots and masters;
and some 2000 soldiers who were Malabars
and Goa Canarines; and 8000 slaves fit to
fight; and among these he found more than
3000 musketeers (*espingardeiros*), and 4000
country seamen who could row (*marin-
heiros de terra remeiros*), besides the mariners
of the junks who were more than 800;
and with married and single women, and
people taking goods and provisions to sell,
and menial servants, the whole together
were more than 30,000 souls. . . ."—
Correa, iii. 392.

1538. "The Isle of **Bombay** has on the
south the waters of the bay which is called
after it, and the island of Chaul; on the N.
the island of Salsete; on the east Salsete
also; and on the west the Indian Ocean.
The land of this island is very low, and
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memory of any scarcity. Nowadays it is
called the island of Boa-Vida; a name given
to it by Hector da Silveira, because when
his fleet was cruising on this coast his
soldiers had great refreshment and enjoy-
ment there."—*J. de Castro*, *Primeiro*
Roteiro, p. 81.

Bora. Add:

c. 1780. "Among the rest was the whole
of the property of a certain Muhammad
Moksim, a man of the Bohra tribe, the
Chief of all the merchants, and the owner
of three or four merchant ships."—*H. of*
Hydur Naik, 383.

Borneo. Add:

1521. "The two ships departed thence,
and running among many islands came on
one which contained much cinnamon of the

finest kind. And then again running among many islands they came to the Island of Borneo they found many chants from all who make a great
Correa, n. 631

Boutique

nas seen b cov
number of golah.
boutiques

Bowly Ad

An example
in Baber's Memoirs

large well having a staircase down it wain.
—Baber, 342

Brahmany Butter This seems to have been an old name for ghee (गृह) In MS "Acct Charges, Dieting etc," at Fort St David for Nov—Jany 1746-47," in India Office, we find

"Butter	Pagoda	2	2	0
Brahmany do	"	1	34	0

Brandy (Goortee) Add

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Broach
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Buxis to the Servants	50	0	0

Cost of Entertainment to J. t Set In
L. J. 10

Buddha, Buddhist All

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted

1. *Buddha, Epische Dichtung in Zwanzig Gesungen, etc* an Epic Poem in

"oura rears her hun-

The Sansk Dict. gives indeed an alternative *Matl'ira* but *Matl'ira* is the usual name, whence Anglo-Ind *Muffra*

and *Louder of Buddhism* as told in verse by an Indian Buddhist 1879

des "Siamois, et l'ur aux ajah lutt"

Budge-Budge n p A village on the Hooghly 15 m below Calcutta,

were working Night and day to compleat a Field Artillery . . . all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—*Holograph Letter from Clive* (unpublished) in the India Office Records. Dated Berkeley Square, and indorsed "27th Decr. 1761."

1762. "The Black inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—*Ft. Willm. Cons.*, in *Long*, 277.

1782. See quotation under *Sepoy*, from *Price*.

In the following the meaning is special:

1788. "*For Sale*. That small upper-roomed Garden House, with about 5 big-gahs (see *beegah*) of ground, on the road leading from Cheringhee to the Burying Ground, which formerly belonged to the Moravians; it is very private, from the number of trees on the ground, and having lately received considerable additions and repairs, is well adapted for a *Black Family*. Apply to Mr. Camac."—In *Seton-Karr*, i. 282.

Black Town.

1782. "When Mr. Hastings came to the government he added some new regulations . . . divided the black and white town (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off."—*Price*, *Some Observations*, etc., p. 60. In *Tracts*, vol. i.

1827. "Hartley hastened from the **Black Town**, more satisfied than before that some deceit was about to be practised towards *Menie Gray*."—*Walter Scott*, *The Surgeon's Daughter*, ch. xi.

Bobbery-bob! Add:

1782. "Captain Cowe being again examined . . . if he had any opportunity to make any observations concerning the execution of *Nundcomar*? said, he had; that he saw the whole except the immediate act of execution . . . there were 8 or 10,000 people assembled; who at the moment the *Rajah* was turned off, dispersed suddenly, crying '*Ah-bauparee*!' leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explains the term *Ah-baup-aree*, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain."—*Price's 2nd Letter to E. Burke*, p. 5. In *Tracts*, vol. ii.

From Report of Select Committee of H. of C.:

"If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he would call out *Ah-baup-aree*!"—*Ibid.* pp. 9-10.

1863-64. "My men soon became aware of the unwelcome visitor, and raised the cry, '*A bear, a bear!*'"

"*Ahi! bap-re-bap!* Oh, my father! go and drive him away," said a timorous voice from under a blanket close by."—*Lt. Col. Lewin*, *A Fly on the Wheel*, 142.

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Correa, ii. 631

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171 Baker's Memoirs

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The Sansk. Dict gives indeed an alternative *Mathura*, but *Mathura* is the usual name, whence Anglo-Ind *Muttra*

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see by an Indian Buddhist, 1879

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Lang, 18

Budd

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted

Badge Badge n p. Audley
the Hooley R. 15m below Chelmsford

where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The 'Imperial Gazetteer' gives the true name as *Baj-baj*.

1756. "On the 29th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at *Mayapour*, under the command of Lieutenant-Colonel Clive, cannonaded Bougee Bougee Fort, which was strong and built of mud, and had a wet ditch round it."—*Ives*, 99.

1757. The Author of *Memoir of the Revolution in Bengal* calls it *Busbudgia*; (1763), Luke Scrifton *Budge Boodjee*.

Budgrook.

The following quotation may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself.

1838. "Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopes' (copper), the copper currency of Russia, known in this country by the name of *Bughruckha*. They are converted to the same uses as copper."—*Report from Kabul*, by A. Burnes; in *Punjab Trade Report*, App. p. iii.

Budlee, s. A substitute in public or domestic service. *H. budli*, 'exchange; a person taken in exchange; a locum tenens'; from *Ar. badal*, 'he changed.'

Buggy. Add:

"When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until — began to spell *buggy* as *lagi*. Then he gave it up!" (*M.-G. Keatinge*).

I have recently seen this spelling in print.

Bungalow. Add:

The following examples carry back this word 60 to 80 years earlier than any from actual European use that we had previously found. The spelling in that of 1747 tends to confirm the etym. from *Bengal*.

c. 1680. In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: "*Ougli . . . Hollantze Logie . . . Bangelaer of Spelhuys*," i.e. "Hoogly . . . Dutch Factory . . . Bungalow, or Pleasure-house."

1711. "*Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Hughley*."

"From *Gull Gat* all along the *Hughley Shore* until below the *New Chaney* almost

as far as the *Dutch Bungelow* lies a Sand. . . ."—*Thornton, The English Pilot*, Pt. III., p. 54.

1711. "*Natty Bungelo* or *Nedds Bangalla River* lies in this Reach (Tanna) on the Larboard side. . . ."—*Ib.*, 56.

The place in the chart is *Nedds Bengalla*, and seems to have been near the present Akra on the Hoogly.

1747. "Nabob's Camp near the Hedge of the Bounds, building a *Bangallaa*, raising Mudd Walls round the Camp, making Gun Carriages, &c. . . . (Pagodas) 55 : 18 : 73."—*Acct. of Extraordinary Charges* . . . January, at Fort St. David, M.S. Records in India Office.

Burgher. Add:

c. Also 'a rafter,' *H. bargā*.

Burma. Add:

1543. "And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whither the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whither they were going, and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the *Bramas* who had taken that Kingdom."—*Correa*, iv. 298.

1680. "ARTICLES of COMMERCE to be proposed to the King of *Barma* and *Pegu*, in behalfe of the English Nation for the settling of a Trade in those countrys."—*Ft. St. Geo. Cons.* In *Notes and Exts.*, iii. 7.

Burrampooter. Add:

1753. "Un peu au-dessous de *Daka*, le *Gange* est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de *Bramanpoutre* qu'on lui trouve dans quelques cartes est une corruption de celui de *Brahmaputren*, qui dans le langage du pays signifie tirant son origine de *Brahma*."—*D'Anville, Éclaircissements*, 62.

Bussora, Balsora, etc. n. p. The sea-port city of *Basra* at the mouth of the *Shat-al-'Arab*, or United *Euphrates* and *Tigris*.

1298. "There is also on the river as you go from *Baudas* to *Kisi*, a great city called *Bastra* surrounded by woods in which grow the best dates in the world."—*Marco Polo*, Bk. i. ch. 6.

c. 1580. "*Balsara*, altrimenti detta *Bassora*, è una città posta nell' Arabia, la quale al presente è signoreggiata dal Turco . . . è città di gran negozio di spetiarie, di droghe, e altre merci che uengono di Ormus; è abbondante di dattoli, risi, e grani."—*Balbi*, f. 32 f.

1671

"From Atropatia and the neighbouring plains
Of Adiabene, Media and the south
Of Susiana to Balsara's Haven.

Paradise Regained, iii

1747 "He (the Pres. of Bombay)

further advises us that they have wrote our
Honble Masters of the Loss of Madras by
way of Bussoro the 7th of November —
Ft St David Consn, 8th Jan'y 1746-47
MS in India Office

See also quotations under Congo

Buxee Add

c 1340 "The Kings of this

sprung from Jughiz Khan
exactly the *yassak* (or laws) of that
and the dogmas received in his
which consisted in revering the sun and
conforming in all things to the advice
of the Bakhshis —*Shahabuddin*, in *Not*
et Extr xiii. 237

1772. "Buckserrias Foot soldiers
whose common arms are only sword and
target."—*Glossary in Gross's Voyage*, 2nd ed.

Byde or Bede Horse Add

The Bedar are mentioned as one of
the predatory classes of the Peninsula,
along with Marawars Kallars, Ra-
musis, etc, in Sir Walter Elliot's
paper, *J Ethnol Soc* 1863, N S pp

this tribe

Cabob Add

Buxerry Add

We have not found this term ex-

cepting :
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conjecture, however, we may suggest
Daksuris, from the possible circum-
stances that such men were recruited

Cabook Add

etteer, 33.

Cacouli Add

April, 6

1749

several

plunder

November ordered the Zamindars to enter
tain one hundred buxeries and fifty pike
men over and above what were then in pay
for the protection of the outskirts of our
Honour's town."—*Letter to Court* Jan'y 12.
Ibid p. 21

1750 In the extract from Lank, under
this date for *Buxerries* read *Buxaries*.

"In an account for this year we find
among charges on behalf of William
Wallis, Esq, Chief at Coimbatore

Rs.

"4 Buxeries . . . 20 (year) 240"

MS, *Records in India* 6250c

times to contain sundries of camp
equipage

1617. "He entered the town with 8 or
10 camels, the two *Cajavas* or *Litters* on
each side of the Camel being close shut
But in stead of Women he had put into
every *Cajava* two *Souldars*. —*Tavernier*,
L. T. ii 61.

1790 The camel appropriated to the
accommodation of passengers carries two
passengers, who are lodged in a kind of
pannier, laid loosely on the back of the
animal. This pannier, turned in the

Persic Kidjahwah, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth . . . the journey being usually made in the night-time, it becomes the only place of his rest. . . . Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—*Forster's Journey*, ed. 1808, ii. 104-105.

Caffer. Add:

In reference to the confusion of Pagans with Christians, through the application of this word to both, we add the following:

c. 1404. Of a people near China: "They were Christians after the manner of those of Cathay."—*Clavijo by Markham*, 141.

„ And of India. "The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks; and among them also are other Christians who mark themselves with fire in the face, and their creed is different from that of the others; for those who thus mark themselves with fire are less esteemed than the others. And among them are Moors and Jews, but they are subject to the Christians."—*Clavijo* (orig.) § cxxi; comp. *Markham*, 153-4.

Here we have (1) the confusion of Caffer and Christian; and (2) the confusion of Abyssinia (*India Tertia* or *Middle India* of some medieval writers) with India Proper.

c. 1665. "It will appear in the sequel of this History, that the pretence used by *Aureng-Zebe*, his third Brother, to cut off his (*Dara's*) head, was that he was turned *Kafer*, that is to say, an Infidel, of no Religion, an Idolater."—*Bernier*, E. T., p. 3.

1678. "The Justices of the Choultry to turn *Padry Pasquall*, a Popish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. *Mohun's Coffre Franck* from the Protestant religion."—*Fl. St. Geo. Cons.* in *Notes and Exts.*, Pt. i. p. 72.

Cafila. Add:

For "first quotation" read "second quotation."

Other examples of use for a sea-convoy:

1623. "Non navigammo di notte, perchè la *cafila* era molto grande, al mio parere di più di ducento vascelli."—*P. della Valle*, ii. 587.

1672. "Several times yearly numerous *cafilas* of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom,

that indubitably such vessels go to pieces and break up."—*P. Vincenzo*, 109.

A curious survival of the old legend of the Loadstone Rocks.

Caimal, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayalam, *Kaimal*.

1504. "So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochin, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town. . . . And meanwhile the Mangate Caimal, and the Caimal of Primbalam, and the Caimal of Diamper, seeing that the Zamorin's affairs were going from bad to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal . . . departed to their own estates with a multitude of their followers, and sent to the King of Cochin their oillas of allegiance."—*Correa*, i. 482.

1506. ". . . certain Lords bearing title, whom they call Caimals" (*caimões*).—*Damian de Goës*, *Chron. del Rei Dom Emmanuel*, p. 49.

1606. "The Malabars give the name of Caimals (*Caimais*) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have confederation and alliance with some of the great kings, whom they stand bound to aid and defend. . . ."—*Gouvea*, f. 27v.

1634.

"Ficarão seus Caimais prezos e mortos."
Malaca Conquistada, v. 10.

Calamander Wood. Add:

1777. "In the Cingalese language *Calamander* is said to signify a black flaming tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves."—*Thunberg*, iv. 205-6.

Calambac. Add:

1618. "We opened the ij chistes which came from Syam with callambac and silk and waid it out."—*Cocks*, ii. 51.

1774. "Les Mahometans font de ce *Kalambac* des chapelets qu'ils portent à la main par amusement. Ce bois quand il est échauffé ou un peu frotté, rend un odeur agréable."—*Nicbuhr*, *Desc. de l'Arabie*, 127.

Calash, s. French *calèche*, said by Littré to be a Slav word. In Bayly's Dict. it is *calash* and *caloche*. This seems to have been the earliest precursor of the buggy in Eastern settlements. Bayly defines it as 'a small open chariot.' The quotation below refers to Batavia, and the President in

delivery, catching them in snares, and giving two and three skins for a fanam."—*Correa*, ii. 722.

1680. "It is resolved to apply to the Soobidar of Seragee's Country of Chengy for a Cowle to settle Factories at Cooraboor (?) and Coonemerro, and also at Porto Novo, if desired."—*Fl. St. Geo. Comms.*, 7th Jan., in *Notes and Exts.* No. iii. p. 41.

1727. "Connymere or Conjemeer is the next Place, where the *English* had a Factory many Years, but, on their purchasing Fort St. David, it was broken up. . . . At present its Name is hardly seen in the Map of Trade."—*A. Ham.* i. 357.

1753. "De Pondichéri, à Madras, la côte court en général nord-est quelques degrés est. Le premier endroit de remarque est Congi-medu, vulgairement dit Congimer, à quatre lieues marines plus que moins de Pondichéri."—*D'Anville*, p. 123.

Canongo. Add:

1753. "Add to this that the King's Connegoos were maintained at our expense, as well as the Gornstahs and other servants belonging to the Zemindars, whose accounts we sent for."—*Letter to Court*, Decr. 31st. In *Long*, 157.

Canteroy. Add:

1790. "The full collections amounted to five Crores and ninety-two lacks of Canteroy Pagodas of 3 Rupees each."—*Dabrymple*, *Or. Rep.*, i. 237.

1800. "Accounts are commonly kept in *Canteraina Palams*, and in an imaginary money containing 10 of these, by the *Muslimans* called *chucrams*, and by the *English* Canteroy Pagodas. . . ."—*Buchanan's Mysore*, i. 129.

Canton. Add:

The Chin. name *Kwang-tung* (= 'Broad East') is an ellipsis for 'capital of the E. Division of the Province *Liang-Kwang* (or 'Two broad Realms')' (*Bp. Moule*).

1516. "So as this went on Fernão Peres arrived from Pacem with his cargo (of pepper), and having furnished himself with necessaries set off on his voyage in June 1516 . . . they were 7 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junks, which in the season of navigation always cruized about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for

defence if the Chins desired to fight. Next day he made sail toward the island of Veniaga, which is 18 leagues from the city of Cantão. It is on that island that all the trader buy and sell, without licence from the ruler of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the island of Veniaga reports to the rulers of Cantão, who they are, and what goods they bring or wish to buy; that the Rulers may send orders what course to take."—*Correa*, ii. 521.

Capass, s. The cotton-plant, and cotton-wool. *H. kapās*, from Skt. *kar-pās*, which seems as if it must be the origin of *kárpassos*, though the latter is applied to flax.

1753. " . . . They cannot any way conceive the musters of 1738 to be a fit standard for judging by them of the cloth sent us this year, as the copass or country cotton has not been for these two years past under nine or ten rupees. . . ."—*Fl. Willm. Cons.* In *Long*, 40.

Capucat. Add:

1500. "This being done the Captain-Major (Pedralvares Cabral) made sail with the foresail and mizen, and went to the Port of Capocate which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels and where many ships were moored that were all engaged in the trade of Calicut. . ."—*Correa*, i. 207.

Caravanseray. Add:

1401. "And next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call Carabansaca (read, -sara), and here were Chacatays looking after the Emperor's horses."—*Clavijs*, § xeviii. *Comp. Markham*, p. 114.

Carboy. Add:

1751. "I delivered a present to the Governor, consisting of oranges and lemons, with several sorts of dried fruits, and six karboys of Isfahan wine."—*Hanway*, i. 102.

Carcana.

1663. "There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these are many great Halls that are called Kar-Kanays, or Places where Handycraftsmen do work."—*Bernier*, E. T., 83.

Caréns, n. p. *Burm. Ka-reng*. A name applied to a group of non-Burmesse tribes, settled in the forest and hill tracts of Pegu and the adjoining parts of Burma, from Mergui in the south, to beyond Toungoo in the

north, and from Arakan to the Salween,

Carrack Add

secretary
—Clarke,

botanical

the influence
the missionaric
adopted by th
beneficial as
been" (Dr L
author of this
not however, l
tation of Dr ?
about the identity of Marco Polo's | the latter like masses of rosaries 10

of the fruit It is called according to

They are tunorous, honest, mild in the
manners and exceedingly hospitable
strangers"—*Symet*, p. 207

Carnatic Add

1762. "With this immense force he made
an incursion into the Karnatic Salaghaut."
—*Hist. of Hyder Ali*, 148.

best and make a kind of brown sugar
called Jaggery, etc."—*Amor*, p. 12.

1777 "The Caryota urens, called the
Saguer tree, grew between Salatica and
Koptang, and was said to be the real tree

from which sago is made."—*Thunberg, E. T.*, iv. 119.

A mistake, however.

1861. See quotation under Peepul.

Cassowary. Add:

1631. "De Emen, vulgo Casuaris. In insula Ceram, aliisque Moluccensis vicinis insulis, celeberrima hæc avis reperitur."—*Jac. Bontu*, lib. v., c. 18.

1682. "On the islands Sumatra (?), Banda, and other adjoining islands of the Moluccas there is a certain bird, which by the natives is called *Emen* or *Ene*, but otherwise is commonly named by us *Kasuaris*."—*Nieuhof*, ii. 281.

Caste. Add to the statement about Right and Left-hand Castes:

Sir Walter Elliot considers this feud to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horseback or in a palankeen in procession, erecting a pandal or marriage shed on a given number of pillars, and claiming to carry certain flags, etc. The right-hand party is headed by the Brahmans, and includes the Parias, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the Panchalars [i.e., the Five Classes, workers in metal and stone, etc.], followed by the Pallars and workers in leather, who sound their long trumpets and engage the Parias." (In *J. Ethnol. Soc.*, N. S., 1869, p. 112.)

Castees. Add:

1701-2. In the *MS. Returns of Persons in the Service of the Rt. Honble. the E. I. Company*, in the India Office, for this year, we find, "4th (in Council) Matt. Empson, Sea Customer, marry'd Castees," and under 1702, "13. Charles Bugden . . . marry'd Castees."

Casuarina, s. A tree,—*Casuarina muricata*, Roxb. (N. O. *Casuarinaceæ*)—indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in

the hot plains, where real pines will not grow.

1861. See quotation under Peepul.

1867. "Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees."—*Lt.-Col. Leuin*, 362.

1879. "It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping casuarinas, the shining water, and the long drift of surf. . . ."—*Miss Bird, Golden Chersonese*, 275.

Cathay. Add:

1661. "Tis not yet twenty years, that there went Caravans every year from *Kuchemire*, which crossed all those mountains of the great *Tibet*, entered into *Tartary*, and arrived in about three months at *Cataja* . . ."—*Bernier, E. T.*, 136.

Cat's Eye. Add:

c. 1340. "Quaedam regiones monetam non habent, sed pro ea utuntur lapidibus quos dicimus *Cati Oculos*."—*Conti*, in *Poggius De Var. Fortunæ*, lib. iv.

1672. "The Cat's-eyes, by the Portuguese called *Othos de Gatos*, occur in *Zeylon*, *Cambaya*, and *Pequi*; they are more esteemed by the Indians than by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase."—*Baldacus*, *Gerin.* ed. 160.

Catty. The Chinese name of this weight is *Kin* (or *Chin*).

The weight of 1.33 lb. avrd. is fixed by treaty; but in *Chinese* trade it varies from 4 oz. to 28 oz.; the lowest value being used by tea-vendors at Peking, the highest by coal-merchants in Honan.

Cavally. Add:

I should have spoken still more guardedly as to the identity of this fish, had I known that Dr. F. Day hesitates to identify it. The fish mentioned in the two first of the following quotations appears to be the same that has been already spoken of; but that in the third seems doubtful.

1652. "There is another very small fish vulgarly called *Cavalle*, which is good enough to eat, but not very wholesome."—*Philippus a Sanct. Trinitate*, in *Fr. Tr.* 333.

1796. "The *ayla*, called in Portuguese *cavala*, has a good taste when fresh, but when salted becomes like the herring."—*Fra Paolino, E. T.*, p. 240.

1875. "*Caranzdenter* (Bl. Schn.) This fish of wide range from the Mediterranean

length from nine inches up to two or three feet. —*St. Helena*, by J. C. Wallis, p. 104.

Cazee. Add

The short article in the GLOSSARY gives no information as to the position of the *Adal* in Brit. India. It is not easy to give a count of this matter,

at the discretion of referred for disposal of the district on this fact, as well the tradition of the courts, was in some parts of Bengal popularly known as 'the *Kazi*.' "In the Magistrate's office" writes my friend Mr. Seton-Karr, 'it was quite common to speak of the case as referred to the joint magistrate, and that to the *Chlofa* Sahib (the *Ad-*

the judiciary under the Company, the Bengal Presidency. Down 1790 the greater part of the administration of criminal justice still in the hands of native judges and other native officials of various

half of Zemindars. There were such *Kazis* nominated by Government in

ceased. At this, however, it

enacted in 1850

'The *Adal* Act') to any particular consultation with residents therein, ment might select *Kazi* or *Kazis* for in *SCRIPT* Futwa,

any other, Murty

January 12. — From Cassimbazar 130 Merchants and 11 care appeal the *Cazee* for Justice against Mr. To *Cazee* cites Mr. Charnock

as commonly among

Moolvees (1850)

Until the article *Law*,

still, it will be seen that certain *Kazis* and a *Mulla* —

for the Adm. of Justice in the Foujdarry or Criminal Courts in Bengal, Bahar, and Orissa. Passed by the G.-G. in C., Dec. 3, 1790.

"32. . . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . etc. . . . being all heard and gone through in his presence and that of the Kazi and Mufti of the Court, the Kazi and Mufti are then to write at the bottom of the record of the proceedings held in the trial, the fatwa or law as applicable to the circumstances of the case . . . The Judges of the Court shall attentively consider such fatwa, etc."—*Id.*

1791. "The Judges of the Courts of Circuit shall refer to the Kazi and Mufti of their respective courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the Nizamut Adaulat. . . ."—*Regn. No. XXXV.*

1792. Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Rent or Revenue. The "Kazi of the Pergunnah" is the official under the Collector, repeatedly referred to as regulating and carrying out the distraint. So, again, in Regn. XVII. of 1793.

1793. "lvi. The Nizamut Adaulat shall continue to be held at Calcutta.

"lvii. The Court shall consist of the Governor-General, and the members of the Supreme Council, assisted by the head Cauzy of Bengal Behar, and Orissa, and two Muftis."—*Regn. IX of 1793.* See also quotation under Mufty.

"I. Cazuies are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pergunnahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government"—*Reg. XXXIX. of 1793.*

1803. Regulation XLVI. regulates the appointment of Cauzy in towns and pergunnahs, "for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages," etc., but makes no allusion to judicial duties.

1864. "Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan Law Officers, and is inexpedient that the appointment of Cazees-of-Cozaat, or of City, Town, or Pergunnah Cazees should be made by Government, it is enacted as follows:

* * *

"II. Nothing contained in this Act shall be construed so as to prevent a Cazees-of-Cozaat or other Cazees from performing, when required to do so, any duties or cere-

monies prescribed by the Mahomedan Law.'—*Act No. XI. of 1861.*

1860. "An Act for the appointment of persons to the office of Kazi.

"Whereas by the preamble to Act No. XI. of 1861 . . . it was (among other things declared inexpedient, etc.) . . . and whereas by the usage of the Muhammadan community in some parts of British India the presence of Kazis appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint persons to the office of Kazi; It is hereby enacted . . ."—*Act No. XII. of 1860.*

1885. "To come to something more specific. 'There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the grips of the vile alguazils of Impey' [Macaulay's Essay on Hastings].

"Here we see one Cazi turned into an indefinite number of 'men of the most venerable dignity'; a man found guilty by legal process of corruptly oppressing a helpless widow into 'men of the most venerable dignity' persecuted by extortioners without a cause; and a guard of sepoy, with which the Supreme Court had nothing to do, into 'vile alguazils of Impey.'"—*Stephen, Story of Nuncomar, ii. 250-251.*

Ceylon. Add:

c. 1337. "I met in this city (Brussa) the pious sheikh 'Abd-Allah-al-Miri, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandib, nor Andalusia, nor the Sûdân. I have excelled him, for I have visited those regions!"—*Ibn Batuta, ii. 321.*

1781. "We explored the whole coast of Zelone, from Pt. Pedro to the Little Basses, looked into every port and spoke with every vessel we saw, without hearing of French vessels."—*Price's Letter to Ph. Francis, in Tracts, i. 9.*

1830.

"For dearer to him are the shells that sleep

By his own sweet native stream,

Than all the pearls of Serendeepe,

Or the Ava ruby's gleam!

Home! Home! Friends—health—re-

pose,

What are Golconda's gems to those?"

Bengal Annual.

Chabootra. Add:

1827. "The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a chabootra or platform of white marble canopied by arches of the same material."—*Sir W. Scott, The Surgeon's Daughter, ch. xiv.*

Chandernagore.

See under Calcutta in SUPPL.

* This was already in the Regulations of 1791.

Chawbuck. Add

1700 "Mr. Barton, laying in wait,

que a cavallo jogam ha choqua, ho qual
joguo eles tem ante sy na conta em que nos
temos ho das canas."—*Idem* ed. 71to speak in his own defence
Wm. Cunan, in *Long*, 214-215

A)

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not see those who

cities."—*Elphinstone*, in *Life*, 1 53

1700 "Two detachments under

1707 "Received

lu. 521

literature.

Mia. Barbosa, speaking of the Mahom
medans of Camilav, says:

"Saom tam liguros e manhosos na sala

1713. "Scherngham (Scherngham, Scha-
lembrou et Giengy m'ontrent également
la retraite après laquelle je m'ajourne."—
Ampeid du Perron, Zentur Due, Pridon
xxviii.

Chillumchoe. Add:

1857. "I went alone to the Fort Adjutant, to report my arrival, and inquire to what regiment of the Bengal army I was likely to be posted.

"Army!—regiment!" was the reply. "There is no Bengal Army; it is all in revolt. . . . Provide yourself with a camp-bedstead, and a chillumchee, and wait for orders."

"I saluted and left the presence of my superior officer, deeply pondering as to the possible nature and qualities of a chillumchee, but not venturing to enquire further."—*Lt.-Col. T. Lawin, A Fly on the Wheel*, p. 3.

China.

The word is used in the sense of a china dish in Lane's *Arabian Nights*, iii. 492.

Chinapatam. Add:

With regard to the note (p. 153, col. b) suggesting the existence of this name long before the foundation of the English settlement, I may add this passage from the English translation of Mendoza's *China*, the original of which was published in 1585, the translation by R. Parko in 1588:

"... it is plainly seen that they did come with the shipping unto the Indies . . . so that at this day there is great memory of them in the Ilands Philippinas and on the coast of Coromande, which is the coast against the Kingdom of Narsinga towards the sea of Bengala (misprinted *Cingala*); whereas is a town called unto this day the Soile of the Chinos for that they did recedite and make the same" (i. 94).

I strongly suspect, comparing what Barros says, that this was *Chinapatam*, or Madras.

1780. "The Nawab sent him, to Cheena Pattun (Madras) under the escort of a small party of light Cavalry."—*H. of Hydur Naik*, 395.

Chinsura. See under *Calcutta*, in SUPPT.

1684. "This day between 3 and 6 o'clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in y^e Chinchera, and brought me this following message from y^e President. . . ."—*Hedges, Diary*, 166.

Chit. Add:

1787. "Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a chit to her in Chattawala Gully, opposite Mr. Motte's old house, Tretta's bazar."—*Advt.*, in *Seton-Karr*, i. 226.

Chittagong. Add at end:

Chaturgrāma is still the name of a town in Ceylon, lat. 6°, long. 81°.

Chobwa, s. Burmese *Tso*

Siamese *Chao*, 'prince, king,' also *hpa* (compounded with *hpa*, 'head' and in Cushing's *Shan Dicty.* cacography, *sow*, 'lord, master,' *hpa*, a 'hereditary prince.' The *chu-hu*, for 'chief,' is found among tribes of Kwang-si, akin to Shans, in A.D. 1150 (*Prof. T. d. Couperie*).

The designation of the princes of Shan States on the east of Burma many of whom are (or were recently) tributary to Ava.

1795. "After them came the Chobwaa or petty tributary princes: these are persons who, before the Birmans had extended their conquests over the vast territories which they now possess, had held small independent sovereignties which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Peguers, and Siamese."—*Symes*, 366.

1819. "All that tract of land . . . is inhabited by a numerous nation called Sciam, who are the same as the Laos. Their kingdom is divided into small districts under different chiefs called Zaboā, or petty princes."—*Sangermano*, 34.

1855. "The Tsaubwas of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty."—*Mission to Ava*, 303.

Choky. Add:

a.—

1664. "Near this Tent there is another great one, which is called *Tchankykane*, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—*Bernier, E. T.*, 117.

b.—

c. 1782. "As soon as morning appeared he (Haidar) sat down on his chair (*chanki*) and washed his face."—*H. of Hydur Naik*, 505.

Chop. Add (at p. 160, col. 1, line 21, before 'Drummond'):

"While *chāpa* is used all over the N.W.P. and Punjab for printed cotton stuff."

Also:

1682. "To Rajemaul I sent ye old Duan . . . 's Perwanna, Chopt both by the Nabob and new Duan, for its confirmation."—*Hedges, Hak. Soc.*, 37.

c. 1720. "Here they demanded tax and toll; felt us all over, not excepting our mouths, and when they found nothing, stamped a chop upon our arms in red paint; which was to serve for a pass."—*Zesteen Jaarige Reize* . . . door Jacob de Bucquoy, Haarlem, 1757.

Coul

It is also an honorific title given by
of their number,
or
nd
ar

Choultry Add

the 179 List of Persons in the

thatched roof, *chhand* v 'to thatch'

Chowringhea. Add

rice) qui sont a
inhabités, où les
général, qu'un toit

Chouse Add

"In Kattywar, where the native
chiefs employ Arab mercenaries, the
Chaus still flourishes as officer of a
company. When I joined the Pol-
tical Agency in that Province, there
was a company of Arabs attached to
the Residency under a Chaus"

1310 "As I enjoyed Calcutta much less
this time I left it with less regret
Still when passing the Chowringhee road
the last day, I—

"Looked on stream and sea and plain

As what I ne'er might see again

Elphinstone in Love, l. 231

1849 "He wheel'd all Cheltenham all

Chowry Add

victoria as he passed and
1110

The Surgeon's Daughter, chap. 1.

Choya.

1883. Ne van ancora di detta sala
la un altro luogo detto l'etorli, e so no
tinge no parimenti la v. *Fluore*
Ballo, f. 107

Chow-chow Add

We find the word in Blumentritt's
Glossular of Manila terms "Chau-
chau, a Tagal dish so called"

Chucker ■ See also Lt-C! T.
Lenin, 111, etc., p. 47

Chucklah. ■ *H chadla* A termi-
national subdivision under the Mahom-
medan government, thus defined by
Warren Hastings, in the paper quoted
under Chowdry

Chowdry Add, before quotations

In a paper of 'Explanations of
Terms' furnished to the council at
Fort William by Warren H
th n Pendergast at Moradbad
chowdrees are defined as
holders in the next rank to *amm-*
dars." (In *Lorg*, p. 176)

1760. "In the treaty concluded with the

Nawáb Meer Mohummud Cásim Khán, on the 27th Sept. 1760, it was agreed that . . . the English army should be ready to assist him in the management of all affairs, and that the lands of the **chuklahs** (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army . . .—*Harington's Analysis of the Laws and Regulations*, vol. i. Calcutta, 1805-1809, p. 5.

Chuckler. Add:

c. 1790. "Aussi n'est-ce que le rebut de la classe méprisée des parias; savoir les **tschakelis** ou cordonniers et les **rettians** ou fossoyeurs, qui s'occupent de l'enterrement et de la combustion des morts."—*Haafner*, ii. 60.

Chuckmuck, s. H. *chakmak*. Flint and steel. One of the titles conferred on Haidar 'Ali before he rose to power was '**Chakmak Jang**, 'Firelock of war?' See *Hist. of Hydur Naik*, 112.

Chudder. Add:

1673. "The habit of these water-nymphs was fine **Shudders** of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold."—*Herbert*, 3rd ed., 191.

Chullo! v. in imperative; 'Go on! Be quick.' H. *chalo!* imper. of *chalnā*, to go, go speedily.

c. 1790. "Je montai de très-bonne heure dans mon palanquin.—**Tschollo** (c'est-à-dire, marche), crièrent mes coulis, et aussitôt le voyage commença."—*Haafner*, ii. 5.

Chumpuk. Add:

The use of the term *champaka* extends to the Philippine Islands.

Chunárgurh, n. p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corruption of *Charanagiri*, 'Foot Hill,' a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot.

Chupra. Add:

1665. "The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called Choupar . . . 10 leagues above Patna."—*Tavernier*, E. T., ii. 53.

Churruck. Add:

c. 1430. "Ad ornandos curus perforato latere, fune per corpus immisso se ad curum suspendunt, pendentesque et ipsi exanimati idolum constantur; id optimum sacrificium putant et acceptissimum deo."—*Conti in Poggius, De Var. Fortunae*, iv.

Chuttanutty. Add:

1753. "The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely:—

	Rs.	A.	P.
Sootaloota, Calcutta.	325	0	0
Govindpoor, Picar.	70	0	0
Govindpoor, Calcutta	33	0	0
Buxies	1	8	0

Agreed that the President do pay the same out of cash."—*Consn. Ft. William*, April 30, in *Long*, 43.

Circars. Add:

1767. "Letter from the Chief and Council at Masulipatam that in consequence of orders from the President and Council of Fort St. George for securing and sending away all vagrant Europeans that might be met with in the **Circars**, they have embarked there for this place. . . ."—*Fort William Consn.* Feb. 6, in *Long*, 476-7.

Civilian. Add:

1848. (Lady O'Dowd's) "quarrel with Lady Smith, wife of Minos Smith the puisne Judge, is still remembered by some at Madras, when the Colonel's lady snapped lady's face, and I ever a beggarly civilian."—*Vanity Fair*, ed. 1867, ii. 85.

Classy. Add:

1801. "The sepoys in a body were to bring up the rear. Our left flank was to be covered by the sea, and our right by Gopie Nath's men. Then the slashes and other armed followers."—*Mt. Stewart Elphinstone, in Life*, i. 27.

Coast. Add:

1781. "Just imported from the Coast a very fine assortment of the following cloths."—*India Gazette*, Sept. 15.

Cobra de Capello. Add:

1710. "The Brother Francisco Rodriguez persevered for the whole 40 days in these exercises, and as the house was of clay, and his cell adjoined the garden, it was invaded by cobra de capello, and he made report of this inconvenience to the Father Rector. But his answer was that these were not the snakes that did spiritual harm; and so left the Brother in the same cell. This and other admirable instances have always led me to doubt if S. Paul did not communicate to his Paulists in India the same virtue as of the tongues of S. Paul,* for the snakes in these parts are so numerous and so venomous, and though our Missionaries make such long journeys through wild uncultivated places, there is no account to this day that any Paulist was ever bitten."—*F. de Souza, Oriente Conquistado, Cong. i. Div. i. cap. 73.*

* *Lingue di San Paolo* is a name given to fossil shark's teeth, which are commonly found in Malta, and in parts of Sicily.

Lettres Edifiantes, ed 1781, xi 83

Coleroon Add

Cockroach. Add

par lui même (comme on s'exprimoit ici)

Structure & Usage, ed 1781, xi 83

Coco Add before the quotations

But Brugsch, describing from the Egyptian wall paintings of c. n. c 1600, on the temple of Queen Hathor, representing the expeditions by sea which she sent to the incense land of Punt, says

du Caveri — *D'Andrie* 115

1761. Clive dislodged a strong body of the Nabobs troops, who had taken post at Samevarem, a fort and temple situated on the river Kalderon. — *Complete H of the War in India*, from 1749 to 1761, (Tract) 1761, p 12

Columbo Root. Add

1781. An ...

Also with reference to note on p 175

Comboy Add

1615. Tancho Samme the King's naman bought two pec Cambala cloth. Code 1 15

Competition-wallah Add

c. 1340 "Le naryd apu ...
une d'Inde, auquel on ne ...
aucun autre fruit, est ...
l'Inde." — *Shahbuddin Durrani* in *Art et*
Arts xiii 175

leahwa and his ministers' officials and
"dama rascals." He mixes English

Report on the Maldives, quoted on p 178, col a, that in Maldivian tars (treasurers) that (treasurers) coco-nut. Hence taken in saying 'treasure-nut.'

Compound. The two first of the following quotations are important

1679 (at P. Mucall near Malapalam),

He was very thick but very sagacious to was not ...

Colao, a. Chin Koh-lao 'Council Chamber Elders' (H. Moule) A title

"There the Dutch have a Factory of a large Compound, where they dye much blew cloth, having above 300 jars set in the ground for that work; also they make many of their best paintings there."—*Fort St. Geo. Comanz*, (on Tour), April 14. In *Notes and Extracts*, Madras, 1871.

1896. "The 27th we began to unlade, and came to their custom-houses, of which there are three, in a square Compound of about 100 Paces over each way. . . . The goods being brought and set in two Rows in the middle of the square are one by one opened before the Mandarcons."—*Mr. Bogue's Journal at Cochin China*, dated Foy-Foy, April 30. *Dutr. Or. Rep.* i. 79.

1818. "Lady O'Dowd, too, had gone to her bed in the nuptial chamber, on the ground floor, and had tucked her mosquito curtains round her fair form, when the guard at the gates of the commanding officer's compound beheld Major Dobbin, in the moonlight, rushing towards the house with a swift step."—*Family Fair*, ed. 1867, ii. 93.

The following shows the adoption of the word in West Africa:

1880. From West Afr. Mission, Port Lokkoh, Mr. A. Burchaell writes: "Every evening we go out visiting and preaching the Gospel to our Timneh friends in their compounds."—*Proceedings of C. M. Society* for 1878-9, p. 14.

Compradore. Add before quotations:

"A new building was to be erected on the Bund at Shanghai, and Sir Thomas Wade was asked his opinion as to what style of architecture should be adopted. He at once said that for Shanghai, a great Chinese commercial centre, it ought to be Compradorio!"

1615. "I understand that yesterday the Hollanders cut a slave of theirs a-peece for theft, per order of justice, and thrust their comprador (or cats buyer) out of dores for a lecherous knave. . . ."—*Cocks*, i. 19.

Congee. Add before quotations:

Congee is known to Horace, though reckoned, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

. . . "Hunc medicus multum celer atque fidelis

Excitat hoc pacto . . .

. . . 'Agedum; sume hoc ptisanarium oryzae,

Quanti emptae?' 'Parvo.' 'Quanti ergo.' 'Octussibus.' 'Eheu!

uid refert, morbo, an furtis pereamve rapinis?'"

Sat. II. iii. 147 seqq.

Also:

c. A.D. 70. (Indi) "maxime quidem oryza gaudent, ex qua tisanam conficiunt quam reliqui mortales ex hordeo."—*Pliny*, xviii. § 13.

Congeveram, n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called *Kachchi* in Tamil literature, and *Kachchipuram* is probably represented by the modern name.

c. 1030. See *Kanchi*, in *Al-Birūni*, under *Malabar*.

1531. "Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called *Camjeverao*, twenty leagues distant from the Holy House, of which I will tell you hereafter. . . ."—*Correa*, iii. 424.

1630. "Upon a report that *Podela Lingapa* had put a stop to all the Dutch business of *Policat* under his government, the agent sent *Braminy* spys to *Conjea Voram* and to *Policat*."—*Fort St. Geo. Cons.* Aug. 30, in *Notes and Extracts*, No. III. 32.

Congo-bunder, or Cong, n.p. *Kung bandar*; a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1625, had a right of pearl-fishery at Bahrein and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretext of monopoly of rights there in 1677 (see *Chardin*, ed. 1735, i. 348, and *Bruce's Annals of the E. I. C.*, iii. 393).

Some confusion is created by the circumstance that there is another place on the same coast, nearly 2° further west, called *Kongün*, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see *Stiffe's P. Gulf Pilot*, 128). And this place is indicated by A. Hamilton (below) as the great mart for Bahrein pearls, a description which Fryer and others assign to what is evidently *Cong*.

1652. "Near to the place where the *Euphrates* falls from *Balsara* into the Sea, there is a little Island, where the *Barques* generally come to an Anchor. . . . There we stay'd four days, whence to *Bandar*

11 F, 1. 94

the name is likely to have come
the public hall, where
'public company,' or

ville est peuplée d'Arabes, de Parsis et
d'Indous qui ont leur Pagodes et leurs
Saints hors la ville."—*De la Boulaye le
Gouz*, ed 1857, p 284

—*Bernier*, l. 1, p 4

Cooch Azo. Add

— *John*, adj. A class of Brahmins
— *ngal* Proper, who make extraor-

1685 = *Nov 27* — This Afternoon it
seemed God to bring us in safety to Cong
lined I went ashore immediately to Mr
Brugh's Louso (Sujra Carco of 30 *Suns*
Merchant) and lay there all night" — *Id*

pretensions, and often take many
brides for the sake of the presents
they receive The system is one of the
greatest abuses in Bengali Hinduis-m.

1. 92 93.

Conicopoly. Add:

1. 93 "The Governor accompanied

Lachmans *handpur*, in *Eastern Shaw*,
ed. 573

Couray. Add.

the Conicopoly of the grounds, and lies so 1. 94. "Another Sett of Madras Paintors

... being examined regarding what the Loss of Madras, they acknowledge to have had 15 Corgo of Chints then under their Performance, and which they acquaint us is all safe . . . but as they have lost all their Wax and Colours, they request an Advance of 300 Pagodas for the Purchase of more. . . .—*Consus. Fort St. David*, Aug. 13. *MS. Records in India Office.*

Coromandel. Add at p. 199, after line 6:

"by D'Anville (see *Éclaircissements*, p. 117) and by . . ."

Also at p. 200: The statement of W. Hamilton is substantially correct. In the *MS.* "List of Persons in the Service of the Rt. Honble. E. I. Company the Coast of **Choromandel**," preserved in the India Office, that spelling continues down to 1778. In that year it is changed to **Coromandel**.

Corral. Add:

1404. "And this mosque and these chapels were very rich, and very finely wrought with gold and azure, and enamelled tiles (*azulejos*); and within there was a great corral, with trees and tanks of water."—*Clavijo*, § cv. *Comp. Markham*, 123.

Cosmin. Add:

1613. "The Portuguese proceeded without putting down their arms to attack the Banha Dela's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of **Cosmin** (a place adjoining *Negrais*) calling himself vassal of the King of Arracan."—*Bocarro*, 132.

Cospetir. Add:

1753. "Herodote fait aussi mention d'une ville de *Caspatyrus* située vers le haut du fleuve Indus, ce que Mercator a cru correspondre à une denomination qui existe dans la Géographie moderne, sans altération marquée, savoir **Cospetir**. La notion qu'on a de **Cospetir** se tire de l'historien Portugais Jean de Barros . . . la situation n'est plus celle qui convient à *Caspatyrus*."—*D'Anville*, 4-5.

Coss. Add:

1528. "I directed Chikmāk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kābul; that at every nine *kos* he should raise a minār or turret, twelve *gez* in height, on the top of which he was to construct a pavilion." . . .—*Baber*, 393.

Cossack. Add:

1813. "By the bye, how do Clarke's

friends the **Cossacks**, who seem band of Circassians and other Sar come to be called by a name which belongs to a great Toorkee tribe about Delhi for a highwayman. C (as I have heard) an Arabic *Al* (exaggeration) from *kizk* (plunder) to all predatory tribes?"—*Elphinstone*, *Life*, i. 264.

1819. "Some dashing leader may gather a predatory band round his standard, which, composed as it would be of desperate adventurers, and commanded by a professional Kuzzauk, might still give us a nice deal of trouble."—*Id.*, ii. 68.

Cossid. Add:

c. 1759. "For the performance of t arduous . . . duty, which required so much care and caution, intelligencers of talent and **Kasids** or messengers, who from head to foot were eyes and ears . . . were stationed in every quarter of the country."—*H. of Hydur Naik*, 126.

Cossimbazar.

1665. "That evening I arrived at **Casen-Basar**, where I was welcom'd by Menheir *Arnold van Wachtendonk*, Director of all *Holland-Factories* in Bengal."—*Tavernier*, E. T., ii. 56.

See also *Bernier*, E. T., p. 141.

Cossya. Add:

1790. "Agreed and ordered, that the Trade of Sylhet . . . be declared entirely free to all the natives . . . under the following Regulations:—1st. That they shall not supply the **Cossyaks** or other Hill-people with Arms, Ammunition or other articles of Military store. . . ."—*In Seton-Karr*, ii. 31.

Cot. Add:

1768-71. "We here found the body of the deceased, lying upon a *kadel*, or couch."—*Starorinus*, E. T., i. 442.

Cotamaluco, n. p. The title by which the Portuguese called the kings of the Golconda Dynasty, founded, like the other Mahomedan kingdoms of S. India, on the breaking up of the Bāhmani kingdom of the Deccan. It was a corruption of *Kuṭb-ul-Mulk*, the designation of the founder, retained as the style of the dynasty by Mahomedans as well as Portuguese (see extract from *Akbar Nāma* under *Idalcān*).

1543. "When *Idalcān* heard this reply he was in great fear . . . and by night made his escape with some in whom he trusted (very few they were), and fled in secret, leaving his family and his wives, and went to the territories of the *Izam Maluco* (see *Nizamaluco*), his neighbour and friend . . . and made matrimonial ties

lly. Add.

rnton's English Pilot, pt iii.
1711, this place is called

Add.

1553 "The Captains of the Kingdom of

1680 "A Cowrie granted by the Right
Worshipful Streatham Master, Lsq.,
affairs of the
pany in Port

—Barros, IV, iv 16.

mounted some large guns on that hill . .
Kalladar a Kowl name, or a
terms for his surrender—
Vail 123

Add

Afak, Arabic, 'the Pivot (or P le-star) of
the State,' not from *lot*, 'a fort, which
is Hindila lly it (Indostar) wants
lea-cockles of the Maldives,
which serve for commerce (oyn in Bengale
and in some other places —Lernier,
L T 63Cotton, " We do not seem able to
carry this familiar word further back
than the *Ar. kufu*, *kufun*, or *kufunn*
having the same meaning whence
Prov. *cton*, Port. *ctuo*, It. *ctone*,
Germ. *Kuttun*. The Sp keeps the *Ar*1711 "The only Trade they deal in is
Cowries (or Blackamoors Teeth as they
call them in England) the King's sole
Property which the sea throws up in great
Abundance —The Bourgeois Voyage to
Bomlay by Philadelphus (1750), p 521791 "Notice is hereby given, that on
or before the 1st November next, sealed pro-

faciunt (ku, 10 (21)).

Cowry (2) p 310 b The Tamil
word is m-] rnted karadi for karadi.

Cowtails. Add

Council of War, Dec 25 1758 Records in
India Office.Course, " The drive usually fre-
quented by European gentlemen and
ladies at an Indian station.1783 "It was curious to Oakfield to be
back in the Ferozepore course after a six
months' interval, which seemed like years.
How much had happened in these six
months!" —Oakfield, it. 1-1It is curious to find this word ex-
plained by an old French writer, in
almost the modern application to East
Indians. This shows that the word
was used at Goa in something of its
Hindu sense of one of many blows.1682 "Les karanes sont en, endrez en
Mestie, et d'une Indienne, lesquels sont
chaustres. Ceu de Karanes sont amu
advie de A me, qu'aigne en Tur, la terre,

ou bien la couleur noire, comme si l'on vouloit dire par Karanes les enfans du pais, ou bien les noirs: ils ont les memes avantages dans leur professions que les autres Mestis."—*De la Boullaye-le-Gouz*, ed. 1657, p. 226.

Compare in *M. Polo*, Bk. I., ch. 18, his statement about the Caraonas, and note thereon.

Crease, Cris. Add:

It is curious to find the *cris* adopted by Albuquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, i.e. the Shah of Persia, Ismael Süfi, at Ormuz, we read:

1515. "For their reception there was prepared a dais of three steps . . . which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden *cris*, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—*Correa*, ii. 423.

The portrait of Albuquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the *cris* is missing.

Creole. Add:

Criados, *criadas*, according to Pyrard de Laval, were used at Goa for male and female servants. And see the passage from Correa quoted under **Neelam** in SUPPR., where the words 'apparel and servants' are in the original '*todo o futo e criados*.'

1782. "Mr. Macintosh being the son of a Scotch Planter by a French Creole, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portuguese Walk on the Royal Exchange."—*Price's Observations*, &c., p. 9, in *Price's Tracts*, i.

Cubebs. Add after quotation from Pegolotti:

"Cubebs are of two kinds, i.e. domestic and wild, and both should be entire and light, and of good smell; and the domestic are known from the wild in this way, that the former are a little more brown than the wild; also the domestic are round, whilst the wild have the lower part a little flattened underneath like flattened buttons."—*Ibid.* in orig. 374-5.

Cucuyada. Add:

1525. "On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going

through the streets; but the Regedor would not permit it; and the Caimal approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call *cucuyadas*, and in a few minutes there gathered together more than 2000 Nairs with their arms . . ."—*Correa*, ii. 926.

1543. "At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and *cucuyadas*, such as they employ to call each other to war, just like cranes when they are going to take wing."—*Id.* iv. 327.

Cuddapah. Add:

1768. "The chiefs of Shānoor and Kirpa also followed the same path."—*H. of Hydr Naik*, 189.

Cuddy. Add:

1848. "The youngsters among the passengers, young Chaffers of the 150th, and poor little Ricketts, coming home after his third fever, used to draw out Sedley at the *cuddy-table*, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon."—*Vanity Fair*, ed. 1867, ii. 255.

Culgee. Add:

c. 1514. "In this manner the people of Bārān catch great numbers of herons. The *Kilki-saj** are of the heron's feathers."—*Baber*, 154.

1759. "To present to Omed Roy, viz.:—
1 Culgah 1200 0 0
1 Surpage (*sirpesh*, or aigrette). 600 0 0
1 Killot (see Killut) 250 0 0"
—*Expenses of Nabob's Entertainment*. In *Long*, 193.

Cumshaw. Add:

Bp. Moule suggests that this may be *Kan-siu* (or Cantonese) *Kām-sui*, 'thank-gift.'

Curnum. Add:

1827. "Very little care has been taken to preserve the survey accounts. Those of several villages are not to be found. Of the remainder only a small share is in the Collector's cutcherry, and the rest is in the hands of curnums, written on *cadjans*."—*Minute by Sir T. Munro*, in *Arbuthnot*, i. 283.

Curumshaw Hills, n.p. This name appears in Rennell's Bengal Atlas, applied to hills in the Gaya district. It is ingeniously supposed by F. Buchanan to have been a mistake of the geographer's, in taking

* "Plumes worn on the cap or turban on great occasions." Also see *Punjab Trade Report*, App. p. ccxv.

part, and this is called cor-
-Statorius, F. T., 132.

—*Eastern India*, 14

Curry The date of the quotation
from *Curry* respecting Vasco da

see The use of this word,
under Alleja, shows that it
was a silk stuff

Cyrus Add

In the sense of poppy-seed, this
word is Persian (De Oria says,
Arabic)

D.

Dacca. Add

is throughout Central Asia
to all muslins imported
Kabul

Dacca is a great Town, that
twice only in length —*Tavernier*,

—*G. de Oria*, 132

Damney Add

1749 "The ... all ..."

A feudal prince in Japan
seems to be approximately
pronunciation of *Chun tai*-
name

of *Tinsouer*, the King's Warder and
Gmilla carrier, 400 Pagodas. . . —
Dalduca, German 133

Dalaway. Add

There is also a Hind word *dal* for a
great army

Custard apple Add

This is called in Chinese *I au-hu-chi*
of rough leeches (q v)

Custom Add

1663 "Third andarker positively
denied so in weight so Merchants proved
it by their books, but so they put it
every draught was correct, and claimed
as their law having been always the
custom." — *Holker, Hak.* See 13

1764 71 Banyans, who serve in
this capacity with at any fixed pay, but
they know how much in so they may
charge upon every rupee, than they have

for want of us — *H of Hak* 133

See also *Dalwai* in quotation under
Dhurna, in *DIET*

Dam. Add

c. 1843 "Charles Greville saw the Duke
soon after, and expressed the pleasure he
had felt in reading his speech (concerning
the conduct of Capt. Charles Elliot in
China), added that, however, many of the

party were angry with it; to which the Duke replied,—"I know they are, and I don't care a damn. I have no time to do what is right."

"A *dammer* damn was, I believe, the form usually employed by the Duke, as an expression of value: but on the present occasion he seems to have been less precise."—*Autobiography of Sir Henry Taylor*, i. 296.

The term referred to seems curiously to preserve an unconscious tradition of the pecuniary, or what the idiomatic jargon of our time calls the 'monetary,' estimation contained in this expression.

Dammer. Add:

1885. "The other great industry of the place (in Sumatra) is dammar collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpous trees . . . out of whose stem . . . the native cuts large notches up to a height of 10 or 50 feet from the ground. The tree is then left for 3 or 4 months, when, if it be a very healthy one, sufficient dammar will have exuded to make it worth collecting; the yield may then be as much as 94 Amsterdam pounds."—*H. O. Forbes*, *A Naturalist's Wanderings*, p. 135.

Dangur, n. p. II. *Dhāngur*, the name by which members of various tribes of Chatia Nāgpur, but especially of the Orāons, are generally known when they go out to distant provinces to seek employment as labourers ("coolies"). A very large proportion of those who emigrate to the tea-plantations of Eastern India, and also to Mauritius and other colonies, belong to the Orāon tribe. The etymology of the term *Dhāngur* is doubtful. The late Gen. Dalton says: "Amongst several tribes of the Tributary Mahāls, the terms *Dhāngar* and *Dhāngarin* mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe" (*Descriptive Ethnology of Bengal*, 245).

Darcheenec, s. P. *dār-chīnī*, 'China stick,' i.e., cinnamon.

1563. "... The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it *dar-chini*, which in Persian means 'wood of China,' and so they sold it in Alexandria. . . ."—*Garcia*, f. 59-60.

1621. "As for cinnamon which you wrote was called by the Arabs *dartzeni*, I assure you that the *dar-stni* as the Arabs say, or *dar-chini* as the Persians and Turks call it, is nothing but our ordinary *canella*."—*P. della Valle*, ii. 206-7.

Daroga. Add:

The Byzantine form quoted in GLOSS., and the two following passages, seem to imply some former variation in pronunciation. But *Clavijo* has also *derroga* in § ciii.

1101. "And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call *Derrega*, and he treated the said Ambassadors with much respect."—*Clavijo*, § lxxxii. Comp. *Markham*, 90.

1665. "There stands a *Derega*, upon each side of the River, who will not suffer any person to pass without leave."—*Tavernier*, E. T., ii. 52.

Datchin. Add:

Favre's Malay Diet. gives (in French) "*daxing* (Ch. *pa-tchen*), steel-yard, balance," also "*ber-daxing*, to weigh," and Javan. "*daxin*, a weight of 100 *kātis*." Gericke's Javan. Diet. also gives "*datsin-Picol*," with a reference to Chinese.

Datura. Add:

c. 1580. "*Nascitur et . . . Datura Indorum*, quam ex seminibus *Latrones bellatū parant*, quae in caravanis mercatoribus exhibentes largumque somnum, profundumque inducentes aurum gemmasque surripiunt et abeunt."—*Prosper Alpinus*, Pt. I., pp. 190-191.

Dawk.

1528. "... that every ten *los* he should erect a *nam*, or post-house, which they call a *dāk-choki*, for six horses . . ."—*Baber*, 293.

Daye. Add:

1782. In a Table of monthly Wages at Calcutta, we have:—

"By (Wet-nurse) 10 Rs."

India Gazette, Oct. 12.

Delhi. Add:

According to *Panjab Notes and Queries*, *Dilpat* is traditionally the name of the Dilli of Prithvi Rāj. *Dil* is an old Hindi word for an eminence; and this is probably the etymology of *Dilpat* or *Dilli* (*op. cit.* ii. 117-118).

We have quoted in the Glossary (p. 234, b) one passage from Correa concerning the Empire of Delhi, but we may add another which curiously illustrates the looseness of his geography:

"This Kingdom of Dely is the greatest that is to be seen in those parts, for one point that it holds is in Persia, and the other is in contact with the *Loochoos* (as *Leguicos*) beyond China."—iii. 572.

lands &c, the linguist held at Mount
Dilly — *Courts Letter* of March 23. In
Lonj, 193

Deloll Add

the goods. — *Fort Wm Cons* In Lonj,
p 50

ther enquiry, that
speaks of the abund
ness of wine at Dama

Dengue, s Tho
kind of fever The

tered from it the negroes in the W
Indies gave it the name of 'dandy
fever', and this name taken up by
the Spaniards, was converted into *dengy*

ox
aff
It
at

ric
to
co

disease, ... the kind caused much alarm and
suffering in Calcutta, Berhampore and
other places in India. This had no
reputation of equal severity in that
quarter till 1871-72 though there had
been a minor visitation in 1861, and a
succession of cases in 1868-69. In
1872 it was so prevalent in Calcutta
that among those in the service of the
E. I. Railway Company, European

native, prior to August in that
, 70 per cent had suffered from
disease, and whole households
sometimes attacked at once. It
was endemic in Lower Bengal for
several seasons

When the present writer left India
(in 1862) the name dengue may have
been known to medical men but it
was quite unknown to the lay Euro-
pean public

THE CONTAGION OF DENGUE FEVER.

In a recent issue (March 14th p 501),
under the heading Dengue Fever in
New Caledonia you remark that, al-

disease as I then found it, and I believe
that was the experience of other medical
officers at the time

April 2nd

Deuti, s If *deuti*, from Skt *dhāt*,
'a lamp,' a lamp-stand, but also a
hawk-bearer

c. 1531. (In Hindustan) "instead of a
candle or torch, they have a gan, of dirty
fellow as when they call Deuti, who hold in
their hand a kind of small tripod, to the
side of one leg of which they fasten a
glowing wick. . . In their right hand they
hold a guard . . . and whenever the wick

requires oil, they supply it from this gourd. . . . If their emperors or chief nobility at any time have occasion for a light by night, these filthy Deūtis bring in their lamp . . . and there stand holding it close by his side."—*Baber*, 333.

1681. "Six men for Dutys, Rundell (see Roundel), and Kittesole (see Kitty-soll)."—List of Servants allowed at Madappollam Factory. *Fl. St. George Cons.*, Jan. 8. In *Notes and Extracts*, No. II., p. 72.

Devadāsī. Add:

c. 1790. "La principale occupation des devadāsīs, est de danser devant l'image de la divinité qu'elles servent, et de chanter ses louanges, soit dans son temple, soit dans les rues, lorsqu'on porte l'idole dans des processions . . ."—*Haafner*, ii. 105.

Devil, s. A petty whirlwind, or circular storm, is often so called. See **Pisachee**, **Shaitan**, **Typhoon**.

Devil-bird, s. This is a name used in Ceylon for a bird believed to be kind of owl,—according to *Haeckel*, quoted below, the *Syrnium Indrani* of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a *Podargus*, or Night-hawk.

c. 1328. "Quid dicam? Diabolus ibi etiam loquitur, saepe et saepius, hominibus, nocturnis temporibus, sicut ego audivi."—*Jordani Mirabilia*, in *Rec. de Voyages*, iv. 53.

1681. "This for certain I can affirm, That oftentimes the Devil doth cry with an audible Voice in the Night; 'tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. . . . To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it."—*Knox's Ceylon*, 78.

1849. "Devil's Bird (*Strix Gaulama* or *Ulama, Singh*). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country."—*Pridham's Ceylon*, p. 737-8.

1860. "The Devil-Bird is not an owl. . . its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It

has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled."—*Mr. Mitford's Note*, in *Tennent's Ceylon*, i. 167.

1881. "The uncanny cry of the devil-bird, *Syrnium Indrani*. . . ."—*Haeckel's Visit to Ceylon*, 235.

Devil's Reach, n.p. This was the old name of a reach on the Hoogly R. a little way above Pulta (and about 15 miles above Calcutta). On that reach are several groups of *dewals*, or idol-temples, which probably gave the name.

1684. "August 28.—I borrowed the late Dutch Fiscall's *Budgero*, and went in Company with Mr. Beard, Mr. Littleton" (etc.) "as far as y^e Devil's Reach, where I caused y^e tents to be pitched in expectation of y^e Presidents arrivall and lay here all night."—*Hedges*, p. 156.

1711. "From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Larboard is shoal until you come into the beginning of Pulta or Poutto Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—*The English Pilot*, 54.

Dewaun. Add, in p. 240, col. 1:

1762. "A letter from Dacca states that the Hon'ble Company's Dewan (Manik-chand) died on the morning of this letter. . . And as they apprehend he has died worth a large sum of money which the Government's people (i.e. of the Nawāb) may be desirous to possess to the injury of his lawful heirs, they request the protection of the flag . . . to the family of a man who has served the Company for upwards of 30 years with care and fidelity."—*Fl. Wm. Cosns.*, Nov. 29. In *Long*, 283.

Dhall. It should have been made clearer that *dāl* is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

Dhooly. Add, after reference to *Herklots*:

Dolī is from *dolnā*, 'to swing.' The word is also applied to the meat- (or milk-) *safo*, which is usually slung to a tree.

And at the end of the large-type matter:

Dūla occurs in Ibn Batuta, but the translators render '*palankin*,' and do not notice the word:

Double-grill, s. Domestic Hind.
of the kitchen for 'a devil' in the
culinary sense.

Dour, s. A foray, or a hasty expedition of any kind. Hind. *daur*, 'run.' Also to *dour*, to run, or make such an expedition

Durbar. Add:

devil—march to morrow
H. G.

Dowra, s. A guide. H. *puhā*, *daurahā*, and *daupa*, runner, a guide, from *da* run' (Skt *dhōr*)

Durian. Add

I. *durjan*, a corr. of

Dravida.

See **Dravira** in a quotation from Al-Birānī under **Malabar**

and. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—'Not at home'—without the untruth. It is elliptical for *darudra band hai*, 'the door is closed.'

Dustoor. Add

twice a year or oftener by the and Council among the sail com-
—Fort St. (See *Cons*, *Dur*. In
Notes and Extracts, No II p 61

Dustoor on
per annum
13 00 0—

iter, quo-
117. under

Dub. Add.

c. 1700 "J'ens pour quatre *dabons*, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—*Haafner*, II. 75.

Duck. Add.

1803. "famously. of a Benga like the 1. 53.

Dumdum. Add.

1848. "'P. h! nonsense,' said Joe, highly flattered. 'I recollect, sir, there was a girl at Dumdum, a daughter of Culler of the Artillery . . . who made a dead set at me in the year '4.'—*Sandy Fair*, I. 22, ed. 1867.

Hosbolhookum.

Of this fruit the natives are justly fond and Mr. Walcott writes it is worth a voyage to the East to taste and the vegetables seek to its shade in the fruiting time, but, more available—H. O. Forbes, *A Naturalist's Wander-*

E.

Eed. Add:

1860. "By the Nazim's invitation we took out a party to the palace at the Bakri Eed (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael."—*Storms and Sunshine*, &c., ii. 255-6. See as to the goat, art. in GLOSS.

1869. "Il n'y a proprement que deux fêtes parmi les Musulmans sunnites, celle de la rupture du jeûne de *Ramazan*, 'Id *fito*, et celle des victimes 'Id *curbân*, nommée aussi dans l'Inde *Bacr* 'Id, fête du *Taurcau*, ou simplement 'Id, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ismâel."—*Gavrin de Tassy, Rel. Mus. dans l'Inde*, 9-10.

Ekteng, adj. The native representation of the official designation 'acting' applied to a substitute, especially in the Civil Service. The manner in which the natives used to explain the expression to themselves is shown in the quotation.

1883. "Lawrence had been only 'acting' there; a term which has suggested to the minds of the natives, in accordance with their pronunciation of it, and with that striving after meaning in syllables which leads to so many etymological fallacies, the interpretation *ek-tang*, 'one-leg,' as if the temporary incumbent had but one leg in the official stirrup."—H. Y. in *Quarterly Review* (on *Boscworth Smith's Life of Lord Lawrence*), April, p. 297.

Elchee, s. An ambassador. Turk. *ilchî*, 'from *il*, a (nomad) tribe, hence the representative of the *il*. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomatists usually are.

1101. "And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out one to another, *Elchî!* which is as much as to say 'Ambassadors!' For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them."—*Chêng-tse, a new Comp. History*, p. III.

1885. "No historian of the Crimean War could overlook the officer (Sir Henry) who, at a difficult crisis, told of the part of the famous diplomatist and the great Elchî by writers who have not yet

tiresome trick from a brilliant man of letters."—*Sat. Review*, Oct. 24th.

Elephanta, b. Add:

1690. "The Mussoons are rude and Boisterous in their departure, as well as at their coming in, which two Seasons are called the Elephant in India, and just before their breaking up, take their farewell for the most part in very ragged pulling weather."—*Orington*, 137.

Elephant, s. This article will be confined to notes connected with the various suggestions that have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (*ἐλέφας*—*phavros*) is in Homer. With him, and so with Hesiod and Pindar, the word means 'ivory.' Herodotus first uses it as the name of the animal (iv. 191). Hence an occasional, probably an erroneous, assumption that the word *ἐλέφας* originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is *pîl*, with which agree the Aramaic *pîl* (already found in the Chaldee and Syrian versions of the O. T.), and the Arabic *fil*. Old etymologists tried to develop *elephant* out of *fil*; and it is natural to connect with it the Spanish for 'ivory' (*marfil*, Port. *marfim*), but no satisfactory explanation has yet been given of the first syllable of that word. More certain is the fact that in early Swedish and Danish the word for 'elephant' is *pîl*, in Icelandic *fil*; a term supposed to have been introduced by old traders from the East and Russia. The old Swed. for 'ivory' is *fil-bein*.

The oldest Hebrew mention of ivory is in the notice of the products brought to Solomon from Ophir, or India. Among these are ivory tusks—*shen-habbim*, i.e. 'teeth of *shên*,' a word which has been interpreted as *shên* *filî*, elephant. But it is entirely doubtful what this *shên* is, occurring here only, and only in Heb.

We know from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply *shen*, corresponding to *dens* in *Indus* in Ovid and other Latin writers. In Ezekiel (xxviii. 13) we find *karnoth shen* = 'cornu dentis'. The use of the word *horns* does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's "*cum arbor eracundus*" in Martial's "*elephantus cornu*" (xviii. 13), in Aelian's story, as alleged by the Mauritians, that the elephants there shed their horns every ten years ("δεκαετην κωνας ρα κερατα εσθλως" (xix. 3); whilst Cleasbi quotes for 'ivory.'

We have mentioned Skt *ibha*, from which Lassen assumes a compound *ibha-lanta* for ivory, suggesting that this, combined by early traders with the Arabic article, formed *al-ibha-lanta*, and so originated *Aspavor* Pott, besides other doubts, objects that *ibhadanta*, though the name of a plant (*Tharidium indicum*, Lehmann), is never actually a name of ivory.

Pott's own etymology is *alaf-hindi*, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (*alaf, alay*).^{*} This has met with favour, though it is a little hard to accept any form like *hindi* as earlier than Homer.

Other suggested origins are Pictet's (*om aurucata* (lit. 'proceeding from after'), the proper name of the elephant of India, or Elephant of the eastern Quarter in the Hindu Cosmogony. This is felt to be only too obvious, but as improbable. It is, however, suggested it would seem in Pictet, by Mr. Kittel (*Indian* 128), who supposes the transformation from *anc*, 'elephant,' to *et*, finding his first suggestion accepted, has called up a singular *alaya*, used for elephant which

he takes to be from *ala*, 'great'; thence *alaya*, 'great creature', and, proceeding further, presents a combination of *ala*, 'great', with Skt. *phala*, sometimes signifying 'a tooth,' thus *alaphala*, 'great tooth' = *elephantus*.^{*}

Hodgson, in 'Notes on Northern Africa' (p. 19, quoted by Pott), gives *elef amegran* ('Great Boar,' *elef* being 'boar') as the name of the animal among the Kabyles of that region, and appeals to present it as the origin of the Greek and Latin words.

Again we have the Gothic *ulbandus* 'camel,' which has been regarded by some as the same word with *elephantus*. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own *alaf-hindi* and Lassen's *al-ibha-lanta*. His paper is 30 years old, but he repeats this conclusion in his *Wurzel-Wörterbuch der Indo-Germanische Sprachen* published in 1871,† nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both let it be observed apart from other difficulties rest on the assumption that the knowledge of elephant, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilmon on some 30 years ago and has more recently been amply displayed in historical works which have circulated by scores in popular libraries, it is singular how little attention or interest it seems to have elicited.

* In *Kuhn's Zeitschrift für Vergleichende Sprachwissenschaft* 1.3 181.
† *Deutsche Sprachwissenschaft* 2. 1871.
‡ See Pott's *etymology of the Indo-Germanic Languages* 1833 p. 141.
§ See e.g. *Leipzig's Handbuch der Naturgeschichte* 2d ed. 1836-40 and *Encyclopædia Britannica* 1831, 1832-3.

1) For a more special kind of ivory. See I believe it is far more likely that *ibha* is the name of an *Indian* (ebony?) wood (cf. *ibha* in Ezekiel xxviii. 13, and that the passage in 'Ivory and ebony' (II. *Leipzig's Handbuch der Naturgeschichte* 2d ed. 1836-40, p. 141, is correct).

2) *Leipzig's Handbuch der Naturgeschichte* 2d ed. 1836-40, p. 141, is correct.

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 word for elephant
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 bears to Anglo Saxon Fundament-
 ally Th and Singhal e v o d e n t i d
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Firinghee Add

more particularly s r r Adawint,
Gazee and Law officer in Surrt

1712 ' *Jolan Whelo Scrduar* Frongian
or Captain of the Europeans in the Em-
peror's service — *Valentyn* 14
(Suratte) 29

Fly Add

G

Flying Fox. Add (with reference
to the fact stated by Sir George

senza veder terra, al primo di Maggio
furono in vista di Punta di Gallo la quale è
assai pericolosa da costeggiare G. Bilibi,
f. 13

Ganda. Add

these bats as they follow in line
touching the water. Frey fly-fishin.
for crocodile with such a fly' —
(*Comin scutus* from V Gen I H
Koutuge)

Frazala Frail. Add

1793. Coffee per Frail
Be laj Courier, July 20th

Rs 17 —

Futwa s Ar tist 7 The loc

The following is from a story of
Correa about a battle between Bober
Minza (i.e. Sultan Baber) and a cer-
tain king 'Cicanlar' (Sikandar),
in which I have been unable to trace
even what events it misrepresents.
But it keeps Fannan Men lez into in-
countenance as regards the latter's
statement about the advance of the
king of the Tartars against Peking
with four score thousand innocents.

bichā (?); these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly . . . and the Mogors with their arrows made a great discharge, wounding many of the elephants and the *gandas*, which as they felt the arrows, turned and fled, breaking up the battles . . .—*Correa*, iii. 573-574.

Garden-house. Add:

1747. "In case of an Attack at the Garden House, if by a superior Force they should be oblig'd to retire, according to orders and send a Horseman before them to advise of the Approach . . ."—*Report of Council of War at Fort St. David's, in India Office MS. Records.*

Gaurian, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, i.e., those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Professor Hoernle; but it is in fact an adoption and adaptation of a term used by the Pundits of Northern India. They divide the colloquial languages of (civilized) India into the 5 *Gauras* and 5 *Drāvira*s. The *Gauras* of the Pundits appear to be (1) Bengalee (Bangālī) which is the proper language of *Gauḍa*, or Northern Bengal from which the name is taken (see **Gour**, c. in GLOSS.), (2) Oriya, the language of Orissa, (3) Hindī, (4) Panjābī, (5) Sindhī; their *Drāvira* languages are (1) Telinga, (2) Kārṇāṭaka (Canarese), (3) Marāṭhī, (4) Gurjara (Gujarātī), (5) Drāvira (Tamil). But of these last (3) and (4) are really to be classed with the Gaurian group, so that the latter is to be considered as embracing 7 principal languages. Kashmirī, Singhalese, and the languages or dialects of Assam, of Nepaul, and some others, have been also added to the list of this class.

The extraordinary analogies between the changes in grammar and phonology from Sanskrit in passing into these Gaurian languages, and the changes of Latin in passing into the Romance languages, analogies extending into minute details, have been treated by several scholars; and a very interesting view of the subject is given by Mr. Brandreth in vols. xi. and xii. of the *J. R. As. Soc.*, N. S.

Gautama. Add:

1545. "I will pass by them of the sect

of Godomem, who spend their whole life in crying day and night on those mountains, Godomem, Godomem, and desist not from it until they fall down stark dead to the ground."—*F. M. Pinto* (in *Cogan*, p. 222).

Gavial, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, *Gavialis gangeticus*, etc. It is the less dangerous of the Gangetic saurians, with long slender subcylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is *H. gharīyāl*, and *gavial* is nothing. The term (*garīyālī*) is used by Baber (p. 410), where the translator's note says: "The *geriali* is the round-mouthed crocodile," words which seem to indicate the *magar* (*Crocodilus biporcatus*) not the *gharīyāl*.

c. 1809. "In the Brohmoputro as well as the Ganges there are two kinds of crocodile, which at Goyalpara are both called *Kumir*; but each has a specific name. The *Crocodilus Gangeticus* is called *Ghorīyal*, and the other is called *Bongcha*."—*Buchanan's Rungpoor*, in *Eastern India*, iii. 581-2.

Gazat, s. This is domestic Hind. for 'dessert.' (*Panjab N. and Q.*, ii. 184).

Gentoo. Add:

Under a:

1679. In Fort St. Geo. Consns. of 29th January, the Black Town of Madras is called "the *Gentue* Town."—*Notes and Extracts*, No. II., p. 3.

Under b (*Id.* No. I. p. 32):

1674. "50 Pagodas gratuity to John Thomas ordered for good progress in the *Gentu* tongue, both speaking and writing."

Ghauts. Add:

The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by books to attribute to the (so-called) 'Eastern Ghauts' the character that belongs to the Western only.

1827. ". . . they approached the *Ghauts*, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—*The Surgeon's Daughter*, ch. xiii.

Ghurry. Add:

The water-instrument is sometimes

called **pun ghurry** (*panghars* qua-
pun-ghury), also the **San dial**, **dhoop-**
ghurry (*dhup* = 'Sunshine'), the
hour glass, (**ret-ghurry** (*rela* =
'sand')

Gingeli Add

It is the *σνιγανος* o
121) and of Theophras-
1 11)

Gingerly. Add

We find in Port
1680-81, in App to f
No III p 47

'The form of the pass given to ships and
vessels, and Register of Passes given (18 in
all), bound to Jafnapatam, Vamila, Mocha
Gingerles, Tenasserim, &c.

11

on them for having received among them
the Hollanders —Bocarro, p 619

1675 "Approve the treaty with the
Cawn of Chengie"—Letter from Court to
Fort St. Geo In Notes and Extracts, No. I,
p 5

forts The place is inaccessible, except
from the east and south east. The
place was well supplied with all manner of
stores, and garrisoned by 100 Europeans,
and sepoy and black people in great
numbers —Cambridge Account of

War, &c., 32-33

Girja. Add

885 "It is related that a certain

gellin

But these quotations thr
the gold coin of Milburn

Gingham Add

1648 'The principal
stuffs are these *Gamignins*, *Shamans*, *Wanda*
Assanans (is nan s't sky bh
focis, *Berous* (Belramees)
Whites (Chintiss) *Langoas*
Tuffochulen,† *Dotus* (*dhote* =
Zust, 63

Gingi, n p Properly
once celebrated hill-forts

N. of Chhillore

35

forces, as at

c 1616.

a proclamation in Negapatam, 1616
as to the at (reconstruction) at P rto

Ginja,
cause f

state and the power of the

at Goa and possesses a strong aromatic
key like scrappings of this, in a
er mixed with sugar to their
—Morton is, f 1, 2, 4, 5

Gobang, s The game introduced
years ago from Japan. The
is a corr of Chinese K-i-p a i,
ker-board'

Godavery. Add after the quotation from Rennell:

As to this error see also a quotation from D'Anville in *Suppl.*, under *Kedgerie* (n. p.).

It is probable from what that geographer says in his *Eclaircissements*, p. 133, that he had no real idea of the Godavery. That name occurs in his book only as "la pointe de Gaudewari." This point, he says, is about E.N.E. of the 'river of Narsapur,' at a distance of about 12 leagues; "it is a low land, intersected by several river-arms, forming the mouths of that which the maps, esteemed to be most correct, call *Wenseron*; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession."

Narsapuram is the name of a taluk on the westernmost delta branch, or Vasishta Godavari. *Wenseron* appears on a map in Baldaeus (1672), as the name of one of the two mouths of the eastern or Gautami Godavari, entering the sea near Coringa. It is perhaps the same name as *Injaram* on that branch, where there was an English factory for many years.

Goglet. Add:

1766. "I perfectly remember having said that it would not be amiss for General Carnac to have a man with a Goglet of water ready to pour on his head, whenever he should begin to grow warm in debate."—*Lord Clive*, *Consn.* Fort William, Jan. 29. In *Long*, 406.

Gomasta. Add:

1747. "As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the Goa Masters (!) in that Province."—*Fort St. David Consn.*, May 11. *MS. Records in India Office*.

Gong. Add:

1726. "These gongs (gongen) are beaten very gently at the time when the Prince is going to make his appearance."—*Valentijn*, iv, 58.

Goodry. Add:

1653. "Goudrin est vn terme Indou et Portugais, qui signifie des couvertures piquées de coton."—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

Goojur. Add:

1519. "In the hill-country between Nilāb and Behreh . . . and adjoining to the hill-country of Kashmir, are the Jats, Gujers, and many other men of similar ibes. . . ."—*Memoirs of Baber*, 259.

Goolail. Add:

1560. Busbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: "ego interim cum manuali balista post columnam sto, modo hujus, modo illius caudae vel alarum, ut casus tulerit, pinnas testaceis globis verberans, donec mortifero ictu unam aut alteram percussam decutio. . . ."—*Busbeg. Epist. III.*, p. 163.

Goont. Add:

1833. "Give your gūnth his head and he will carry you safely . . . any horse would have struggled, and been killed; these gūnths appear to understand that they must be quiet, and their master will help them."—*Wanderings of a Pilgrim*, ii, 226.

Goorka, Goorkally, n. p. *H. Gürkha, Gurkhālī*. The name of the race now dominant in Nepāl, and taking their name from a town so-called 53 miles W. of Khatmandu. They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1767. "I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the Goorcully Rajah."—*Letter from Chief at Patna*, in *Long*, 526.

Gorawallah. Add:

1680. *Gurrials*, apparently for *ghor-wālās*,* are allowed with the horses kept with the Hoogly Factory.—See *Fort St. Geo. Consn.*, on *Tour*, Dec. 12, in *Notes and Extracts*, No. II., p. 63.

Gordower. Add:

Ghor daur, a horse-race, hence 'a race-meeting,' is sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement.

Gosbeck. Add:

In *Fryer*, p. 407, we have the following:

"Brass money with characters, Are a Goss, ten whereof compose a *Shahee*, A Gosbeege, five of which go to a *Shahee*."

Thus we have a Goss and a Gosbegi, corresponding to Herbert's double and single Cozbeg.

And now I see that Mr. Wollaston, in his *English-Persian Dict. App.*, p. 436, among "Moneys now current in

* * *Gurrials* would be alligators!

Persia," gives "also a nominal inc then, is the name a coin no longer), that worth 10 *dinar*

Marsden mentions a copper coin, called *Kazbegi*=00 (nominal) dinars, or about 3½d. (*Numism. Orient.*, 406) But the value in dinars seems to be an error

Goung, s. *Burm goung*, a village headman,

Grab Add, after quotation from Ibn Batuta

1503 In the Vocabulary of Pedro de Alcalá, *gubra* is interpreted in Arabic as *gorab*

Griffin, Griffith A

1853

"'Like drill'"

"'I don't dislike it, goose-step was not lively'"

"'Ah, they don't give; of it now a-days, by Jov a griff'—and thereupon i 62

The quotation in t 303, col b) from Boi Dutchman's phrase to Griffin, viz, *Orang baharu*, i.e., (Malay) 'new man', whilst *Orang lama*, 'man of long since,' is applied to old colonials. In connexion with these terms we extract the following

he strung together these loose sentences, reduced them into some order and put them in verses. His collection became numerous it took the form of a book which was entitled *Grenth*. —*Sir Muta-giera*, i 63

Grunthum. Add

1753. "Les Indiens du pays se donnent le nom de *Ta nules* et on sait que la langue vulgaire différente du Sanskrit, et du Grendam, qui sont les langues sacrées, porte le même nom —*D Antille*, 117

Guana Add

Guava. M -Gen. Keatinge notes

"*Jam* = the name, as far as I know, all over Guzerat, and the Central Provinces also"

Gruff. Add

1770. "all which could be called

Guinea-fowl. Add

The Guinea-fowl is the *Meleagris* of others, and the *Afra*

rm. Add

the E. I. Co., p. 52

Grunth Add.

1770 'As the young man (*Yanak*) was early introduced to the knowledge of the

omits to mention the prevalence of this pest in some parts of Western India. "I have known villages," writes M -Gen. Keatinge, "where half the people were maimed

after the Rains. Matunga, the
Quarters of the Bombay Art-
illery was abandoned, in great measure,
on account of this pest."

2. "Hæc vita est Ormusiensium, first
civium totius littoris Persici, ut por- the
per in corpore calamitates ferant ex coeli wa
nperie: modo sudore diffluunt; modo Si
antur furunculis; nunc cibi sunt, mox M
inopes; sæpe ventis urentibus, sem-
sole torrente, squalent, et quis omnia
censeat? Unum ex aerumicorum singulare
lucio: nimirum Lumbricorum singulare
mus quod non in intestinis, sed in muscu-
lis per corporis ambitum natales invenit.
latini medici vermem illum nomine donant
ἰσὶ δράκοντιον, s. Dracunculi. . . Guineenses
nigrita lingua sua . . . vermes illos vocant
Icken, ut produnt reducez ex aurifero illo
Africae littore. . ."—Kæmpfer, Amoen.
Exot., 524-5.
For speculates as to why the old
Dracunculus; but th
from th

Kaempfer speculates as to why the old
 physicians called it *dracunculus*; but the
 name was evidently taken from the
 of Agatharchides, quoted in the
 Glossary, &c.

117. The name given by Niebuhr is, as we transfer's remarks, "arak Me-

The name given by Niebuhr is, as we learn from Kaempfer's remarks, 'arak Medinî, the Medina nerve (rather than vein).

Gum-gum. Add:

Gum-gum. Add: 1768-71. "They have a certain kind of musical instruments called gom-gom, consisting in hollow iron bowls, of various sizes and tones, upon which a man strikes with an iron or wooden stick . . . not unlike a set of bells."—*Starorinus*, E. T., i. 215. See also p. 65.

Gunny. Add:
"The lan

215. See also p. 30.

Gunny. Add:
1835. "The land was so covered with them (plover) that the hunters shot them with all sorts of arms. We counted 80 birds in the gunny-sack that three of the soldiers brought in."—*Boots and Saddles*, by Mrs. Custer, p. 37. (American work.)

H. *ghanta*, a bell or gong, a common term for

Gunta, s. H. ghanta, a bell or
gong. This is the common term for
expressing an European hour, in
modern Hindūstānī.

Gureeb nuwanz. Add: _____
 _____ quoted from _____

Gureeb nuwauz. Add:
The passage quoted from Valentijn
has been derived by the latter from
Twist (1648), p. 55.
'... of the poor!' he cried
'... help th

1867. " 'Protector of the poor!' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my

Gutta Percha. Add:
The late Mr. d'A

Gutta Percha. Add:
1868. "The late Mr. d'Almeida was the first to call the attention of the public to the substance now so well known as gutta-percha. At that time the *Isonandra Gutta* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees . . . Mr. d'Almeida . . . acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged . . . The sudden and great demand for it soon resulted in the disappearance of all the gutta-percha trees on Singapore Island."—*Collingwood, Rambles of a Naturalist*, pp. 268-269.

Gwalior, n. p. Hind. Gwālār. A famous rock-fortress of Upper India, situated on a steeply rising and shallowly sloping hill, and surrounded by a deep moat.

Gwalior, n. p. Hind. Gwālār. A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 miles S. of Agra, in lat. $26^{\circ} 13'$. Gwalior may be traced back, in Gen. Cunningham's opinion, to the 3rd century of our era. It was the seat of several ancient Hindū dynasties, and from the time of the early Mahomedan sovereigns of Delhi down to the reign of Aurangzib it was used as a state-prison. During last century it fell into the possession of the Maharratta family of Sindbia, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city, known by the original title of *Lashkar* (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms (1) escalated by a force under the command of Major Popham in 1780 a very daring feat; * (2) by a regular attack under Gen. White in 1805; (3) most gallantly in June, 1858, by a party of the 25th Bombay N. I. under Lieutenants Rose and Waller,

* The two companies which escalated were by Captain Bruce, a brother of the Abyssinian traveller. "It is said that the spot was put out to Popham by a cowherd, and that the of the attacking party were supplied with shoes to prevent them from slipping on the of rock. There is a story also that the these grass-shoes was deducted from P. pay, when he was about to leave India as general, nearly a quarter of a century after —Cunningham, Arch. Surv. ii. 340.

Ferguson in *Indian Antiquary*, vol. xii. 64). Wo have *chakra*, 'a cart-wheel' and cart, in Hindi. Can this also have developed a form *hakra*?

c. 1790. "Quant aux palankins et hak-karies (voitures à deux roues), on les passo sur une double sangarie" (see Jangar).—*Huafner*, ii. 173.

1793. "To be sold by Public Auction . . . a new Fashioned Hackery."—*Bombay Courier*, April 13th.

1811. "Il y a cependant quelques on-droits où l'on se sert de charettes couvertes à deux roues, appelées hickoris, devant lesquelles on attèle des bœufs, et qui servent à voyager."—Editor of *Huafner*, *Voyages*, ii. 3.

Halalcore. Add:

1763. "And now I must mention the Hallachores, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth . . ."—*Reflections*, &c., by Luke Scrifton, Esq., 7-8.

It was probably in this passage that Burns picked up the word; see quotation in *Gloss*.

Hanger. Add:

1653. "Gangeard est en Turq, Persan et Indistanni vn poignard courbé."—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

1684. "The Souldiers do not wear Hangers or Scimitars like the Persians, but broad Swords like the Switzers . . ."—*E. T. of Tavernier*, ii. 65.

1712. "His Excy . . . was presented by the Emperour with a Hindoostany Candjer, or dagger, set with fine stones."—*Valentijn*, iv. (Suratte), 286.

Hansaleri, s. Table-servant's Hind. for 'horse-radish'! "A curious corruption, and apparently influenced by *saleri*—'celery.'" (Mr. M. L. Dames, in *Panjab N. and Q.* ii. 184).

Harry. Add:

1706.

"2 Tendells . . . 6 0 0

1 Hummumee † . . . 2 0 0

4 Manjees . . . 10 0 0

5 Dandeas . . . 8 0 0

5 Harrys . . . 9 8 0

List of Mens Names, &c., immediately in the Service of the Honble. the Vnited Compy. in their Factory of Fort William, Bengall, November, 1706 (MS. in India Office).

1768-71. "Every house has likewise . . . a harry-maid or matarani (see *Matranee*)

† i.e. *hamam*, a bath attendant. Compare the *Hummums* in *Covent Garden*.

who carries out the dirt; and a great number of slaves, both male and female."—*Stavrinus*, i. 523.

It is curious that the hari (or sweeper) caste in Assam, as my friend M.-Gen. Keatinge tells me, are the goldsmiths of the province. They also in some parts of Bengal were the village watchmen. See s.v. *Pyke* in *Suppl.*

Haut, b.

The more correct spelling is *hāt* from Skt. *haffa*.

Havildar. Add:

1672. Regarding the Cowls obtained from the Nabob of Golcondah for the Fort and Town of Chinapatnam. 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, "and so to hold the Fort and Town free from any Avildar, or Divan's People, or any other imposition for ever."—*Fort St. George Consols*, 11th April, in *Notes and Extracts*, No. I. p. 25.

Havildar's Guard. There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

Hickmat. Add:

1838. "The house has been roofed in, and my relative has come up from Meerut, to have the slates put on after some peculiar hikmat of his own."—*Wanderings of a Pilgrim*, ii. 240.

Hindee. Add:

The term *Hinduwi* appears to have been formerly used, in the Madras Presidency, for the Marāthi language. See a note in Sir A. Arbuthnot's edn. of *Munro's Minutes*, i. 133.

Hindoo Koosh. Add:

1753. "Les montagnes qui donnent naissance à l'Indus, et à plusieurs des rivières qu'il reçoit, se nomment Hendou Kesh, et c'est l'histoire de Timur qui m'instruit de cette denomination. Elle est composée du nom d'Hendou ou Hind, qui désigne l'Inde . . . et de kush ou kesh . . . que je remarque être propre à diverses montagnes."—*D'Anville*, p. 16.

Hindostanee. Add:

1677. In Court's letter of 12th Decr. to Fort St. Geo. they renew the offer of a reward of £20, for proficiency in the Gentoo or Indostan languages, and sanction a reward of £10 each for proficiency in the Persian language, "and that fit persons to teach the said language be entertained."—*Notes and Extracts*, No. I. p. 22.

1697 "Questions addressed to Khodja Mosaad, Ambassador from Abyssinia.

4 "What language he, in his residence, made use of?"

"The Hindustani (as *taal*), which Roo, then Secretary to the High Government, interpreted."—*Valenty*

King. Add

1726 "Hing or *Assa Fœtida*, other wise called Devil's dung (*Duichsdrek*)"—*Valenty*, iv 146

Hobson Jobson Add

Hoonimaun (and Lungoor). Add

1623 "Hermand est un singe que les Indous tiennent pour Sainct."—*De la Boulaye le Gouz*, ii 341

that the English were only to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free."—*Fort St Geo Consols*, 17th Dec, in *Notes and Extracts*, Pt I pp 97 98

How my w my

It is known that the name of

tent le Gange, lui ont donné le nom de rivière d'Ugli dans sa partie inférieure"—*D'Anville*, p 64

Hooka. Add

"In former days offence to step over hooka-cornet and hoc

Hubshee Add

1783 "In India Negroes, *Habishians*, are common

Price's Tracts, vol. I. p. 78

Fort St David, Expenses of the Agency, under January MS Records in India Office

1663

1863
a hulaq
rarely seen
fur with
in pairs,
with incredible agility, and making the forest resound with their strange cacophonatory cry . . .—*T. Lewis*, 374

mani kingdom of the Deccan these names represented 'Add A7a7, the

title of the founder before he became king, more generally called by the Portuguese the *Sabaio* (q.v.), and 'Adil Shāh, the distinctive style of all the kings of the dynasty. The Portuguese commonly called their kingdom *Balaghat* (q.v.).

1510. "The *Hidalcan* entered the city (Goa) with great festivity and rejoicings, and went to the castle to see what the ships were doing, and there, inside and out, he found the dead Moors, whom Timoja had slain; and about them the brothers, and parents and wives, raising great wailings and lamentations, thus the festivity of the *Hidalcan* was celebrated by weepings and wailings . . . so that he sent João Machado to the Governor to speak about terms of peace. . . . The Governor replied that Goa belonged to his lord the K. of Portugal, and that he would hold no peace with him (*Hidalcan*) unless he delivered up the city with all its territories. . . . With which reply back went João Machado, and the *Hidalcan* on hearing it was left amazed, saying that our people were sons of the devil. . . ."—*Correa*, ii. 98.

1516. See *Barbosa* under *Sabaio*.

1546. "Trelado de contrato que ho Governador Dom João de Crastro ffeez com o *Idalxaa*, que d'antes se chamava *Idalcão*."—*Tombo*, in *Subsidios*, 39.

1563. "And as those governors grew weary of obeying the King of Daquem (Deccan), they conspired among themselves that each should appropriate his own lands . . . and the great-grandfather of this *Adelham* who now reigns was one of those captains who revolted; he was a Turk by nation and died in the year 1535; a very powerful man he was always, but it was from him that we twice took by force of arms this city of Goa. . . ."—*Garcia*, i. 35 v.

N.B.—It was the *second* of the dynasty who died in 1535; the original 'Adil Khān (or *Sabaio*) died in 1510, just before the attack of Goa by the Portuguese.

1594-5. "There are three distinct States in the Dakhin. The *Nizām-ul-Mulkiya*, 'Adil Khaniya, and *Kutbu-l-Mulkiya*. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the dissensions and quarrels they had among themselves. It was also the rule, that when their forces were united, *Nizām-ul-Mulk* commanded the centre, 'Adil Khan the right, and *Kutbu-l-Mulk* the left. This rule was now observed, and an immense force had been collected."—*Akbar-Nāma*, in *Elliot*, vi. 131.

Impale. Add:

1768-71. "The punishments inflicted at Batavia are excessively severe, especially such as fall upon the Indians. *Impalement* is the chief and most terrible."—*Stavorinus*, i. 288.

This writer proceeds to give a description of the horrible process, which he witnessed.

India. The distinct *Indias*. Add:

India Minor, in *Clavijo*, looks as if it were applied to Afghanistan:

1404. "And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called *Tenmt* (Termedh), and this used to belong to India Minor, but now it belongs to the empire of Samarkand, having been conquered by Tamurbec."—*Clavijo*, § ciii. (*Markham*, 119).

India of the Portuguese. Add:

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E. I. C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670. They desire that *dungarees* (q.v.) may be supplied thence if possible, as "they were not procurable on the Coast of India, by reason of the disturbances of *Sevajee*."—*Notes and Extracts*, Part I. p. 2.

Indigo. *Ἰνδικόν* is also applied by *Dioscorides* to the mineral substance (a variety of the red oxide of iron) called *Indian red* (*F. Adams*, Appendix to *Dunbar's Lexicon*).

Interloper. Add:

1680. "The commissions relating to the *Interloper*, or private trader, being considered, it is resolved that a notice be fixed up warning all the Inhabitants of the Towne, not, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with *Captain William Alley* or any person belonging to him or his ship without the license of the Honorable Company. Whoever shall offend herein shall answeare it at their Perill."—*Notes and Extracts*, Pt. III., 29.

1683. "May 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to y^e factory, and being sent for, were asked 'Whether they did now, or ever intended, directly or indirectly, to trade with any *Interlopers* that shall arrive in the Bay of Bengal?'

"Mr. Littleton answered that 'he did not, nor ever intended to trade with any *Interloper*.'

"Mr. Nedham answered, 'that at present he did not, but that he came to gett money, and if any such offer should happen, he would not refuse it.'

"Mr. Douglass answered, he did not, nor ever intended to trade with them: but said 'what Estate he should gett here he would not scruple to send it home upon any *Interloper*.'

"And having given their respective answers they were dismiss."—*Hedges, Diary*, Hak. Soc., 90-91.

1694. "Whether y^e souldiers lately sent

hers repeated examples in passages on the *Wahit* of Sidi 'Ali, published the *J* is Soc Bengal, which I id strangely overlooked

It would appear from James Prinsep's remarks there that the word is cl in various ways Thus Baron

Hammer writes to Prinsep concerning the measure of *azwan* :
rst section of the III d chapter

1881, p 163

third more alloyed weighs 2 *dat* 3 *grs* only

Izam Maluco n p We often find this form in Correa instead of **Niza maluco** (q v)

J

Jack Add in p 336, col a before "Lasson," a note

It was I find, the excellent Rumphius who originated the erroneous identification of the *areca* with the *planta* -

Jaggery Add

In Bombay all roug sugar-stuff is so called, title under which all kn prepared sugar is class tariff of the Railways the

Jagheer Add 'hereditary' as part of the definition

Jam. Discriminate the word in Gloss as

a and add The title is probably *Bilach* originally There are several **Jams** in Lower Sind and its borders, and notably the **Jum** of Las Bela State, a well known dependency of

of the stars an explanation which helps me not a bit to understand the true measure of a *zam* in the reckoning of a ship's course

Prinsep then elucidates this The *zam* in practical parlance is said to be the 8th part of day and night, it is in fact a nautical *watch* or Hindu *jahar* Again it is the 8th part of the ordinary inch like the *jau* or barley-corn of the Hindus (the 8th part of an *angul* or digit) of which *jau zam* is possibly a corruption Again the *rubu* or inch and the *zau* or $\frac{1}{2}$ of an inch had been transferred to

degree or 12 nautical miles, quite confirmatory of the former calculation it was also stated to be still applied to terrestrial measurements (see *J A S B*, v 612-3)

1013 "J ai déjà parlé de Sérira (read *Sirbana*) qui est située à l'extrémité de l'île de Laméri à cent-vingt *zama* de Kala." - *Apasbat Hind* ed. 1 a : der Luth et Martet Deric, 176.

1551. "26th VOYAGE from Calicut to Kardafun" (i.e. Gardafui).

"... you run from Calicut to Kolfaini (i.e. Kalpeni, one of the Laccadive Ids.) two zāms in the direction of W. by S., the 8 or 9 zāms W.S.W. (this course is in the 9 degree channel through the Laccadives), then you may rejoice as you have got clear of the islands of *Fil*, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to Kardafun."

"27th VOYAGE, from Diu to Malacca.

"Leaving Diu you go first S.S.E. till the pole is 5 inches, and side then towards the land, till the distance between it and the ship is six zāms; from thence you steer S.S.E. . . . you must not side all at once but by degrees, first till the *farkadain* (β and γ in the Little Bear) are made by a quarter less than 8 inches, from thence to S.E. till the *farkadain* are 7½ inches, from thence true east at a rate of 18 zāms, then you have passed Ceylon."—*The Mohit*, in *J. A. S. B.*, v. 465.

The meaning of this last *roulier* is: "Steer S.S.E. till you are in 8° N. Lat. (lat. of Cape Comorin); make then a little more easting, but keep 72 miles between you and coast of Ceylon till you find the β and γ of Ursa Minor have an altitude of only 12° 24' (i.e. till you are in N. Lat. 6° or 5°), and then steer due east. When you have gone 216 miles you will be quite clear of Ceylon."

1625. "We cast anchor under the island of Kharg, which is distant from Cais, which we left behind us, 24 giam. Giam is a measure used by the Arab and Persian pilots in the Persian Gulf; and every giam is equal to 3 leagues; insomuch that from Cais to Kharg we had made 72 leagues."—*P. della Valle*, ii. 816.

James and Mary. Add:

This shoal appears by name in a chart belonging to the *English Pilot*, 1711.

Jamma, s. Pers. H. *jāma*, a piece of native clothing. Thus, in composition, see *pyjamas*. Also, stuff for clothing, etc., e.g., *mom-jāma*, wax-cloth.

Jancada, s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhats of Guzerat. The word is Malayālam, *chanñādam* (i.e., *changngādam*), with the same spelling as that of the word given as the origin of *jangar* or *jangada*, 'a raft.' These *jancadas* or *jangadas* seem also to have been placed in

other confidential and dangerous charges. Thus:

1543. "This man who so resolutely died was one of the *jangadas* of the Pagode. They are called *jangades* because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called *jangadas*, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagodes, and they receive their maintenance from the establishment and its revenues. And sometimes the King changes them and appoints others."—*Correa*, iv. 328.

c. 1610. "I travelled with another Captain . . . who had with him those *Jangai*, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs."—*Pyrard de Laval*, ch. xxv.

1672. "The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with *Giancadas*, the most perilous if you go alone. These *Giancadas* are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers. . . ."
—*P. Vincenzo Maria*, 127.

See also *Chungathum*, in *Burton's Goa*, p. 198.

Jangar. Add: The Malayālam is der. by Gundert from Skt. *sanghāta*, 'closely joined.' It would perhaps have been better to give *jangada* as the glossarial form.

c. 1793. "Nous nous remîmes en chemin à six heures du matin, et passâmes la rivière dans un sangarie ou canot fait d'un palmier creusé."—*Haafner*, ii. 77.

Jangomay. Add:

c. 1544. "Out of this Lake of *Singapamora* . . . do four very large and deep rivers proceed, whereof the first . . . runneth Eastward through all the Kingdoms of *Sornau* and *Siam* . . .; the Second, *Jangumaa* . . . disimboeking into the Sea by the Bar of *Martabano* in the Kingdom of *Pegu* . . ."—*Pinto* (in *Cogan*, 165).

1612. "The Siamese go out with their heads shaven, and leave long mustachioes on their faces; their garb is much like that of the Peguans. The same may be said of the *Jangomas* and the *Laojoes*" (see *Lan John*).—*Couto*, V., vi. 1.

Jasoo, s. Ar. Hind. *jāsūs*, a spy.

1803. "I have some *Jasooes*, selected by Col. C—'s brahmin for their stupidity, that they might not pry into state secrets,

who go to Sindia's camp remain there a
ghaur in fear. . . .—*M. Elphinstone*, in
Life, i. 62

Jawaub. Add at end

"In the houses of *n*
 every picture on the wa
jawab (or duplicate).
 of *Scindiah* now in my
 was the *jawab* (copy in
 O. Landsoer's picture, and
 site to the original in
 room." (*M.-Gen. Keatinge*.)

Government, seeing the waste of forest

Jeel and bhe
 to the artificial :
 and Bundelkhar

Jezya. Add:

1686. "Books of accounts received from

This is of course quite wrong

Jowanilla mookhee. Add:

Jho

In

tice is —
 great difficulties. In the Philippine
 Islands it is known as *ganges*.

1883. "It is now many years since

Judea. *Ami.*

1617 "1 (letter) from Mr Benjamin
 Farry in Judea, at Syam"—*Cocle*, i. 272

Julibdar. Correct The *jilau* is
 properly the cord attached to the

* Now M.-Gen. G. Hutchinson, C.B., C.S.I.,
 Sec. to the Ch. Missy Society.

bridle of a led horse, and the *jilaudār*, the servant who leads it (*Blochmann*).

c. 1590. The *jilaudār* is mentioned as a servant attached to the Imperial stables.—*Ain* (Bl.), i. 138.

Jumbeea. Add:

1774. "Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent, au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (*Jumbeea*), dont la pointe est tournée du côté droit."—*Niebuhr, Desc. de l'Arabie*, 54.

Juncameer. Add:

The word in Wheeler should certainly have been *Juncaneer*.

1680. "The *Didwan* (?) returned with *Lingapas Ruccas* (see *Roocka*) upon the *Avaldar* at St. Thoma, and upon the two chief *Juncaneers* in this part of the country, ordering them not to stop goods or provisions coming to the Town."—*Fort St. Geo. Consn.*, Nov. 22. *Notes and Extracts*, iii. 39.

1746. "Given to the Governor's Servants, *Juncaneers*, &c., as usual at Christmas, Salampores, 18 Ps. P. 13."—*Acct. of Extra Charges at Fort St. David*, to Dec. 31. *MS. Report*, in India Office.

Jungeera. Add:

This State has a port and some land in Kathiawār. Gen. Keatinge writes: "The members of the *Sidi's* family whom I saw were, for natives of India, particularly fair."

Jungle. Add:

1848. "'Was there ever a battle won like *Salamanca*? Hey, Dobbin? But where was it he learnt his art? In India, my boy! The jungle is the school for a general, mark me that.'"—*Vanity Fair*, ed. 1863, i. 312.

Jungle-terry. Add:

1784. "To be sold . . . that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemahal, Boglipoor, and the *Jungleterry*, by Mr. Hodges. . . ."—In *Seton-Karr*, i. 64.

1817. "These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate *janaira*,* plantains, and yams, which together with some of the small grains mentioned in the account of the *Jungleterry*, constitute almost the whole of the productions of these hills."—*Sutherland's Report on the Hill People* (in App. to Long, 560).

Junkeon. Add:

1676. "These practices (claims of per-

quisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and chosen rather to pay *Juncan* than submit to the unreasonable demands aforesaid."—*Major Puckle's Proposals*, in *Fort St. Geo. Consn.*, Feby. 16th. *Notes and Extracts*, i. 39.

Juribasso. Add:

1603. At Patani the Hollanders having arrived, and sent presents—"ils furent pris par un officier nommé *Orankaea Juribasso*, qui en fit trois portions."—In *Rec. du Voyages* (ed. 1703) ii. 667. See also pp. 672, 675.

K.

Karbaree, s. Hind. *Kārbāri*, an agent, a manager. Used chiefly in Bengal Proper.

1867. "The Lushai *Karbaris* (literally men of business) duly arrived and met me at Kassalong."—*Lt.-Col. T. Lewin*, 293.

Kardar, s. P. H. *Kārdār*. An agent (of the Government) in Sindh.

Kedgerree, n.p. Add:

1753. "De l'autre côté de l'entré, les rivières de *Cajori* et de l'*Ingeli* (see *Hidgelee*), puis plus au large la rivière de *Pipli* et celle de *Balasar*, sont avec *Tombali*,* rivière mentionné plus haut, et qu'on peut ajouter ici, des dérivations d'un grand fleuve, dont le nom de *Ganga* lui est commun avec le *Gange*. . . . Une carte du Golfe de Bengale insérée dans *Blaeu*, fera même distinguer les rivières d'*Ingeli* et de *Cajori* (si on prend la peine de l'examiner) comme des bras du *Ganga*."—*D'Anville*, p. 66.

As to the origin of this singular error, about a river *Ganga* flowing across India from W. to E., see some extracts under *Godavery*. The *Rupnarain River*, which joins the *Hoogly* from the W. just above *Diamond Harbour*, is the grand fleuve here spoken of. The name *Gunga* or *Old Gunga* is applied to this in charts late in the 18th century. It is thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of *Hughly*, is another Branch of the *Ganges*, called *Gangi*, it is broader than that of the *Hughly*. but much shallower."—ii. 3.

Khan, b. Add:

1653. "Han est vn Serrail ou enclos que les Arabes appellent *fondoux* où se retirent les Carauanes, ou les Marchands Estrangers. . . . ce mot de Han est Turq, et est le mesme que *Kiarauansarai* ou

* *Janera* is the same as *Jawār* (see *Jowaur*).

* See *Tumlook* in GLOSS.

Khanum Add

IN THE NORTHERN INDIA, KHANUM, AND
Khots were originally mere revenue-
out proprietary or here-
but had been able to

means 'the little lady' — *Mawla* is
Chaiyo, 14

Khuraj Add

1653 "Le Sultan souffre les Chrétiens
les Juifs, et les Indous sur ses terres à se
toute liberté de leur Loy en payant au
Royaume d'Espagne ou plus
tribut s'appelle *Kharache*
l'aye le Gouz, ed 1657, p 48

peculiar tenure called *Khot*, and *ming* (prehended, when it is remembered
under the class legally define
'superior holders'

The position and claims of
Khots have been the subject of
debate and difficulty, especially
regard to the rights and
tenants under them, and
takes various forms. In
these questions would
more deeply into local
than would be consis-
scope of this work, or
of the editor

Practically it would
Khot is, in the midst
where ryotwary is the
an exceptional person,
of a not

also abstract
of Bombay
April 21th, 1876,

men of the 43d Regt.

apparently traceable back at least to
the time of the 'Idil Shahi (or Idil
can) dynasty of the Deccan. It is
iro, however, various denomi-
of *Khot*. In the Southern *Khot* has
his long been a hereditary *ryotwary*
with proprietary rights, and a *ryotwary*

(C. J. Cockburn I.C.A.) threw them down
Khud, as the ravines in the Himalaya are

Khot is used here in the Malatti sense of a
contributor or extra cess. It is the regular
Malatti equivalent of the *Khot* of Bengal, on
see Wilson &c

called. . .—*Bhotan and the H. of the Doogar War*, by Surgeon Rennie, M.D., p. 199.

Khurreef, s. Ar. *kharīf*, 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, maize, the tall millets, cotton, rape, sesamum, etc. The obverse crop is *rubbee* (q.v.).

Khyber Pass, n. p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly *Khaibar*.

1519. "Early next morning we set out on our march, and crossing the Kheiber Pass, halted at the foot of it. The Khizer-Khail had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement."—*Baber*, p. 277.

1603.

"On Thursday Jamrud was our encamping ground.

"On Friday we went through the Khaibar Pass, and encamped at 'Alī Musjid."—*Jahāngir*, in *Elliot*, vi. 314.

1783. "The stage from Timrood (read *Jimrood*) to Dickah, usually called the Hyber-pass, being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . march early on the next morning. . . . Timur Shah, who used to pass the winter at Peshour . . . never passed through the territory of the Hybers, without their attacking his advanced or rear guard."—*Forster's Travels*, ed. 1808, ii. 65-66.

1856.

" . . . See the booted Moguls, like a pack Of hungry wolves, burst from their desert lair, And crowding through the Khyber's rocky strait, Sweep like a bloody harrow o'er the land."

The Banyan Tree, p. 6.

Kidderpore, n. p. This is the name of a suburb of Calcutta, on the left bank of the Hoogly, a little way south of Fort William, and is the seat of the Government Dock-yard. This establishment was formed in the last century by General Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine till recently, when I found from the chart and directions in the *English Pilot* of 1711

that the village of Kidderpore (called in the chart *Kitherepore*) then occupied the same position, i.e., immediately below "Gobarnapore," and that immediately below "Chittanutte" (i.e., *Govindpur* and *Chatānatī*, see s.v. *Chuttanutty*).

1711. ". . . then keep Rounding Chitty Poe (Chitpore) Bite down to Chitty Nutty Point (Chuttanutty). * * The Bite below Gover Napore (*Govindpur*) is Shoal, and below the Shoal is an Eddy; therefore from Gover Napore, you must stand over to the Starboard-Shore, and keep it aboard till you come almost up with the Point opposite to Kiddery-Pore, but no longer. . . ."—*The English Pilot*, p. 55.

Killadar. Add:

It may be noticed with reference to *kal'a*, that this Arabic word is generally represented in Spanish names by *Alcala*, a name borne by nine Spanish towns entered in K. Johnstone's *Index Geographicus*; and in Sicilian ones by *Calata*, e.g., *Calatafimi*, *Caltanissetta*, *Callagirone*.

Kincob. Add:

1781. "My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich Kincob Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter from *An Old Country Captain*, in *India Gazette*, Feb. 24th.

Kishm. Add:

1682. "The Island *Queixome*, or *Queixume*, or *Quizome*, otherwise called by travellers and geographers *Kechemiche*, and by the natives *Brokt*. . ."—*Nieuwhof*, *Zee en Lant-Reize*, ii. 103.

Kitmutgar. Add:

1782. "I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of *Consumahs* and *Kismutdars*."—Letter in *India Gazette*, Sept. 23.

Kittysol. Add:

1792. "In those days the Ketesal, which is now sported by our very Cooks and Boatswains, was prohibited, as I have heard, d'you see, to any one below the rank of field officer."—Letter, in *Madras Courier*, May 3.

Kizilbash, s. A name applied to certain tribes of Turks who have become naturalized, as it were, in Persia, and have adopted the Persian language; they are in fact Persianized Turks, like the present royal race and predominant class in Persia. Many are settled in

le gazouillement des
clairs et perçans du
ner, u. II

I believe, first became cur
Persian frontier in the t
early Sophies (q v), the
Kutl-bâsh (T) 'red-head
tall red caps which they wore

worn by every Nepaulian, and called
is chiefly employed."—*Kirk
-paul*, 118

viene a esser larga,
sino in cima, et è
grosso vn dito
ne mostacchi"—*G. M. Anguicello*, in *Ra-
musio*, u. f. 74.

Levin, p. 269

Wotton Add

nemici che signoreggiano la Persia, pur
anche essi Musulmani, i quali portano le
berrette rosse, quali berrette verdi e rosse,
hanno continuamente hauuta fra se guerra
crudelessima per causa di diversità di
opinione nella loro religione"—*Chaghi-
Afencel*, in *Ramusio*, u f 16v

the Lord."—*Cleryo*, § xxi. *des Maritani*,
p. 104

Kotul, s This appears to be a
Turki word, though adopted by the
Afghans *Kotal*, a mountain pass, a

1653 "Kessilba
de Kessil, qui signif
comme qui diroit
terme s'entendent
Perse, à cause du
rouge."—*De la Boullaye le Gouz*, ed. 1657.

quotes several
occurs, from

Kuttaur. Add

curious weapons from the Tanjore

L. 001.

Koel. Add.

c.1700. "Le; l'air que cause la fraîcheur
dont on jouit sous cette belle verdure est

of the same manufacture, and
were of European manufacture, and
that one of these bore the famous
name of *Andrea Ferrara*. I add an

extract. Mr. Wallhouse accounts for the adoption of these blades, in a country possessing the far-famed Indian steel, in that the latter was excessively brittle.

The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by 'belly piercer.'

1690. "... which chafes and ferments him to such a pitch; that with a Catarry or Bagonet in his hand he first falls upon those that are near him . . . killing and stabbing at he goes . . ."—*Orington*, 237.

1751. "To these were added an enamelled dagger (which the Indians call cuttarr) and two swords . . ."—*H. of Nadir*, in *Hanway's Travels*, ii. 366.

1768-71. "They (the Moguls) on the left side . . . wear a weapon which they call by a name that may be translated *belly-piercer*; it is about 11 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is gripped by the hand, shuts round the wrist, and secures it from being dropped."—*Stavorinus*, E. T., i. 457.

1878. "The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as at Srirangam near Trichinapalli, life-sized figures of armed men are represented, bearing Kuttars or long daggers of a peculiar shape; the handles, not so broad as in later Kuttars, are covered with a long narrow guard, and the blades, 2½ inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than ¼ of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjour armoury, perfectly corresponding . . . and all were so soft as to be easily bent."—*Ind. Antiq.* vii.

Kuzzanna, s. Ar. Hind. *khizāna*, or *khazāna*, a treasury. It is the usual word for the district and general treasuries in British India; and *khazānchī* for the treasurer.

1693. "Ye King's Duan had demanded of them 8000 Rupees on account of remains of last year's Tallicas (see Tallica) . . . ordering his *Pesadast** to see it suddenly paid in ye King's Cuzzanna."—*Hedges*, *Diary*, Hak. Soc., 103.

Kyoung, s. Burm. *kyauung*. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses *Buo*, a word, he says, used by the Portuguese in India (p. 88). I cannot explain it.

* *Peshdast*, an assistant.

1799. "The *kioums* or convents of the Rahaans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars," etc.—*Symes*, p. 210.

L.

Lac. Add:

1611. "There are in the territories of the Mogor, besides those things mentioned, other articles of trade, such as *Lacra*, both the insect lacre and the cake" (*de formiga e de pasta*).—*Bocarro*, MS.

1663. "In one of these Halls you shall find Embroiderers . . . in another you shall see Gold-smiths . . . in a fourth Workmen in *Lacca*."—*Bernier*, E. T., 83.

Lack. Add:

1747. "The Nabob and other Principal Persons of this Country are of such an extreme lacreative (*sic*) Disposition, and . . . are so exceedingly avaritious, occasioned by the large Profits they have received from the French, that nothing less than Lacks will go near to satisfy them."—*Letter from Fort St. David to the Court*, May 24 (MS. Records in India Office).

Lamasery, **Lamaserie**, s. This is a word, introduced apparently by the French R. C. missionaries, for a Lama convent. Without being positive, I would say that it does not represent any oriental word (e.g. compound of *lami* and *serai*) but is a factitious French word analogous to *nonnerie*, *vacherie*, *lutherie*, etc.

Lar. a. Add:

c. 1190. "Udaya the Parmār mounted and came. The Dors followed him from *Lār* . . ."—*The Poem of Chand Bardai*, E. T. by *Beames*, in *Ind. Antiq.*, i. 275.

Larry-bunder. Add:

1679. "... If *Suratt*, *Baroach*, and *Bundarlaree* in *Scinda* may be included in the same *Phyrmaund* to be customs free . . . then that they get these places and words inserted."—*Fort St. Geo. Consol.*, Feb. 20th. In *Notes and Extracts*, No. I., Madras, 1871.

1739. "But the Castle and town of *Lohre Bender*, with all the country to the eastward of the river *ARTOK*, and of the waters of the *SCIND*, and *NALLA SUNKRA*, shall, as before, belong to the Empire of Hindostan."—*H. of Nadir*, in *Hanway*, ii. 387.

1753. "Le bras gauche du *Sind* se rend à *Laheri*, où il s'épanche en un lac; et ce

now at first by the hands of native

so where there was dis-
between the civilian judge
and officer, either as to
sentence, the matter was
referred to the Sudder Court for ultimate

Adawlut, in Sufrat). The Mahom-
medan Law continued, however, to be

certain modifications were
made by law,† which declared
that in certain cases might be dispensed
with, referring the case for
report to a punchayet (q. v.), which
sat apart from the court, or by con-

with the judge, even in cases where no assessors were summoned.* I cannot trace any legislative authority for this, nor any circular of the Sudder Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus :

"The Moulvee-ship . . . must have been abolished before I became a judge (I think), which was 2 or 3 years before the Mutiny; for I have no recollection of ever sitting with a Moulvee, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the Moulvee in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr again, who was Civil and Sessions Judge of Jessore (1857-1860), writes :

"I am quite certain of my own practice . . . and I made deliberate choice of native assessors, whenever the law required me to have such functionaries. I determined never to sit with a Maulavi, as, even before the Penal Code was passed and came into operation, I wished to get rid of futwas and differences of opinion."

The office of Law-officer was formally abolished by Act XI. of 1864.

In respect to civil litigation, it had been especially laid down† that in suits regarding successions, inheritance, marriage, caste, and all religious usages and institutions, the Mahomedan laws with respect to Mahomedans, and the Hindū laws with respect to Hindūs, were to be considered as the general rules by which the judges were to form their decisions. In the respective cases, it was laid down, the *Mahomedan and Hindū law-officers* of the court were to attend and to expound the law.

In this note I have dealt only with the Mahomedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahomedan law. The Hindū law-officer (Pundit) is found

in the legislation of 1793, and is distinctly traceable in the Regulations down at least to 1821. In fact he is named in the Act XI. of 1864 (see quotation under Cazeé in SUPPT.) abolishing Law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A Pundit continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither Pundit nor Moolvee is attached to the High Court, but native judges sit on its Bench.

It need only be added that, under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer* of his district a variety of complaints and charges of a trivial character.

The designation in Hindustani of the Law-officer was Maulavi. See Adawlut, Cazeé, Futwa, Mufty, all in SUPPT.

1780. "That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahomedans, and those of the Shaster with respect to Gentoos, shall be invariably adhered to. On all such occasions the Molavies or Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree."—*Regulation passed by the G.-G. and Council, 11th April, 1780.*

1793. "II. The Law Officers of the Sudder Dewanny Adawlut, the Nizamut Adawlut, the provincial Courts of Appeal, the courts of circuit, and the zillah and city courts . . . shall not be removed but for incapacity or misconduct. . . ."—*Reg. XII. of 1793.*

In §§ iv., v., vi. Gauzy and Mufty are substituted for Law Officer, but referring to the same persons.

1799. "IV. If the futwa of the law officers of the Nizamut Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahomedan law on the ground of . . . the Court of Nizamut Adawlut shall notwithstanding

* Reg. I. of 1810 had empowered the executive government, by an official communication from its secretary in the Judicial Department, to dispense with the attendance and futwa of the Law officers of the courts of circuit, when it seemed advisable. But in such case the judge of the court passed no sentence, but referred the proceedings with an opinion to the Nizamut Adawlut.

† Regn. of 11th April, 1780, quoted below.

* "To the Hindoo and Mahomedan Law officers." This gives the date quoted in the last paragraph.

sentence the prisoner to suffer death.
—*Reg VIII* of 1739

Laximana, Laquesimena, etc s
Malay *Laksamana*, from the Skt *lākṣmaṇa*, 'having fortunate tokens,' (which was the name of a mythical hero, brother of *Rama*). This was the title of one of the highest dignitaries in the Malay State, commander of the forces

c. 1539 "The King accordingly forth a Fleet of two hundred Sails And of this Navy he made General great *Laque Kemena* his Admiral whose Valor the History of the *Indians* hath spoken in divers places —*Pinto*, in *Cogan*, p 38

much blood they have cost me good fortune is now with thee, and I am about to avenge you on them. And so he did. —*Barros*, III *viii*, 7

Leaguer, s The this word is now qu believe, in English, the now familiar German use of *Lager Bier*, i e 'beer for laying down, for

are nicknamed *hplaps* by the Europeans, although both parents may have come from Europe. —*Statorenus*, E T, I 310

Lishte or Laste = Hind *lisht*, English word, 'a list'

Long-cloth. Add

1670 "We have continued to supply you in regard the Dutch do so fully fall in with the Calicoes trade that they had the last year 33 000 pieces of Long cloth. —*Letter from Court of E I C to Madras*, for 9th In *Notes and Extracts*, No. I, 2

Long drawers Add

(Syce)
blue
Sair

Loot. Add

1847 "Went to see Marabal Soult's treasures which he looted in Spain. There many Murillos all beautiful. —*Lord Inesbury*, *Memoir of an Ex Minister*, I.

Looty Add

1793. "A party was immediately sent, who released 27 half starved wretches in heavy irons, among them was Mr Randal

Lory Add

Hall, the Chief
Burma, composed
Yungyis or Chief
is designates more
of meeting, com-

Lampo Add

1701 "The Mandarin of Justice arrived late last night from *Lampo*. —*Frugmentary MS. Records of China Factory* (at Chusan?), in India Office, Oct. 24th.

Lingam Add

1843 "The homage was paid to *Lingamism*. The insult was offered to *Ma hometanism*.] *Lingamism* = not merely idolatry, but idolatry in its most pernicious form. —*Macaulay*, *Speech on Gates of Dowry*

Lap-lap Add

1708 71 "Children born in the Indies, *Lap-lap* are very tame

1792. "in capital cases he transmits the evidence in writing, with his opinion to the *Lotos* or grand chamber of consultation, where the council of state assembles" —*Su Wei*, 307

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acts of the Lut-d'hau being in fact considered his acts."—*Crawford's Journal*, 401.

Loutea. Add:

1618. "The China Capt. had letters this day per way of Xaxma (Satsuma) . . . that the letters I sent are received by the noblemen in China in good parte, and a mandarin, or loytea, appointed to com for Japon. . . ."—*Cocks*, ii. 44.

Lucknow, n. p. Properly *Lakh-nau*; the well-known capital of the Nawābs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of Lieut.-Governor of the N.W. Provinces in 1877.

1528. "On Saturday the 29th of the latter Jemādi, I reached Luknow; and having surveyed it, passed the river Gāmti and encamped."—*Baber*, p. 331.

1663. "In Agra the Hollanders have also an House. . . . Formerly they had a good trade there in selling Scarlet . . . as also in buying those cloths of Jelapour and Laknau, at 7 or 8 days journey from Agra, where they also keep an house. . . ."—*Bernier*, E. T., 94.

Lugow, To, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under **puckerow**, **bunow**. H. inf. *lagā-nā*, imperative *lagā-o*. The meanings of *lagānā*, as given by Shakespear, are: "To apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form *lugow*, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that *lagānā* is the active form of the neuter verb *lag-nā*, 'to touch, lie, be in contact with,' and used in all the neuter senses of which *lagānā* expresses the transitive senses. Besides neuter *lag-nā*, active *lagānā*, we have a secondary causal verb, *lagwānā*, 'to cause to apply,' etc. *Lag-nā*, *lagā-nā*, are presumably the same words as our *lie*, and *lay*, A. S. *licgan* and *leggan*, mod. Germ. *liegen* and *legen*. And the meaning 'lay' underlies all the senses which Shakespear gives of *lagā-nā*.

Lungoor. Add:

1859. "I found myself in immediate

proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great lungoors, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker."—*Lt.-Col. T. Lewin*, p. 49.

M.

Mā-bāp, s. 'Āp mā-bāp hai khu-dāwand! 'You, my Lord, are my mother and father!' This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young *ṣāhib* hears at first with astonishment, but soon as a matter of course.

Mabar. Add:

1753. "Selon cet autorité le pays du continent qui fait face à l'île de Ceilan est Maabar, ou la grande Inde: et cette interpretation de Marc-Pol est autant plus juste, que maha est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier grand. Ainsi, Maa-bar signifie la grande region."—*D'Anville*, p. 105.

The great Geographer is wrong!

Macao. Add:

1599. See in SUPPT. under **Monsoon**.

1615. "He adviseth me that 4 junks are arrived at Langasaque from Chanchew, which with this ship from Amacan, will cause all matters to be sould chepe."—*Cocks*, i. 35.

Macareo. Add, at p. 403, after quotation ending "African wilderness:"

Take also the following:

1885. "Here at his mouth Father Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. . . . In deep water, it passed merely as a large rolling billow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—*Lt.-Col. T. Lewin*, pp. 161-2.

Macheen. Add under **Chin** and **Machin**:

c. 1665. "In the first place you have taught me, that all that Frangistan . . . was nothing, but I know not what little Island, of which the greatest King was he of Portugal . . . telling me that the Kings of Indostan were far above them altogether, and that they were the only true and only Houmajons . . . the great ones, the Conquerors and Kings

of the World; and that Persia and U-
Kachguer, Tartar and Catay, Pegu, Et
and Matchina, did tremble at the nan
the King of Indostan Admirable
graphy!"—*Speech of Aurangzeb to his Tutor*,
according to Bernier, E T, 48

Madremaluco, n. p The name
given by the Portuguese to the Ma-
hommedan dynasty of Berar, called
'*Imād shāh*'. The Portuguese name
represents the title of the founder
'*Imād*' + *shāh* ('Pillar of the State').

othc

The

tho

the

See

Cot

It began about 1502, when
was merged in the kingdom of Ah-
mednagar

There is another Madremaluco (or

Col T Lewis, p 339

Mahout. Add

It is remarkable that we find what
is apparently *maha-matra* in the sense
of a high officer, in Hesychius

Μαχάρητος, α στρατηγος των Ινδων —
Hesych s

1748 "That upon his hearing the
Mirattoes had taken Tanner's Fort . . ."
—In Long, p. 5

v. 3, *Correa*, iii. 272, 343, etc., *comu*,
Decc v. and vi. *passim*).

(the Treaty with the Nabob of May 14th)
In *Memoirs of the Revolution in Bengal*,

Disjunctive use only

may, a Sanskrit name . . .
cause the subtle maestros, it would be

Malabar, b. Add, under **B**:

1680. "Whereas it hath been hitherto accustomed at this place to make sales and alienations of houses in writing in the Portuguese, Gentue, and Mallabar languages, from which some inconveniences have arisen. . . ."—*Fort St. Geo. Consn.*, Sept. 9th, in *Notes and Extracts*, No. III., 33.

Malabar Hill, n. p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

Maladoo, s. *Chicken maladoo* is an article in the Anglo-Indian menu. It looks like a corruption from the French cuisine, but of what?

Mamlutdar, s. P. H. *mu'āmalatdār* (from Ar. *mu'āmalā*, 'affairs, business'), and in Mahr. *māmlatdār*. Chiefly used in Western India. Formerly it was the designation, under various native governments, of the chief civil officer of a district, and is now in the Bombay Presidency the title of a native civil officer in charge of a *tālukā*, corresponding nearly to the *tahsildār* of a *pergunna* in the Bengal Presidency, but of a status somewhat more important. See a quotation under **Patel**.

Mandarin. Add:

1682. In the Kingdom of Patane (on east coast of Malay Peninsula) "The King's counsellors are called *Mentary*."—*Nieuhof*, *Zee en Land-Reize*, ii. 64.

Mangalore, b. Add:

1536. "... For there was come another catur with letters, in which the Captain of Diu urgently called for help; telling how the King (of Cambay) had equipped large squadrons in the Ports of the Gulf.... alleging.... that he was sending them to Mangalor to join others in an expedition against Sinde.... and that all this was false, for he was really sending them in the expectation that the Rumis would come to Mangalor next September...."—*Correa*, iv. 701.

1648. This place is called *Maugerol* by *Van Twist*, p. 13.

Mangelin. Add:

On the origin of this weight see Sir W. Elliot's *Coins of Southern India*, now in the press. The *mānjadi* was the hard scarlet seed of the *Adenanthera pavonina*, L., used as a measure of weight from very early times. A parcel of 50 taken at random gave an average weight of 4·13 grs. 3 parcels

of 10 each, selected by eye as large, gave average 5·02 and 5·03 (*op. cit.* p. 47).

1584. "There is another sort of weight called *Mangiallino*, which is 5 grains of Venice weight, and therewith they weigh diamonds and other jewels."—*Barret*, in *Hakluyt*, ii. 409.

Manjee.

1683. "We were forced to track our boat till 4 in the Afternoon, when we saw a great black cloud arise out of ye North with much lightning and thunder, which made our *Mangee* or Steerman advise us to fasten our boat in some Creeke."—*Hedges*, Hak. Soc., 88.

For the *Pahāri* use, see *Long's Selections*, p. 561.

Martaban, n.p. Add:

1680. "That the English may settle ffactorys at Serian, Pegu, and Ava... and alsoe that they may settle a ffactory in like manner at *Mortavan*...."—*Articles to be proposed to the King of Barma and Pegu*, in *Notes and Extracts*, No. III., p. 8.

1695. "Concerning *Bartholomew Rodrigues*... I am informed and do believe he put into *Mortavan* for want of wood and water, and was there seized by the *King's officers*, because not bound to that Place."—*Governor Higginson*, in *Datr. Oriental Repert.* ii. 342-3.

Marwāree, n. p. and s. This word *Mārwarī*, properly a man of *Mārwar* or the *Jodhpūr* country in *Rājputānā*, is used in many parts of India as synonymous with *banya* or *sowcar*, from the fact that many of the traders and money-lenders have come originally from *Mārwar*, most frequently *Jains* in religion. Compare the *lombard* of medieval England, and the *caorsino* of Dante's time.

Masulipatam. Add:

1684. "These sort of Women are so nimble and active that when the present king went to see *Maslipatan*, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City."—*Tavernier*, E. T., ii. 65.

Matross. Add:

1745. "... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but... he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence

by an army —Gladwin, n
he milk hedge

Also
d the
Gen.

came
Forth from behind the milk bush on the
sand
E Arnold, Light of Ana, Bh v

mans —Garcin de T

Meckly, n p
pore.

Mel
gueso
of the
the en
decay of the Bahmani kingdom. The
name represents 'Malik Barid. It was
apparently only the 3rd of the dynasty
'Alī who first took the title of (Alī)
Barid Shah

Miscall, = Arab *misḥal* (*misḥal*
properly) An Arabian weight, origi-
nally that of the Roman aureus and
the gold dinar, about 73 grs

representatives make him a salām (salām) |

Mornddum Add

f 33 and 30v

ig the Boat-
point Black
the Boat-
his wages
being paid at 70 fanams per mensem —
Fort St Geo Comm., Dec. 23, in Notes and
Extracts, No. III = 42.

Mogall, and the Emperor says by him
written in a volume read and write this
Mogall character of "Chang, 1st ed. (Comp.
Vol. 1, 1861-1862.

1794. "Wanted a European or Magul
C. whom that can drive four Horses in
hand." *Advertiser*, June 30.

Mogul, The Great. Add:

But, "The Prince, having taken them all, made them a second lot of them, as their father, who sent him in his war against the Great Mogor, and was every where in the world by him in that expedition." — *ibid.* p. 20.

This is a copy of the original, which is in the possession of the U.S. Army.

c. 1842. "I went to the cabinet of the
noble to approach Great Persons with
impunity. He, when I had the Honor to
be the Visit of the Great Mogul, said,
'No, I go not to him with Great Reports.
...'. The day, H. T., p. 17.

[illegible]

Mohur, Gold. Add:

1779. "I then took hold of his hand: then he (Francis) took out gold mohurs, and offered to give them to me; I refused them; he said 'Take that (offering) both his hands to me, I will make you a great man, and I will give you 100 gold mohurs more.'"—*Expedition of Rumbur Jemshar, or Trial of Grandeur, Francis, quoted in Echoes of Old Calcutta, 1924.*

Mohwa. Adl:

"It abounds in Guzerat. When the flowers are falling, the Hill-men camp under the trees to collect them. And it is a common practice to sit perched on one of the trees in order to shoot the large deer which come to feed on the fallen mhowa. The timber is strong and durable." — *M.-Gen. B. H. Keatinge.*

Moluccas. Add:

The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under *Canhameira*), who in 1501, among the places heard of by Cabral's fleet, mentions the *Maluche Islands*.

1518. "And as it was the monsoon for Maluco, dom Aleixo de-patched dom Tristram de Meneses thither, to establish the trade in clove, carrying letters from the King of Portugal, and pre-sents for the

Kings of the Isles of Ternate and Tidore
where the clove grows." - *Correa*, li. 532.

Mone, n. p. *Mōn* or *Mūn*, the name by which the people who formerly occupied P'u, and whom we call Talaing called themselves. See Talaing.

Monegar. Add:

140. "In each *Halla*, for every thousand *Pag* (L. 1000, 150, 1000) rent that he pays, there is also a *Mungar*, or a *Tah* similar as he is called by the Musulmans. — *H. and M. Memoirs*, &c., I. 276.

Monsoon. Add:

1599. "Ora n l'auto 1599, e' sendo ve
nuta la Manzone a proposito, si messero
alla vela due navi Portoghesi, le quali era-
vano della città di Goa in Amacao."—
"Cronica del Rei."

Mooktear, Add:

1865. "The wily Bengali muktears, or attorneys, were the Lane of the Hill Tracts, and I never related in my efforts to banish them from the country."—*Lt. Col. F. Leese*, p. 367.

Moolah Add:

1840. "The said Mulla having been discharged for misconduct, another by name Coojee Mulla was entertained on a salary of 5 Rupees per mensem, his duties consisting of the business of writing letters, &c. in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—*Fort St. Geo. Comm. March 11th. Notes and Extracts, No. III. p. 12.*

Moolvee. See Law-officer in
SUPP.

Moon Blindness. This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in *Collingwood's Rambles of a Naturalist*, pp. 308-310. The present writer has in the East twice suffered from a peculiar affection of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term *moon-blindness*.

Moonga, Mooga. Add:

1680. "The Floretta yarn or Muckta examined and priced. . . . The Agent informed 'that 'twas called *Arundee*, made neither with cotton nor silke, but of a kind

of Herba spun by a worme that feeds upon | **Mora.** Add:

in Bengali *Eri*, *Eria* *Erindu*, according to *Forbes Watson's Nomenclature*, No 8002, p. 371.

Moonshee. Add:

Mort de-chien. Add, after quotation from *Johnson*, at top of p 451, col b

The second of the following quotations the outbreak p 451, col. b,

189

Moor. Add, at foot of p. 445, col b
"at 11 o'clock at Minilla ka

1780 "I am once or twice a year" subject to violent attacks of cholera morbus, here called mort-de chien. —*Sanjay to Dunning*, quoted by Sir James Stephen, p 339

two Portugees."—*Van Twist*, 50

the budra or cultiv
Minute of Sir P. Munro, at p. 17.

Towne."—*Notes and Extracts*, No. III, p 14

Moorpunky. Add

1767.

"A
for the
and on
absolut.
—*Dacca Accounts*, in *Lung*, 6

Moora. Add:

1779

"What language did Mr Francis

St. David's (India Office MS Records).

Mufti, a. a. Ar *Mufti*, an exponent of the Mahomedan Law, properly *Kazi*, who

1803 "Conceive
be when people say
think, in Moora."
1804

including
which gave
Bengal the

From *Ar. gharb*, the root of this word, the Spaniards have the province

This state has been called by a variety of names, causing much confusion. Thus, in Rennell's Memoir and maps of India it bears the name of **Meckley**. In Symes's Narrative, and in maps of that period it is **Cassay**; names, both of which have long dis-

appeared from modern maps. *Meckley* represents the name (*Makli F*) by which

much better horsemen than the Birmanas." —*Id* 318

behind you —Speech of *Alompra* to *Capt Baler* at *Monchabue* *Dalrymple*, *Or Rep*, i. 152

1753 "Cassay, which lies to N Westward of *Ava*, is a Country, as I can learn, hitherto unheard of in Europe." —*Letter*, dd 23 June, 1753, in *Id* 116

Journal, 372

1633 "The wearing of these silks,

the Burmese.

"These people, the descendants of un-

by *Nether Doss Gassen*, in *Dalrymple's Or*

Musk-Rat. Add

1753, subject to the name of *Alompra*, in *Ava*. —*Denell's Memoir*, 233

1793 (Referring to 1757) "I dated with success *Alompra* returned to *Monchaboo*,"

that the bite is considered venomous by the natives (*Mammals*, p. 54)

Musnud. Add

revolted . . . —*Smyth's Narrative*, 41-42.

"All the troopers in the King's service are natives of *Cassay*, who are

1827. "The Prince *Uyapoo* had scarcely dismounted from his elephant, and occupied the musnud, or throne of cushions." —*W. Scott, Surgeon's Daughter*, ch. 217.

Mussaulee. Add:

"In Central India it is the e-

* Here the *Kyendwen R.* is regarded as a branch of the *Drakmaputra*. See further on.

duty of the barber (*nāi*) to carry the torch; hence *nāi*, commonly, = 'torch-bearer' (M. Gen. Kiatinge).

Mussoola. Add:

1678. Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved by the help of the *Mucker* (see *Mucoa* above, and in *Gloss.*)—*Fl. St. Geo. Comm.*, Aug. 13. *Notes and Extracts*, No. 1, p. 78.

1679. "A Mussooleo being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—*Ibid.*, July 11. In No. II, p. 16.

Mustees. Add:

1652. (At Goa) "Les Mestissos sont de plusieurs sortes, mais fort méprisés des Reinois et Castillans (Castees), parce qu'il y a eu un peu de sang noir dans la génération de leurs ancêtres. . . la tache d'ivoire en pour ancêtre une Indienne leur demeure jusques à la centième génération: ils peuvent toutes-fois être soldats et Capitaines, de fortresses ou de vaisseaux, s'ils font profession de suivre les armes, et s'ils se jettent du côté de l'Eglise ils peuvent être Lecteurs, mais non Promineux."—*De la Boulaye-le-Gouz*, ed. 1657, p. 226.

1678. "Noe Roman Catholick or Papist, whether English or of any other nation shall bear any office in this Garrison, and shall have no more pay than 80 fanams per mensem as private centinalls, and the pay of those of the Portuguez nation, as Europeans, Musteeses, and Topasees, is from 70 to 40 fanams per mensem."—*Articles and Orders . . . of Fort St. Geo., Madraspatam.* In *Notes and Extracts*, i. 88.

1781. "Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of Musty, tall and slender."—*Hicky's Bengal Gazette*, Feb. 24.

1799. "August 13th . . . Visited by appointment . . . Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole at Calcutta. . . This lady, now fifty-eight years of age, as she herself told me, is . . . of a fair Mesticia colour . . . She confirmed all which Mr. Holwell has said. . ."—*Note by Thomas Boileau*; quoted in *Echoes of Old Calcutta*, 34.

1868. "These Mestizas, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . and Mestiza balls, to

which no one is admitted who does not wear the costume of the country."—*Coll.* p. 296.

Muster. Add:

1772. "The Governor and Council of Bombay must be written to, to send Musterers of such kinds of silk, as will serve the market of Surat and Bay."—*Price's Travels*, i. 39.

Muxadabad. Add:

1681. "Dec. 26.—In ye morning I to give Bulchund a visit according to invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to Muxadabad. . . ."—*Hedges*, p. 59.

1753. "En omettant quelques lieux moindre considération, je m'arrête d'abord à Moxadabad. Ce nom signifie ville de monnoie. Et en effet c'est là où se frappe celle du pays; et un grand faubourg de cette ville, appelé *Izongong*, est la résidence du Nabab, qui gouverne le Bengale presque souverainement."—*D'Anville*, 63.

It is alleged in a passage introduced in Mrs. C. Mackenzie's interesting memoir of her husband, *Storms and Sunshine of a Soldier's Life*, that "Admiral Watson used to sail up in his ships to Moorsheadabad." But there is no ground for this statement. It does not appear, so far as I can trace, that the Admiral's flag-ship ever went above Chandernagore, and the largest of the vessels sent to Hoogly even was the *Bridgewater* of 20 guns. No vessel of the fleet appears to have gone higher.

Muzbee. Add, before quotations:

The original corps of Muzbees, now represented by the 32nd Bengal N. I. (Pioneers), was raised among the men labouring on the Baree Doab Canal.

Myna. Add:

1803. "During the whole of our stay two minahs were talking most incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—*Lt. Valentia*, i. 227-8.

1879. " . . . beneath Striped squirrels raced, the mynas perked and picked. The nine brown sisters* chattered in the thorn . . ."
E. Arnold, *The Light of Asia*, Book i.

N.

Nabob. Add under b:

1777. "In such a revolution . . . it was impossible but that a number of individuals

* See Seven Sisters in *Gloss.* Mr. Arnold makes too many!

* Thomas Boileau was an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Boileau, R.E. (Bengal).

the word and thing are now obsolete
The former was perhaps a factitious
imitation of *palka*?

—*English Pilot*, p. 57

Naund, *n* II *nānd*. A coarse
earthen vessel of large size, resembling
veried bee-hive, and
y economic and do-
The dictionary defi-
nition in *Faun*, 'an earthen trough,'
conveys an erroneous idea.

by four or eight men, and upon the
shoulders . . . —Note by Tr of *Sear*

known as 'Hoogly Bight.'

1684. "About 11 o'clock we
ye *Good Hope*, at an anchor in ye *Narrows*,
without *Hugly River*,† and ordered him
upon ye first of ye flood to weigh, and

come up —*Corra*, iii. 334

Negrais. Add

Nelly. Add:

See quotation from Anquetil du Perron in SUPPR. under Jowaur.

Nilgherry. Add:

The following also refers to the Orissa hills:

1752. "Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Mahrattas, who, 600 in number, after plundering Balasore, had gone to the Nelligree Hills."—In *Long*, p. 42.

Nipa. Add:

1583. "I Portoghesi e noi altri di queste bande di qua non mangiamo nel Regno di Pegù pane di grano . . . ne si beve vino; ma una certa acqua lambiccata da vn albero detto Annippa, ch'è alla bocca assai gustevole; ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—*G. Balbi*, f. 127.

Nizam, The, n. p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizām,' in English official phraseology. This in its full form, *Nizām-ul-Mulk*, was the title of Aṣaf Jāh the founder of the dynasty, a very able soldier and minister of the Court of Aurangzib, who became Subādār of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of Nizamaluco (q.v.). And the circumstances originating the Hyderabad dynasty were parallel. At the death of Aṣaf Jāh (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

Nizamaluco, n. p. One of the names which constantly occur in the early Portuguese writers on India. It represents *Nizām-ul-Mulk*. This was the title of one of the chiefs at the court of the Bāhmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese *Nizamaluco*. Their own title was *Nizām Shāh*, and this also occurs in the form *Nizamoxa*.

1521. "Meanwhile (the Governor Diego

Lopes do Sequeira) . . . sent Fernão Camello as ambassador to the Nizamaluco, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the Nizamaluco would gladly join in, because he was in a quarrel with that King. To this he made the reply that I shall relate hereafter."—*Correia*, ii. 623.

c. 1539. "*Trclado do Contrato que o Viso Rey Dom Garcia de Noronha fez com hu Niza Muxaa, que d'antes se chamava Hu Niza Maluquo.*"—*Tombo*, in *Subsidios*, 115. See also under Idalcán, quotation from *Akbar Nāma*.

1553. "This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamaluco, one of the twelve Captains of the Kingdom of Decan (which we corruptly call *Daquem*) . . . The Nizamaluco being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally, in order to be closer to the Kingdom of the Decan, held his residence in the interior, in other cities of his dominion; instructing his governors in the coast districts to aid our fleets in all ways and content their captains, and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar . . ."—*Barros*, II. ii. 7.

1563. ". . . This King of Dely conquered the Decām and the Cuncām; and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Rumis, Coraḡonis, and Arabs, and he divided his kingdom into captaincies, bestowing upon *Adelham* (whom we call Idalcām) the coast from Angediva to Cifardam . . . and to Nizamaluco the coast from Cifardam to Negotana . . ."—*Garcia*, f. 34v.

"R. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamoxa, as you often use that term to me.

"O. At once I tell you he is a king in the Balaghat (*Bagalate* for *Balagate*), whose father I have often attended, and sometimes also the son . . ."—*Id.* f. 33v.

Nokar. Add, before quotations:

According to I. J. Schmidt, *Forschungen im Gebiete der Völker Mittel Asiens*, p. 96, *nükur* is in Mongol 'a comrade, dependent, or friend.'

Nol-kole, s. This is the usual Anglo-Indian name of a vegetable a good deal grown in India, perhaps less valued in England than it deserves, and known here (though rarely seen) as *Kol-rabi*. It is *Brassica oleracea*, var. *caulo-rapa*. The stalk at one point expands into a globular mass

classes of ob-
sh, idiom should
two stems of

...
rave of the French.

Norimon, a Japanese word. A sort of portable chair used in Japan.

1618. "As we were going out of the town, the street being full of hackneyed and horses, they would not make me way to pass, but fell a quarrelling with the norimons, and offered me great shame."
—Cocks, ii. 93

1768-71 "Sedan here (in Batavia) sometimes employ somewhat like them."
—*Staionarius*, L' T, i. 324

Nunfurcote. Add.

But still the practice is in none of these

...
muskets.
To some small extent the idiom

... meaning 'stem,' or 'logs, spears, and j. tal, of which the me. been ascertained, to rings; *Hidang*, which ing, or 'spacious,' to thatch, sails, skins, or 'seeds,' to corn, seeds, goms, eggs, the eye lamps, and candlestick Crawford names 8 or one or other of which in company with th

* Other terms applied by Quantitative Analysis, &c. &c. &c.

appears to be the numeral-affix * (or what Mr. Brian Hodgson calls the 'servileaffix'). The idiom exists in the principal vernaculars of China itself, and it is a transfer of this idiom from Chinese dialects to Pigeon-English which has produced the *piecey*, which in that quaint jargon seems to be used as the universal numeral-affix ("Two *piecey* cooly," "three *piecey* dollar," etc.).

This one pigeon phrase represents scores that are used in the vernaculars. For in some languages the system has taken what seems an extravagant development, which must form a great difficulty in the acquisition of colloquial use by foreigners. Some approximate statistics on this subject will be given below.

The idiom is found in Japanese and Corean, but it is in these cases possibly not indigenous, but an adoption from the Chinese.

It is found in several languages of Central America, i.e. the Quiché of Guatemala, the Nahuatl of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahuatl or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tetl (a stone) used for roundish or cylindrical objects; e.g., eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, etc., also for books, and fowls:

Pantli (?) for long rows of persons and things; also for walls and furrows:

Tlamantli (from *mana*, to spread on the ground), for shoes, dishes, basins, paper, etc., also for speeches and sermons:

Olotl (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see *W. v. Humboldt, Kawi-Sprache*, ii. 265).

I have, by the kind aid of my friend Professor Terrien de la Couperie, compiled a list of nearly fifty languages in which this curious idiom exists. But it takes up too much space to be inserted here.

I may, however, give his statistics

of the number of such determinatives, as assigned in the grammars of some of these languages. In Chinese vernaculars, from 33 in the Shanghai vernacular to 110 in that of Fuchau. In Corean, 12; in Japanese, 16; in Annamite, 106; in Siamese, 24; in Shan, 42; in Burmese, 40; in Malay and Javanese, 19.

If I am not mistaken, the propensity to give certain technical and appropriated titles to couples of certain beasts and birds, which had such extensive development in old English sporting phraseology, and still partly survives, had its root in the same state of mind, viz., difficulty in grasping the idea of abstract numbers, and a dislike to their use. Some light to me was, many years ago, thrown upon this feeling, and on the origin of the idiom of which we have been speaking, by a passage in a modern work, which is the more noteworthy as the author does not make any reference to the existence of this idiom in any language, and possibly was not aware of it:

"On entering into conversation with the (Red) Indian, it becomes speedily apparent that he is unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of five dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, so far as number is concerned, with that of five fingers."—(*Wilson's Pre-historic Man*, 1st ed., ii. 470).

Thus it seems probable that the use of the numeral coefficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of *survival* of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of *munshis*, who delight in what seemed to me, before my attention was called to the Indo-Chinese idiom, the wilful surplusage (e.g.) of two 'sheets' (*fard*) of letters, also used with quilts, carpets, etc.; three 'persons' (*nafar*) of bar-kandāzes; five 'rope' (*rās*) of buffaloes; ten 'chains' (*zanjir*) of elephants;

* See *Introductory Essay* to Capt. Gill's *River of Golden Sand*, ed. 1883, pp. [127], [128].

Pagoda, for Ped
every basket of
rulers at Fort St
p 56

an alighting-place') with tents boats
houses carriages, beds, howdahs, etc.,
sus ('an instrument') with guitars
etc., silk ('thread')
all sorts, etc.

Several of these, w
Turkish are used
Turkish *

gives the *Algodars* (Cotton) — Bocarro,
MS

Opium. Add

gives the *Algodars* (Cotton) — Bocarro,
MS

Price & Tracts, 11. 61

a new bank of money. July 14, p. 57

Ormus. Add, before quotations

The islands of Hormuz, Asham, etc.,
as well as Bandar 'Abbas and other
ports on the coast of Kerman, had
been held by the Sultans of Oman as
fields of Persia, for upwards of a cen-

occupied
Dadjer

Omrah. Add

Bernier, E. T., Co

Ooplak. Add

1672. "The allowance of cowdunge and
every basket of cowdunge,

of the *Dravida* P
della Valle II. 61

Otto. Add

157. "To presents given, &c.

2 3 6.
apt 4.

to parli
des colo-
de r we,

Outcry. Add:

1782. "On Monday next will be sold by Public Outcry . . . large and small China silk Kittisals. . . ."—*India Gazette*, March 31.

Overland. Add:

1612. "His Catholic Majesty the King Philip III. of Spain and II. of Portugal, our King and Lord, having appointed dom Hieronymo de Azevedo to succeed Ruy Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched overland (*por terra*) to this Government to carry these orders, and he, arriving at Ormuz at the end of May following. . ."—*Bocarro, Decada*, p. 7.

1675. "Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—*Letter from Court to Fort St. Geo.* In *Notes and Extracts*, No. I. p. 5.

1676. "Docket Copy of the Company's General Overland.

"Our Agent and Council Fort St. George.

* * * * *

"The foregoing is copy of our letter of 28th June overland, which we sent by three several conveyances for Aleppo."—*Id.* p. 12.

1774. "Les Marchands à Bengale envoyèrent un Vaisseau à Suez en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. *Holford* entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglois qui eut conduit un vaisseau à Suez. . . On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste: car le Gouvernement des Indes envoie actuellement dans des cas d'importance ses Couriers par Suez en Angleterre, et peut presque avoir plutôt réponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—*Niebuhr, Voyage*, ii. 10.

1782. "When you left England with an intention to pass overland and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India . . . without the permission of the United Company of Merchants. . ."—*Price, Tracts*, i. 130.

1803. "From the Governor General to the Secret Committee, Dated 24th Decr. 1802. Recd. Overland, 9th May 1803."—*Mahratta War Papers* (Parliamentary).

Ovidore, s. Port. *Ouvidor*, i.e. 'auditor,' an official constantly mentioned in the histories of Portuguese India.

But the term is also applied in an English quotation below to certain Burmese officials, an application which must have been adopted from the Portuguese. It is in this case probably the translation of a Burmese designation, perhaps of *Nekhan-dau*, 'Royal Ear,'

which is the title of certain court officers.

1500. "The Captain-major (at Melinde) sent on board all the ships to beg that no one when ashore would in any way misbehave or produce a scandal; any such offence would be severely punished. And he ordered the mariners of the ships to land, and his own Provost of the force, with an *Ouvidor* that he had on board, that they might keep an eye on our people to prevent mischief."—*Correa*, i. 165.

1507. "And the Viceroy ordered the *Ouvidor General* to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that Our Lord took thought of them and sent them a Helper from Heaven."—*Correa*, i. 717.

1698. (At Syriam) "*Ovidores* (Persons appointed to take notice of all passages in the *Runday* (office of administration) and advise them to Ava). . . Three *Ovidores* that always attend the *Runday*, and are sent to the King, upon errands, as occasion obliges."—*Fleetwood's Diary*, in *Dalrymple, Or. Rep.*, i. 355, 360.

P.**Paddy-bird. Add:**

1868. "The most common bird (in Formosa) was undoubtedly the Padi bird, a species of heron (*Ardea prasinosceles*), which was constantly flying over the padi, or rice-fields."—*Collingwood*, 44.

Padre. Add:

1676. "And whiles the French have no settlement near hand, the keeping French *Padrys* here instead of Portuguese, destroys the encroaching growth of the Portugall interest, who used to entail Portugalism as well as Christianity on all their converts."—*Madras Consuls*. Feb. 29. In *Notes and Extracts*, i. p. 46.

1680. ". . . where as at the Dedication of a New Church by the French *Padrys* and Portugez in 1675 guns had been fired from the Fort in honour thereof, neither *Padry* nor Portugez appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."—*Id.* Oct. 28. No. III. p. 37.

Pagoda, c. Add:

1780. "Sir Thomas Rumbold, Bart., resigned the Government of Fort St. George on the Mg. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he

was never spoken as it was
The spoken language ap-
have been pure Persian; the
words being merely used as
representatives, or *logograms*,

the influence of
tion of numero
phrases The

modo

, they

itang,

Persians began at once to
their words with their new
just as they pronounced
W West, Introd to Pahlavi
vii, Sacred Books of the
v)†

Pahlavi writings are con-

inscriptions, and in many parts of the | these of the modern Persian alphabet,

the corresponding words in their own
language. . . . The use o
initio words, scattered abou
sian sentences, gives Pa
motley appearance of a
language. . . . But there are good
reasons for supposing that the lan-

and was the one used by the
Hans of Munich, in his edition of the
Pahlavi text, already cited" (*ibid.*, p. 111).

The meaning attached to the term *Pahlari* by Orientalists themselves, writing in Arabic or Persian (exclusive of Par-sees), appears to have been 'Old Persian', in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from *West* as quoted above, and from *Hung's Essays*, ed. London, 1878).

c. 930. "Quant au mot *dirafek*, en pehlvi (*al-fahriga*) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard."—*Musâdi*, iii. 252.

c. A.D. 1000. "Gayâmarth, who was called *Girshâh*, because *Gir* means in Pahlavi a mountain . . ."—*Al-Bîrûnî*, *Chronology*, 108.

Pailoo, s. The so-called 'triumphal arches,' or gateways, which form so prominent a feature in Chinese landscape, really monumental erections in honour of deceased persons of eminent virtue. Chin. *pai*, 'a tablet,' and *lo*, 'a stago or erection.' Mr. Forrgusson has shown the construction to have been derived from India with Buddhism (see *Indian and Eastern Architecture*, pp. 700-702).

Pâlagilâss, s. This is domestic Hind. for 'Asparagus' (*Panjab A. & Q.* ii. 189).

Palankeen. Add:

In Gloss., under 1606, I gave a curious quotation from the acts of the Synod of Goa regarding covered palankins. I have since come upon a remonstrance of the City of Goa against the ecclesiastical action in this matter, addressed to the king:

1606. "Last year this City gave your Majesty an account of how the Archbishop Primate proposed the issue of orders that the women should go with their palanquins uncovered, or at least half uncovered, and how on this matter were made to him all the needful representations and remonstrances on the part of this whole community, giving the reasons against such a proceeding, which also were sent to Your Majesty. Nevertheless in a Council that was held this last summer, they dealt with this subject, and they agreed to petition Your Majesty to order that the said palanquins should travel in such a fashion that it could be seen who was in them.

"The matter is of so odious a nature, and of such a description that Your Majesty should grant their desire in no shape whatever, nor give any order of the kind, seeing this place is a frontier fortress. The reasons for this have been written to Your Majesty;

let us beg your Majesty graciously to give no new rule; and this is the petition of the whole community to Your Majesty. *Carta, que a Cidade de Goa escreve ao V. Magestade, o anno de 1606, Port. Or., fascic. 1^o, 2^a. Edição, 186.*

c. 1660. ". . . From *Golconda* *pattan* there is no travelling by waggon. But instead of Coaches they have the convenience of *Pallekies*, wherein they are carried with more speed and more than in any part of India."—*Ta E. T.*, ii. 70.

This was quite true up to our own times. In 1810 the present writer was carried that road, a stage of 25 miles in little than 5 hours, by 12 bearers, relieving one another by sixes.

1678. "The permission you are pleased to give us to buy a *Pallakee* on the *panyes* Acet. Shall make use of as *S* as can possibly meet with one y^t may fit for y^e purpose . . ."—*MS. Letter from Factory at Ballasore to the Council* (of *St. George*), March 9. In India Office.

1682. Joan Nienhof has *Palakijn*. *en Lant-Reize*, ii. 78.

Palempore. Add:

The probability that *Palempore* is a word originating in a mistaken version of *palang-posh*, is strengthened by the following entry in *Bluteau's Dictionary* (Suppt., 1727).

"CHAUD^{es} ou CHAUDEUS são huns panos grandes, que servem para cobrir camas e outras cousas. São pintados de cores muy vistosas, e alguns mais finos, a que chamão palangapuzes. Fabricio-se de algodão em Bengala o Choromandel."—i.e. "*Chaudus* ou *Chaudus*" (this I cannot identify, perhaps the same as *Choutar* among Piece-serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called *palangposhes*," etc.

Pandy. Add:

"In the Bengal army before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the *guntá pandy*" (*M.-G. Keatinge*). *Ghantû*=a gong or bell.

Papaya. Add, before quotations:

Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

Papua, n. p. This name, which is now applied generically to the chief race of the island of New Guinea and

Portuguese, from the beginning of the 16th century, applied the name *pardao d'ouro*. The money-tables which can be directly formed from the statements of Abdurrazzāk and Varthema respectively are as follows: *

ABDURAZZAK (A.D. 1443).

3 Jitals (copper)	= 1 Tar (silver).
6 Tars	= 1 Fanam (gold).
10 Fanams	= 1 Partāb.
2 Partābs	= 1 Varāha.

And the Varāha weighed about 1 *Mithkāl*, equivalent to 2 *dinārs* *Kopeki*.

VARTHEMA (A.D. 1504-5).

16 Cas (see Cash)	= 1 Tare (silver).
16 Tare	= 1 Fanam (gold).
20 Fanams	= 1 Pardao.

And the Pardao was a gold ducat, smaller than the seraphim of Cairo (gold *dinār*), but thicker.

The question arises whether the *varāha* of Abdurrazzāk was the double pagoda, of which there are some examples in the S. Indian coinage, and his *partāb* therefore the same as Varthema's, i.e. the pagoda itself; or whether his *varāha* was the pagoda, and his *partāb* a half-pagoda. The weight which he assigns to the *varāha*, "about one *mithkāl*," a weight which may be taken at 73 grains, does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) *hūn* or pagoda, given in Prinsep's Tables, to be 43 grs., the maximum being 45 grs. And the fact that both the Envoy's *varāha* and the Italian traveller's *pardao* contain 20 fanams is a strong argument for their identity.†

In further illustration that the *pardao* was recognised as a half *hūn* or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent *Chronicles of the Pathan Kings of Dehli*, illustrated, &c.‡

* I invert the similar table given by Dr. Badger in his notes to Varthema.

† The issues of fanams, q.v., have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.

‡ "2 gunjās = 1 dugala

2 dugalas = 1 chavula (= the panam or fanam).

2 chavalas = 1 hona (= the pratapa, māda, or half pagoda).

2 honnas = 1 Varāha (the hūn or pagoda)."

"The ganjā or unit (= $\frac{1}{2}$ fanam) is the rati, or Sanskrit raktika, the seed of the *abrus*."—*Op. cit.* p. 224, note. See also Sir W. Elliot's *Coins of S. India*, now in the press p. 56.

Moreover Dr. D'Acunha states that in the 'New Conquests,' or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in *sanvoy* and *nixane* pagodas, each of them being divided into 2 *pratāps*, . . ." etc. (p. 46, note).

As regards the value of the *pardao d'ouro*, when adopted into the Goa currency by Albuquerque, Dr. D'Acunha tells us that it "was equivalent to 370 reis, or 1s. 6 $\frac{1}{2}$ d.* English." Yet he accepts the identity of this *pardao d'ouro* with the *hūn* current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3 $\frac{1}{2}$ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the *pardao*. Dr. D'Acunha in fact has made his calculation from the present value of the (imaginary) *rei*. Seeing that a *milrei* is now reckoned equal to a dollar, or 50d., we have a single *rei* = $\frac{1}{50}$ d., and 370 reis = 1s. 6 $\frac{1}{2}$ d. It seems not to have occurred to the author that the *rei* might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda, the Venetian sequin, and the dollar.† Yet the fact of this degeneration everywhere stares him in the face. Correa tells us that the *cruzado* which Albuquerque struck in 1510 was the just equivalent of 420 reis. It was indubitably the same as the *cruzado* of the mother country, and indeed A. Nunez (1554) gives the same 420 reis as the equivalent of the *cruzado d'ouro de Portugal*, and that amount also for the Venetian sequin, and for the *sultani* or Egyptian gold *dinār*. Nunez adds that a gold coin of Cambaya, which he calls *Madrafaxao* (q.v.), was worth from

* 360 reis is the equivalent in the authorities, so far as I know.

† Even the pound sterling, since it represented a pound of silver sterling, has come down to one-third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

I have remarked elsewhere:

"Everybody seems to be tickled at the notion that the Scotch Pound or *Livre* was only 20 pence. Nobody finds it funny that the French or Italian *Livre* or Pound is only 20 halfpence or less!" I have not been able to trace how high the *rei* began, but the maravedi entered life as a gold piece, equivalent to the Saracen *mithkāl*, and ended—?

1260 to 1440 *reis*
 tions in weight
 have seen that
 the gold-mohr of
 of Guzerat (1511
 which we learn fr

From the Venetian assay
 tent of pure gold 52.27 grs.,
 value 111*d*,*) the value of the
rei at $\frac{111}{52.27}$ will be . . . 2*d* 4*d*

from the Mudhafar Shaha mohr
 (weight 185 grs., value, if pure
 gold, 332.53*d*) value of *rei* at
 1440 . . . 0*d* 2*d* 2*d*

Mean value of *rei* in 1513 . . . 0*d* 2*d* 3*d*
 i.e. more than five times its present value

Dr D'Acunha himself informs us

(mean 1385 *reis*)

These statements, as we know the

San Thomé, worth 1000 *reis*, say about
 4*l* 2*s* 4*d*, with halves and quarters
 of the same. Neither, according to
 D'Acunha, was there silver money of
 any importance coined at Goa from
 1510 to 1550, and the coins then issued
 were silver San Thomés, called also
patacoes. Nunez in his Tables (1554)
 does not mention these by either name,
 but mentions repeatedly *pardaos*,
 which represented 5 silver *tangas*, or
reis, and these D'Acunha speaks
 of as silver coins. Nunez, as far as I
 can make out, does not speak of them
 as coins, but rather implies that in

account so many tangas of silver were reckoned as a *pardao*. Later in the century, however, we learn from Balbi (1580), Barrett (1584),* and Linschoten (1583-1589), the principal currency of Goa consisted of a silver coin called *xerafin* and *pardao-xerafin*, which was worth 5 tangas, each of 60 reis. (So these had been from the beginning, and so they continued, as is usual in such cases. The scale of the value of the divisible coin diminishes. Eventually the lower denominations become infinitesimal, like the *maravedis* and the *reis*, and either vanish from memory, or survive only as denominations of account.) The data, such as they are, allow us to calculate the *pardao* or *xerafin* at this time as worth 4s. 2d. to 4s. 6d.

A century later, Fryer's statement of equivalents (1676) enables us to use the stability of the Venetian sequin as a gauge; we then find the *tanga* gone down to 6d. and the *pardao* or *xerafin* to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to $1\frac{1}{2}$ *perdo*. Calculating the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the *pardao* would at this time be worth 1s. 6d. It must have depreciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the denomination of *pardao*. And the half-rupee, till our own time, has continued to be so styled. I have found no later valuation of the Goa Rupee than that in *Prinsep's Tables* (Thomas's edition, p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The *Pardao* therefore would represent a value of $10\frac{1}{2}$ d., and there we leave it.

1444. "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called *varahah* weighs about one *mithkal*, equivalent to two *dinars kopeki*; the second, which is called *pertab*, is the half of the first; the third, called *fanom*, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the *fanom* is the most

useful. . . "—*Abdurrazāk*, in *17th Cent.*, p. 26.

c. 1504-5; pubd. 1510. "I from the city of Dabuli aforesaid to another island, which . . . is c. (Goa) and which pays annually to of Decan 19,000 golden ducats, them *pardai*. These *pardai* are than the seraphim of Cairo, but they have two devils stamped upon one of certain letters on the other."—*V* pp. 115-116.

" . . . His money consists *pardao*, as I have said. He also silver money called *tare*, and others of twenty of which go to a *pardao*, and called *fanom*. And of these small silver, there go sixteen to a *fanom* . . . *Id.*, p. 130.

1510. "Meanwhile the Governor (*Aquerque*) talked with certain of our people who were goldsmiths, and understood the alligation of gold and silver, and also the goldsmiths and money-changers of the country who were well acquainted with the business. There were in the country *pardaos* of gold, worth in gold 360 *reis*, and also a money of good silver which they called *barganym* (see *bargani* in *SUPPLEMENT*) of the value of 2 *vintems*, and a money of copper which they called *bazaruquos* (see *Budgerook*), of the value of 2 *reis*. Now at these the Governor sent to have weighed and assayed. And he caused to be made *cruzados* of their proper weight of 420 *reis*, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this *cruzado* should pass in the place (Goa) for 480 *reis*, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a *bargany*; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of *Espera*; it was worth 2 *vintems*; also there were half *esperas* worth one *vintem*; and he made *bazarucos* of copper of the weight belonging to that coin, with the A and the sphere; and they called *cepayguas* (see *Sapeque*), and he gave the *bazarucos* the name of *leaes*. And coins in changing the *cruzado* into these smaller ii. 76-77.

1516. "There are current here (in Baticala, see *Bateul*) the *pardaos*, which are a gold coin of the kingdom, and it is worth here 360 *reis*, and there is another coin, of silver, called *dama*, which is worth 20 *reis*. . . "—*Barbosa*, Lisbon ed., p. 293.

"There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on oxen and asses; and it is all bought and sold for *pardaos*, which are made in some places of this Kingdom, and especially in a city called *Hora* (?), whence they are called *horāos*."—*Id.*, 297.

1552. "Hic Sinam mercatorem indies

* Dr. D'Acunha has set this English traveller down to 1684, and introduces a quotation from him in illustration of the coinage of the latter period, in his quasi-chronological notes, a new element in the confusion of his readers.

c. 1620. "The gold coin, struck by the rās of Bijanagar and Tiling, is called *hān* and *partāb*."—*Firishā*, quoted by Quatremère, in *Notices et Extraits*, xiv. 509.

1613. "... étant convenu de prix avec lui, sept perdos et demy par mois tant pour mon viure que pour le legis. . ."—*Moequet*, 281.

Parell. Add: It seems probable that in the following passage, Niebühr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

"Les Jésuites avoient autrefois un beau couvent auprès du Village de Parell au milieu de l'Isle, mais il y a déjà plusieurs années, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une magnifique salle à manger et de danse, qu'on n'en trouve point de pareille en toutes les Indes."—*Niebühr*, *Voyage*, ii. 12.

Patcharee. Add:

Mr. Whitworth, s.v. *Patcherry*, says that "in some native regiments the term denotes the married sepoy's quarters, possibly because Pariah sepoys had their families with them, while the higher castes left them at home." He does not say whether Bombay or Madras sepoys are in question. But in any case what he states confirms the origin ascribed to the Bengal Presidency term *Patcharée*.

1717. "*Patcheroo Point*, mending Platforms and Gunports. . . (Pg.s.) 4: 21-48."—*Accounts from Fort St. David*, under Feb. 21. MS. Record, in India Office.

Pattamar. Add, to note at p. 520, col. b:

Mr. J. M. Campbell, who is very accurate, in the Bo. Gazetteer writes the vessel as *pātimār*, though identifying, as we have done, both uses with *pathmār*, 'courier.' The Moslem, he says, write *phatmārī*, quasi *fath-mār*, 'snake of victory' (?).

According to a note in *Notes and Extracts*, No. 1. (Madras, 1871), p. 27, under a Fort St. Geo. Consultation of July 4th, 1673, Pattamar is therein used "for a native vessel on the Coromandel Coast, though now confined to the Western Coast." We suspect a misapprehension. For in the following entry we have no doubt that the parenthetical gloss is wrong, and that *couriers* are meant:

"A letter sent to the President and Council at Surratt by a Pair of *Pattamars*" (native craft) express. . .—*Op. cit.* No. II. p. 8.

Pawl. I believe the statement in GLOSS, 'no ridge-pole,' is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between *pāl* and *chholdārī* (see *Shooldarry*). A reference to India failed in getting a reply. The *shooldarry* is not essentially different from the *pāl*, but is trimmer, tauter, better closed, and sometimes has two flies.

1793. "There were not, I believe, more than two small Pauls, or tents, among the whole of the deputation that escorted us from Patua."—*Kirkpatrick's Nepal*, p. 118.

1827. "It would perhaps be worth while to record. . . the matériel and personnel of my camp equipment; an humble captain and single man travelling on the most economical principles. One double-poled tent, one routee, or small tent, a *pāl* or servants' tent, 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 21 servants, besides mahouts, servants or camel-drivers, and tent pitchers."—*Mundy, Journal of a Tour in India*.

We may note that this is an absurd exaggeration of any equipment that, even sixty years since, would have characterised the march of a "humble captain travelling on economical principles," or any one under the position of a highly-placed civilian. Captain Mundy must have been enormously extravagant.

Pawnee, Kalla. Add, before quotations:

'Hindu servants and sepoys used to object to cross the Indus, and called that the *kālā pānī*. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the Ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of the *Ārya varṭu*' (Note by Lt.-Col. J. M. Trotter).

Pazend, s. See for meaning of this term s.v. *Pahlavi*, in connection with article *Zend*. See also quotation from *Mas'ūdi* under latter.

Pecul. Add, before quotations:

Another authority states that the *shih* is = 120 *kin* or *katis*, whilst the 100 *kin* weight is called in Chinese *tan*.

1554. "In China 1 tael weighs 7½ tanga

beautiful parò, or boat, . . ."—*G. Balbi*, f. 122.

Puckauly. Add:

1803. "It (water) is brought by means of bullocks in leathern bags, called here puckally bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called Puckauly-boys are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—*Percival's Ceylon*, p. 102.

Pultun, s. A H. corruption of *Battalion*, possibly with some confusion of *platoon* or *pétoton*. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800. "All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some campos and pultons which have been indiscreetly pushed across the Kistna."—*A. Wellesley to T. Munro*. In *Mem. of Munro*, by *Arbuthnot*, lxi.

Pulwah. Add:

1782. "To be sold, Three New Dacca Pulwars, 60 feet long, with Houses in the middle of each."—*India Gazette*, Aug. 31st.

Pun. Add:

1760. "We now take into consideration the relief of the menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear in near a quadruple (pro)portion compared with the prices paid in 1755. Agreed, that after the 1st of April they be regulated as follows:

"No tailor to demand for making:

1 Jamma more than 3 annas.

* * *

1 pair of drawers, 7 pun of cowries.
No washerman:

1 corge of pieces, 7 pun of cowries.
No barber for shaving a single person,
more than 7 gundas" (see under *Cowry*).

Fort William Consns., March 27th.

In *Long*, 209.

Punch. Add:

1653. "Bolleponge est vn mot Anglois, qui signifie vne boisson dont les Anglois vsent aux Indes faite de sucre, suc de limon, eau de vie, fleur de muscade, et biscuit roty."—*De la Boullaye-le-Gouz*, ed. 1657, p. 534.

1682. "Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and Sury, arak or Indian brandy; wherefrom they make *Mussak* and *Follepons*, as the Englishmen call it."—*Nieuhoff*, *Zee en Lant-Reize*, ii. 217.

Punchayet. Add:

1778. "The Honourable WILLIAM HORNBY,

Esq., President and Governor of His Majesty's Castle and Island of Bombay, &c.

"The humble Petition of the Managers of the Panchayet of Parsis at Bombay . . ."
—*Dosambhai Framji, H. of the Parsis*, 1834, ii. 219.

1832. Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a punchayet, in lieu of assessors, and so to dispense with the futwa. See under *Law Officer* in *Surpr.*

1853. "From the death of Runjeet Singh to the battle of Sobraon, the Sikh Army was governed by 'Punchayets' or 'Punches'—committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by some one who paid higher."—*Sir C. Napier, Defects of Indian Government*, 69.

Punch-house. Add:

1676. Major Puckle's "Proposals to the Agent about the young men at Metchlepatam.

"That some pecuniary mulct or fine be imposed . . . for misdemeanours.

"6. Going to Punch or Back-houses without leave or warrantable occasion.

"Drubbing any of the Company's Peons or servants."

—In *Notes and Extracts*, No. I., p. 40.

Punkah. Add:

Mr. Busteed observes:

"It is curious that in none of the lists of servants and their duties which are scattered through old records in the last century, is there any mention of the *punka*, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use . . . The swinging *punka*, as we see it to-day, was, as every one knows, an innovation of a later period . . . This dates from an early year in the present century." (*Echoes of Old Calcutta*, p. 115.) He does not seem, however, to have found any positive evidence of the date of its introduction.

Purdesee, s. H. *paradesi*, usually contr. *pardeši*, 'one from a foreign country.' In the Bombay army the term is universally applied to a sepoy from Northern India.

Putnee, Putney, s. a. H. and Beng. *paṭṭanī*, or *paṭnī*, from v. *paṭ-nā*, to be agreed or closed (i.e. a bargain). Goods commissioned or manufactured to order.

1755. "A letter from Cossimbazar mentions they had directed Mr. Warren Hastings to proceed to the Putney Aurang (q.v.) in order to purchase putney on our

Honble Masters' account
necessary enquiries."—
Nov. 10th. In *Long*, (

b. A kind of sub-
the Lower Provinces of Bengal, the (col. a).

power of sale for arrears, and is en-
titled to a regulated fee or fine upon

Q.

Quemoy, n. p. An island at the

Pyjamma. Add

1881. "The rest of our attire consisted
of that particularly light and airy white
flannel garment, known throughout India
as a pajama suit" (?)—*Haeckel, Ceylon*, 329

Pyke, b. Add.

The following quotation from an
Indian Regulation of Lord Cornwallis's

mus, meaning 'Golden-door'

R.

Radaree. Add

or 'observation'

Held's Expedition to Assam, 1852.
(command. by Gen. Keatinge)

erroneous.

The spelling *Raree* in *Barros* below,
is no doubt a clerical error for *Raree*.

c. 1340. "Rishik" This city built
by the Brahmins, was rebuilt by the

it is really Hindustani, viz. *pyras*,
Ardeshr Balesar, it is of medium size, on

the shore of the sea. The climate is very hot and unhealthy . . . The inhabitants generally devote themselves to sea-trade, but poor and feeble that they are, they live chiefly in dependence on the merchants of other countries. Dates and the cloths called *Rischiri* are the chief productions."—*Hamdulla Mastäfi*, quoted in *Barbier de Meynard*, *Dict. de la Perse*.

1514. "And thereupon Pero Dalboquerque sailed away . . . and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it . . . and when he was as far advanced as Bârem, the winds being now westerly—he tacked about, and stood along in the tack for a two days voyage, and reached Razel, where he found Mirbuzaca, Captain of the Xequé Ismail,* who had captured 20 *terradas* from a Captain of the King of Ormuz."—*Alboquerque*, *Hak. Soc.* iv. 114-115.

"On the Persian side (of the Gulf) is the Province of Razel, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—*Id.* 186-7.

1534. "And at this time insurrection was made by the King of Razel, (which is a city on the coast of Persia); who was a vassal of the King of Ormuz, so the latter King sought help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Crasto with a galliot and two foists and 100 men, all well equipt, and good musketeers; and bade him tell the King of Razel that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormuz."—*Correa*, iii. 557.

1553. ". . . And Francisco de Gouvea arrived at the port of the city of Razel, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that . . . he would make peace with us, and submit to the King of Ormuz."—*Barros*, IV., iv. 26.

1554. *Reyzel*, see under *Dubber*, as above.

1600. "Reformados y proueydos en Harmuz de lo necessario, nos tornamos a partir . . . fuymos esta vez por fuera de la isla Queixiome (see *Kishm*) corriendo la misma costa, como de la primera, passamos . . . mas adelante la fortaleza de Razel, celebre por el mucho y perfetto pan y frutos, que su territorio produze."—*Teixeira*, *Viage*, 70.

1856. "48 hours sufficed to put the troops in motion northwards, the ships of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of Reshire. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness,

wall after wall was surmounted, and finally they were driven from their last defence (the old fort of Reshire) bordering on the cliffs at the margin of the sea."—*Despatch in Lowe's H. of the Indian Navy*, ii. 346.

Resident. Add:

a.

1748. "We received a letter from Mr. Henry Kelsall, Resident at Ballasore."—*Fort William Consn.*, in *Long*, 3.

1760. "Agreed, Mr. Howitt the present Resident in Rajah Tillack Chund's country (i.e. Burdwan) for the collection of the tuncabs, he wrote to . . ."—*Do.*, March 29th, in *Do.*, 244.

Ressaldar. Add:

This title is applied honorifically to overseers of post-horses or stables (see *Panjab Notes and Queries*, ii. 84).

Rhinoceros. We introduce this word for the sake of the quotations, showing that even in the 16th century this animal was familiar not only in the Western Himalaya, but in the forests near Peshāwar. It is probable that the nearest rhinoceros to be found at the present time would be not less than 800 miles, as the crow flies, from Peshāwar.

See also *Ganda*, in *Gloss.* and *SUPPT.*

c. 1387. "In the month of Zi-l Ka'da of the same year he (Prince Muhammed Khan) went to the mountains of Sirmor (W. of the Jumna) and spent two months in hunting the rhinoceros and the elk."—*Tārīkh-i-Mubarak-Shāhī*, in *Elliot*, iv. 16.

1398. (On the frontier of Kashmir). "Comme il y avoit dans ces Pays un lieu qui par sa vaste étendue, et la grande quantité de gibiers, sembloit inviter les passans à chasser . . . Timur s'en donna le divertissement . . . ils prirent une infinité de gibiers, et l'on tua plusieurs rhinoceros à coups de sabre et de lances, quoique cet animal . . . n la peau si ferme, qu'on ne peut la percer que par des efforts extraordinaires."—*Petis de la Croix*, *H. de Timur-Bec*, iii. 159.

1519. "After sending on the army towards the river (Indus), I myself set off for Sawāti, which they likewise call Karak-Khaneh,* to hunt the rhinoceros. We started many rhinoceroses, but as the country abounds in brushwood, we could not get at them. A she rhinoceros, that had whelps, came out, and fled along the plain; many arrows were shot at her, but . . . she gained cover. We set fire to the brushwood, but the rhinoceros was not to be found. We got sight of another, that, having been scorched in the fire, was lamed and unable to run. We killed it, and

* i.e. Shāh Ismail Sufi, of Persia.

* The term *Karak-khāna* means the 'rhinoceros-haunt.'

approchant celle d'un elephant
Sils'ith, in J As, 1 ser, tom 11, 201-
202

with Channel Creek, which is the
channel between Saugor Island and
the Delta. Mr. Barlow was, I believe,

Rhotass, n p
name of two far
India, viz a a ver
in the Shihibil
occupying part of.
rises on the north
river to a height
was an important
Shah, the successful
Mogul Humayun

b. A fort at the north
Salt-range in the Jhelu
Punjab, which was built
ling, named by him after
Rhotas. The ruins are very pic-
turesque.

fula R and Channel Creek we still
have in the charts.

After a careful comparison of all
the notices and of the old and modern

a.—
c. 1500 "Sher Shah" was not
and day with the
and never allowed;
He kept money
(ikharu) in all part
that, if necessary
money were ready
in Rhotas under
Khan. "Hakikat-i-Musharik" in Firdos, 21
of treatment is in favour of changing

165 " . . . You must
Road to Patna, and her
through Lucknow
Fortress of Rhodes"—2
11. 53.

b.—

Tarikh: Sher Shah, in El

1409 "Before we reach
we had a view of the
Rotas; but it was at a
Rotas we understood it
but strong fort on a low
Caual, ed 1831, s. 103.

Rogue's River, =
given by Europeans;
16th centuries to one

and channels formed by
1. . .

Office, I find in a position corresponding with Chingri Khāl, *D'Roevers Spruit*, which I take to be 'Robber's (or Rogue's) River.'

1683. "And so we parted for this night, before which time it was resolved by y^e Council that if I should not prevail to go this way to Decca, I should attempt to do it with y^e Sloops by way of the River of Rogues, which goes through to the great River of Decca."—*Hedges, Hak. Soc. p. 36.*

1711. "Directions to go up along the Western Shore The nearer the Shore the better the Ground until past the River of Tygers.* You may begin to edge over towards the River of Rogues about the head of the Grand Middle Ground; and when the *Buffaloe Point* bears from you N. $\frac{1}{2}$ of a Mile, steer directly over for the East Shore E.N.E."—*The English Pilot, Pt. iii. p. 54.*

"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hughley From the lower point of the Narrows on the Starboard side the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adegom From the River Rogues, the Starboard (qu. larboard?) shore with a great ship ought to be kept close aboard all along down to Channel Trees, for in the offing lies the Grand Middle Ground."—*Ibid. p. 57.*

1727. "The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above Sagor,† commonly known by the Name of Rogues River, which had that Appellation from some *Banditti Portuguese*, who were followers of *Shah Sujah* for those Portuguese after their Master's Flight to the Kingdom of Arackan, betook themselves to Piracy among the Islands at the Mouth of the *Ganges*, and this River having communication with all the Channels from *Xatigam* to the Westward, from this River they used to sally out."—*A. Hamilton, ii. 3.*

1752. ". . . . On the receipt of your Honors' orders per *Dunnington*, we sent for Capt. Pinson, the Master Attendant, and directed him to issue out fresh orders to the Pilots not to bring up any of your Honors' Ships higher than Rogues River."†—*Letter to Court, in Long, p. 32.*

Rohilla. Add:

1726. ". . . . 1000 other horsemen called *Ruhelahs*."—*Valentijn, iv. (Suratte) 277.*

1763. "After all the Rohilas are but the

best of a race of men, in whose blood it would be difficult to find one or two single individuals endowed with good nature and with sentiments of equity; in a word they are *Afghans*."—*Seir Mutaqherin, iii. 240.*

Rooeka, Rocca, s. Ar. ruḳ'a. A letter, a written document; a note of hand.

1680. "One Sheake Ahmud came to Towne slyly with several peons dropping after him, bringing letters from Fuddy Chaun at Chingalhath, and Ruccas from the Ser Lascar."—*Fort St. Geo. Consn., May 25th. In Notes and Extracts, iii. 20.*

" proposing to give 200 Pagodas Madaras Brahminy to obtain a Rocca from the Nabob that our business might go on Salabad [i.e. from year to year without interruption]."—*Ibid., Sept. 27, p. 35.*

Roomee. Add:

1781. "These Espanyols are a very western nation, always at war with the Roman Emperors; * since the latter took from them the city of Ashtenbol (*Istambul*), about 500 years ago, in which time they have not ceased to wage war with the Roumees."—*Seir Mutaqherin, iii. 336.*

Roselle, s. The Indian *Hibiscus* or *Hib. sabdariffa*, L. The fleshy calyx makes an excellent sub-acid jelly, and is used likewise for tarts; also called 'Red Sorrel.' The French call it ('Guinea Sorrel') *Oseille de Guinée*, and *Roselle* is probably a corruption of *Oseille*.

Roundel. Add:

1676. "Proposals to the Agent, &c., about the young men in Metchlipatam.

"Generall. I. Whereas each hath his peon and some more with their *Rondells*, that none be permitted but as at the Fort."—*Fort St. Geo. Consn., Feb. 16th. In Notes and Extracts, No. I., p. 43.*

1680. "To Verona (the Company's Chief Merchant)'s adopted son was given the name of Muddoo Verona, and a *Rundell* to be carried over him, in respect to the memory of Verona, eleven cannon being fired, that the Towne and Country might take notice of the honour done them."—*Ibid., No. II. p. 15.*

Rowce. Add:

1838. "We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long *pahārī* pole of rous wood."—*Wanderings of a Pilgrim, ii. 241.*

Rowtee, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. *rāoṭī*.

* This is shown by a 17th century Dutch chart in I. O. to be a creek on the west side, very little below Diamond Point. It is also shown in Tassin's Maps of the R. Hoogly, 1835; not later.

† This also points to the locality of Diamond Harbour, and the Chingri Khāl.

* i.e. the Turkish Sultans.

they call Bonbles . . . "—*Macarius*,
E T, by Balfour, i 280

Rum. Add:

"Mr. N Darnell Davis has put forth a derivation of the word *rum*, which gives the only probable history of it. It came from Barbados, where the planters first distilled it, somewhere between 1640 and 1645. A MS 'Description of Barbados,' in Trinity College, Dublin, written about 1651, says 'The chief fadling they make in the Island is Rumbullion, alias Kall-Drud and this is made of sugar-canes distilled, a hot ballish, and terrible liquor.' (Warren's *Description of Barbados*, 1661, shows the word in its present short form. 'Rum is a spirit extracted from the

1857. (Imports into Kandahar, from Mashad and Khorasan) "*Razales* from Yezd . . ."—*Punjab Trade Report*, App, p lxviii.

... brought with me a soft

deeply upon my line of action . . .
morrow"—*Lieut Col. T. Lewis*, 301.

Rubbee, a. Ir. rabi 'the Spring'.
In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following

estimations *vinus rubii*, *quarum* . . .
name apparent."—*Herbertus*, in *R*
Moscorum, *Auroras*, Francof, 1600, p. 4.

1501.

cliques (n

rubble or

... lies

every name contemporary . . .
out of their courts, *five allens*, an alien
3 pence sterling or thereabouts"—*Treatise*
of the *Rum* in *Commonwealth*, 6, Dr. Giles
First Ser. Hak. Soc., 51.

Ruttee Add

Further notices of the *ratu* used as
a weight for precious stones will be
found in Sir W Elliot's *Coins of S*.

3½ grs

S.

Sibaio or Cabaio, etc. n p. The

f the captains of the . . .
the . . . who, in the
city
the

if, with the surname *Sabū* or *Savā*.
 does not seem any ground for
 eting the intelligent statement of
 Barros (II. v. 2), that he had this
 ne from being a native of *Sāvā* in
 rsia. Garcia De Orta does not seem
 have been aware of this history, and
 derives the name from *Ṣahib* (see
 low), apparently a mere guess,
 ough not an unnatural one. Mr.
 urch's surmise (*Albuquerque*, ii. 52),
 ith these two old and obvious sources
 f suggestion before him, that "the
 word may possibly be connected with
sipahi, Arabic, a soldier," is quite in-
 admisable (nor is *sipāhī* Arabic).

There is a story, related as unques-
 tionable by *Firishṭa*, that the Sabaio
 was in reality a son of the Turkish
 Sultan Agā Murād (or 'Amurath') II.,
 who was saved from murder at his
 father's death, and placed in the hands
 of 'Imād ud-dīn, a Persian merchant
 of *Sāvā*, by whom he was brought up.
 In his youth he sought his fortune in
 India, and, being sold as a slave, and
 going through a succession of adven-
 tures, reached his high position in the
 Deccan (*Briggs's Firishṭa*, iii. 7-8).

1510. "But when Afonso Dalboquerque
 took Goa, it would be about 40 years more
 or less since the Sabaio had taken it from
 the Hindoos."—*Dalboquerque*, ii. 96.

"In this island (Goa, called *Goga*)
 there is a fortress near the sea, walled
 round after our manner, in which there is
 sometimes a captain called *Savain*, who
 has 400 Mamelukes, he himself being also
 a Mameluke. . . ."—*Varthema*, 116.

1516. "Going further along the coast
 there is a very beautiful river, which sends
 two arms into the sea, making between
 them an island, on which stands the city of
 Goa belonging to Daquem (Deccan), and it
 was a principality of itself with other dis-
 tricts adjoining in the interior; and in it
 there was a great Lord, a vassal of the said
 King (of Deccan) called *Sabayo*, who being a
 good soldier, well mannered and experienced
 in war, this lordship of Goa was bestowed
 upon him, that he might continually make
 war on the King of Narsinga, as he did
 until his death. And then he left this city
 to his son *Qabaym Hydalcan*. . . ."—*Bar-
 bosa*, Lisbon ed., 287.

1563. "O. . . And returning to our sub-
 ject, as *Adel* in Persian means 'justice,'
 they called the prince of these territories
Adelham, as it were 'Lord of Justice.'

"R. A name highly inappropriate, for
 neither he nor the rest of them are wont to
 do justice. But tell me also why in Spain
 they call him the Sabaio?"

"O. Some have told me that he was so
 called because they used to call a Captain
 by this name; but I afterwards came to

know that in fact *sabio* in Arabic means
 'lord.' . . ."—*Garcia*, f. 36.

Sagar-pesha, s. Camp-followers,
 or the body of servants in a private
 establishment. The word, though
 usually pronounced in vulgar Hin-
 dustani as written above, is Pers.
shāgird-pesha (lit. *shāgird*, a disciple,
 servant, and *pesha* 'business').

b. St. John's Island. Note:

More correctly this is called *Shang-chuang*; it
 is about 60 or 70 miles S.W. of Macao, and at some
 distance from the mouth of the Canton River.

1552. "Inde nos ad Sancianum, Sinarum
 insulam a Cantone millia pas. circiter cxx
 Deus perduxit incolumes."—*Schl. Franc.
 Xaverii Epist.* Pragae 1667, IV. xiv.

Salabad. See under **Rooka** in
 SUPPT.

Salak, s. A singular-looking fruit,
 sold and eaten in the Malay regions,
 described in the quotation. It is the
 fruit of a species of *ratan* (*Salacca
 edulis*), of which the Malay name is
rotan-salak.

1768-71. "The salac (*Calamus rotang
 zalacca*) which is the fruit of a prickly
 bush, and has a singular appearance, being
 covered with scales, like those of a lizard;
 it is nutritious and well tasted, in flavour
 somewhat resembling a raspberry."—*Sta-
 vorinus*, E. T., i. 241.

Salempoory. Add:

1680. "Certain goods for Bantam priced
 as follows:—

"Salampores, Blew, at 14 Pagodas per
 corge. . . ."—*Fort St. George Consn.*
 April 22nd, in *Notes and Extracts*, iii.
 p. 16; also *ibid.* p. 24.

1747. "The Warehousekeeper reported
 that on the 1st inst. when the French en-
 tered our Bounds and attacked us . . . it
 appeared that 5 Pieces of Long Cloth and
 10 Pieces of Salampores were stolen, That
 Two Pieces of Salampores were found upon
 a Peon . . . and the Person detected is
 ordered to be severely whipped in the Face
 of the Public. . . ."—*Fort St. David
 Consn.*, March 30th (MS. Records in India
 Office).

Saligram. Add:

1824. "The shalgramū is black, hollow
 and nearly round; it is found in the Gu-
 duk River, and is considered a represent-
 tion of Vishnū. . . . The Shalgramū
 is the only stone that is naturally divine;
 the other stones are rendered sacred
 by incantations."—*Wanderings of a Pilgrim*
 i. 43.

1885. "My father had one (a Salagra-
 ma) which was a round, rather flat, jet black, sm-
 shining stone. He paid it the great

reverence possible, and allowed no one to | 1605. "And seeing that I am informed
the incursions of certain pirates

The salagrama is in fact a small
fetish.

Salsette. Add at the end of a,
394.

This name occurs in the form shat-
in a stone inscription dated

played in guarding the coast. — King's
fleet of galleys and forts.
Letter to Dom Afonso de Castro, in *Livros*
das Monedas, 1. 3a.

Sanguicer. — This is a place often men-
tioned in the Portuguese narratives.

Price's Tracts, 1. 101.

Samshoo. Add

1684 " " " Sampsoe, or Chinese Beer"
— Vale " " " (China) 12a

Sai

sungu

guose

boat,

are u

vern.

from

the subject of the *Diagnem* (Decan) —

teau gives "Sanguicer; termo da

India. Ho hum gonc

pequena q serve na

1. " " "

SANSKRIT.

anguison, and utterly to raze the same no to the ground."—*Linschoten*, ch. 92.

602. "Both these projects he now an to put in execution, sending all his treasures (which) they said exceeded ten millions in gold) to the river of **Sanguicor**, which was also within his jurisdiction, making a seaport, and there embarking it at a pleasure."—*Couto*, V. ix. 8.
See also *Couto*, Dec. X. iv.:

"How D. Gileanes Mascarenhas arrived at Malabar, and how he entered the river of Sanguicor, to chastise the Naique of that place; and of the disaster in which he met his death." (This is the event of 1584 related by *Linschoten*) also Dec. X. vi. 4:

"Of the things that happened to D. Jeronimo Mascarenhas in Malabar, and how he had a meeting with the Zamorin, and swore peace with him; and how he brought destruction on the Naique of Sanguicor."

1727. "There is an excellent Harbour for Shipping 8 Leagues to the Southward of **Dabul**, called **Sanguicor**, but the Country about being inhabited by *Raparees*, it is not frequented."—*A. Ham*, 244.

Sanskrit. Add:

1774. "This Code they have written in their own language, the **Shanscrit**. A translation of it is begun under the inspection of one of the body, into the Persian language, and from that into English."—*H. Hastings to Lord Mansfield*, in *Gleig*, i. 402.

Satigam, n. p. *Satgām*, formerly and from remote times a port of much trade on the right bank of the Hoogly R., 30 miles above Calcutta, but for two and a half centuries utterly decayed, and now only the site of a few huts, with a ruined mosque as the only relique of former importance. It is situated at the bifurcation of the Saraswati channel from the Hoogly, and the decay dates from the silting up of the former. It was commonly called by the Portuguese **Porto Pequeno** (q.v.).

c. 1340. "About this time the rebellion of **Fakhrā** broke out in Bengal. . . **Fakhrā** and his Bengali forces killed **Kādar Khān** (Governor of **Lakhnauti**) . . . He then plundered the treasury of **Lakhnauti**, and secured possession of that place and of **Satgānw** and **Sumārgānw**."—*Zia ud-din Barni*, in *Elliot*, iii. 243.

1535. "In this year **Diogo Rabello**, finishing his term of service as Captain and Factor of the **Choromandel** fishery, with licence from the Governor went to Bengal in a vessel of his . . . and he went well armed along with two foists which he equipped with his own money, the Governor only lending him artillery and nothing more . . . So this **Diogo Robello** arrived at the Port of **Satigaon**, where he found two great ships of **Cambaya** which three days

before had arrived with great quantity of merchandise, selling and buying: and these, without touching them, he caused to quit the port and go down the river, forbidding them to carry on any trade, and he also sent one of the foists, with 30 men, to the other port of **Chatigaon**, where they found three ships from the Coast of **Choromandel**, which were also driven away from the port. And **Diogo Rabello** sent word to the **Gozil** that he was sent by the Governor with choice of peace or war, and that he should send to ask the King if he chose to liberate the (Portuguese) prisoners, in which case he also would liberate his ports and leave them in their former peace . . ."—*Corrua*, iii. 619.

Satrap. Add:

1883. "An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. 'Because,' he used to say, '*satrapas* is the Greek for satrap, it does not follow that *parapras* is the Greek for rat-trap.'"—*Saturday Review*, July 14th, p. 53.

Sayer. Add:

I find that the *Index and Glossary to the Regulations*, ed. 1832 (vol. iii.) defines:

"**Sayer**. What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licences, duties on merchandize, and other articles of personal moveable property; as well as mixed duties, and taxes on houses, shops, bazars, &c."

This, of course, throws some doubt on the rationale of the Arabic name, suggested in the *Gloss. s.v.*

1751. "I have heard that **Ramkissen** Seat who lives in Calcutta has carried goods to that place without paying the **Muxidavad Syre** chowkey duties."—*Letter from Nairāb to Prest. Fort William*, in *Long*, 25.

1788. "**Sairjat**—"All kinds of taxation besides the land-rent. **Sairs**.—Any place or office appointed for the collection of duties or customs."—*The Indian Vocabulary*, 112.

Scavenger. Add:

1760. "Mr. Handle, applying to the Board to have his allowance of Scavenger increased, and representing to us the great fatigue he undergoes, and loss of time, which the Board being very sensible of. Agreed we allow him Rs. 20 per month more than before on account of his diligence and assiduity in that post."—*Fort William Consn.* In *Long*, 245.

It does not appear from this what the duties of the scavenger in Mr. Handle's case, were.

Scymitar. Add, with reference to the original term *shamshūr*: This word (*shamshūr*) was known to Greek writers. Thus:

A.D. 93. " . . . και καθιστοι το προσωπατον
 ταυτα Μοροβαζορ βασιλεα περιβειον το βαδισμα και

better than ours, and not so liable to
 Description."

humoured, grinning faces"—*Gordon &*
Forbes, Wild Life in Canara, etc 32-33.

Seerpaw. Add

1680, "Answer is returned that it hath
 not been
 to go out
 except the
 a Tasherif
 2d, in N & E, No III p 40

pence of more Captains than need be,
 owing to the unnecessarily making it a
 point that they should be Captains who
 command the Sepoy Battalions, whereas
 such is the nature of Sepoys that it requires
 to be qualified
 Battalion should
 are so without
 s after, of March

Serai a. Add

vision for ourselves, together with straw
 and barley for our mules and horses"—
Shaw's Travels in Barbary, ed. 1807, p. xii.

1747 The Council of Fort
 write to Bombay, March 16th,
 could not supply us with more
 Europeans. We should be glad to
 six Hundred of the best Northern
 their way, as they are reported to

council, but I desired him to ask
 the shebandar that I could not
 want to perform any such errand my
 Capt. Cartier, quoted by transl. of Shaw,
 1748, I. 231

Shaddock. Add:

1803. "The Shaddock, or pumpelmos, often grows to the size of a man's head."—*Percival's Ceylon*, 313.

Shambogue. Add:

1800. "Shanaboga, called Shanbogue by corruption, and curnum by the Musulmans, is the village accountant."—*Buchanan's Mysore*, i. 268.

Sheeah. Add:

1869. "La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. Là Sunnites et Schiites n'ont point entre eux cette animosité qui divise les Turcs et les Persans . . . ces deux sectes divisent les musulmans de l'Inde; mais comme je viens de dire, elles n'excitent généralement entre eux aucune animosité."—*Garcin de Tassy, Rel. Mus.*, p. 12.

Sherbet. Add:

c. 1580. "Et saccharo potum jucundissimum parant quem Sarbet vocant."—*Prosper Alpinus, Pt. I.*, p. 70.

Shiraz, n. p. The wine of Shiraz was much imported and used by Europeans in India in the 17th cent.

1690. "Each Day there is prepar'd (at Suratt) a Publick Table for the Use of the President and the rest of the Factory. . . . The Table is spread with the choicest Meat Suratt affords . . . and equal plenty of generous Sherash and Arak Punch. . ."—*Ovington*, 394.

Sicca. Add:

1779. "In the 2d Term, 1779, on Saturday, March 6th: Judgment was pronounced for the plaintiff. Damages fifty thousand sicca rupees.

" . . . 50,000 Sicca Rupees are equal to five thousand one hundred and nine pounds, two shillings and elevenpence sterling, reckoning according to the weight and fineness of the silver."—*Notes of Mr. Justice Hyde on the case Grand v. Francis*, in *Echoes of Old Calcutta*, 243.

Siris. Add:

1808. "Quelques années après la mort de Dariayi, des charpentiers ayant abattu un arbre de Seris, qui croissoit auprès de son tombeau, le coupèrent en plusieurs pièces pour l'employer à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s'enfuirent, et l'arbre ne tarda pas à reverdir."—*Afsûs, Arâyish-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.*, 88.

Sitting up. Add:

1777. "Lady Impey sits up with Mrs. Hastings; vulgo toad-eating."—*Ph. Francis's Diary*, quoted in *Echoes of Old Calcutta*, 124.

Sittringy. Add:

1648. " . . . Een andere soorte van slechte Tapijten die men noemt Chitrenga."—*Van Twist*, 63.

Slave. We cannot now attempt the history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.

1676. "Of three Theeves, two were executed and one made a Slave. We do not approve of putting any to death for theft, nor that any of our own nation should be made a Slave, a word that becomes not an Englishman's mouth."—*The Court to Fort St. Geo.*, March 7th. In *Notes and Extracts*, No. I., p. 18.

1682. " . . . making also proclamation by beat of drum that if any Slave would run away from us he should be free, and liberty given to go where they pleased."—*Hedges, Diary*, Oct. 14th.

1752. "Sale of Slaves Rs. 10 : 1 : 3."—Among Items of Revenue. In *Long*, 34.

1763. "We have taken into consideration the most effectual and speedy method for supplying our settlements upon the West Coast with slaves, and we have therefore fixed upon two ships for that purpose . . . to proceed from hence to Madagascar to purchase as many as can be procured, and the said ships conveniently carry, who are to be delivered by the captains of those ships to our agents at Fort Marlborough at the rate of £15 a head."—*Court's Letter of Dec. 8th*. In *Long*, 293.

1764. "That as inducement to the Commanders and Chief Mates to exert themselves in procuring as large a number of Slaves as the Ships can conveniently carry, and to encourage the Surgeons to take proper care of them in the passage, there is to be allowed 20 shillings for every slave shipped at Madagascar, to be divided, viz., 13s. 4d. a head to the Commander, and 6s. 8d. to the Chief Mate, also for every one delivered at Fort Marlborough the Commander is to be allowed the further sum of 6s. 8d. and the Chief Mate 3s. 4d. The Surgeon is likewise to be allowed 10s. for each slave landed at Fort Marlborough."—*Court's Letter*, Feb. 22nd. In *Long*, 366.

1778. Mr. Busted has given some curious extracts from the charge-sheet of the Calcutta Magistrate in this year, showing slaves and slave-girls, of Europeans, Portuguese, and Armenians, sent to the magistrate to be punished with the rattan for running away and other offences (*Echoes of Old Calcutta*, 117 seqq.).

1782. "On Monday the 29th inst. will be sold by auction . . . a bay Buggy Horse, a Buggy and Harness . . . some cut Diamonds, a quantity of China Sugar-candy . . . a quantity of the best Danish Clarot . . . deliverable at Serampore; two

Close behind it followed the
on foot, under a sambruel, or
state — *Maroonas*, 1. T.,

n p Properly *Santal*,
a non-Aryan people be-
ho Kelarian class, exten-
l in the hilly country to
and to the
which they
vil, some-
but more
generally much scattered The termi-
tory in which they are chiefly settled
is now formed into a separate district
called Santal Parganas and some-
times *Santalula* Their settlement in

G,
called Cambing or Rambang He stole a
Silk Purse, with 45 Venetians, and some
Silver Buttons . . . — *Burday* (surfer,
Feb 22nd

Snake-stone. Add

clever conjuring, as I had pre-
imagined These so called snake
are well known throughout India.

handed fullans (having regard to those
which we use to be carried by four, at the
reception of some great king or Prince on

" This is a very curious mistake The preposi-
tion was used by mistake and not by design

“To patiently hear any complaint made by the Sonthal from his own mouth, without any written petition or charge whatever, and without any Amlah or Court at the time.

“To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with the witness, to the Hakim, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law.”

“These were some of the most important of the golden rules carried out by men who recognized the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing heart, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. . . .”—*Sonthalia and the Sonthal*, by E. G. Mun, Barrister-at-Law, &c. Calcutta, 1867, pp. 125-127.

Soorky. Add:

1777. “The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat Salkoy.”—*Report of Impey and others*, quoted in *Stephen's Nancomar and Impey*, ii. 201.

Soursop. Add:

1768-71. “The Sursak-tree has a fruit of a similar kind with the durioon (Durian), but it is not accompanied by such a fetid smell.”—*Statortius*, E. T., i. 236.

Sowar. Add:

In the Greek provinces in Turkey, the word is familiar in the form *συνάπτης*, pl. *συνάπτιδες*, for a mounted gendarme.

Sowar, Shooter. Add:

1857. “I have given general notice of the Shutur Sowar going into Meerut to all the Meerut men.”—*H. Grathed's Letters during Siege of Delhi*, 42.

Suákin, n. p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation.

c. 1331. “This very day we arrived at the island of Sawákin. It is about 6 miles from the mainland, and has neither drinkable water, nor corn, nor trees. Water is brought in boats, and there are cisterns to collect rain water. . . .”—*Ibn Batuta*, ii. 161-2.

1526. “The Preste continued speaking with our people, and said to Don Rodrigo that he would have great pleasure and complete contentment, if he saw a fort of ours erected in Maçuha, or in Çuaquem, or in Zyla.”—*Correa*, iii. 42.

Sucker-Bucker. Add:

1753. “Vient ensuite Bukor, ou comme il est écrit dans la Géographie Turque, Peker, ville située sur une colline, entre deux bras de l'Indus, qui en font une île . . . la Géographie . . . ajoute que *Zoulri* (i.e. Rori) est une autre ville située vis-à-vis de cette île du côté méridional, et que Sekor, autrement Sukor, est en même position du côté septentrional.”—*D'Anville*, p. 37.

Sufeena, s. II. *safina*. This is the native corr. of *subpena*. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word *safina* for ‘a blank-book, a note-book.’

Sultan. Add:

c. 1586.
“Now Tamburlaine the mighty Soldan come,
And lead with him the great Arabian King.”

Marlowe, Tamb. the Great, iv. 3.

Sunderbunds. Add:

1761. “On the 11th Bhandan, whilst the Boats were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the Manjee to put off with the Budgerow. . . .”—*Native Letter regarding Murder of Capt. John Rose by a Native Creeper*. In *Long*, 383.

This instance is an exception to the general remark at p. 660, col. a, that the English popular orthography has always been *Sunder*, and not *Soonder-bunds*.

Supreme Court. The designation of the English Court established at Fort William by the Regulating Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the substance of acrimonious controversies in the early years of its existence; controversies which were closed by 21 Geo. III. c. 70, which explained and defined the jurisdiction of the Court. The use of the name came to an end in 1862 with the establishment of the ‘High Court,’ the bench of which is occupied by barrister judges, judges from the Civil Service, and judges promoted from the native bar.

The charter of Charles II., of 1661 gave the Company certain powers to administer the laws of England, and that of 1683 to establish Courts of Judicature. That of Geo. I. (1726) gave power to establish at each Presidency Mayor's Courts for civil suits, with appeal to the Governor and Council, and from these, in cases involving more than 1000 pagodas, to the King in Council. The same charter con-

"The Mayor's court at Bombay survived till 179 J Geo. III. n. 142) a Court was instituted at each This was superseded at Madras by a Supreme Court in 1801, and at Bombay in 1823

Surat. Add

1779 "There is some report that he (Gen. Goldard) is gone to *Bender Sourat* . . . but the truth of this God knows. — *Scir Mutaq*, iii. 328

Surrinjaumee, Gram. H *Grām-saranjām*, from *skt grāma* 'a village,' and *P. saranjam* 'apparatus,' etc., explained in the quotation

belong
Revenue
707.

of
Da
ling and
Sataludra,
etc., and
Ptolemy,
l'Iny (vi

c. 1020 "The Sultan crossed in safety the Sindh (Indus), Jelam (Chandrab), Ulra (Ravi), Bab (Bijah), and Sataludra . . . — *Al-Ubbi*, in *Elliot*, ii. 41

c. 1030 "They all combine with the Sataludra below Multan, at a place called Panjnad, or 'the junction of the five rivers.' — *Al-Biruni*, in *Elliot*, i. 49

The same writer says

(The name) "should be written *Shataludra* It is the name of a province in Hind But I have ascertained from well informed people that it should be *Sataludra*, not *Shataludra*" (sic). — *Ibid.*, p. 52.

c. 1310 "After crossing the Panjnah, or five rivers, namely, Sind, Jelam, the river of Lakshwar Satalut and Bijah . . . — *Wassaf*, in *Elliot*, iii. 2a

c. 1350. "The Sultan (Firuz Shah) conducted two streams into the city from two rivers, one from the river Junnah, the other from the Satalut" — *Tarikh-i-Firuz Shahi*, in *Elliot*, iii. 300.

part, in *Elliot*, i. 358.

c. 1550 "Sabah Deldi In the 3d climate. The length (of this Sabah) from Palwal to Lodhiana, which is on the bank of the River Satlaj, is 165 *Kurrah*. — *Ain* (orig.), i. 513

1713 "Near Moulton they unite again and bear the name of Setlege, until both the substance and name are lost in the Indus. — *Rennell, Memoir*, 102.

In the following passage the great French geographer has missed the Satalut

1753. "Les cartes qui ont recorde celles

se trouvent entre l'Hindus et le

an entry in Mr Whitworth's Dictionary of a word *Maste-kull* used in Canara for a monument commemorating a site. *Kalla* is stone and *maste* = *mast* = *mast*

1713. "Ce fut cette année de 1710, que mourut le Prince de Marava, âgé de plus de quatre vingt ans, ses femmes, en nombre de quarante sept, se brûlèrent avec le corps du Prince. . . (details follow) — *Le Prince* (of the Madura Mission), in *Lettres Edifiantes*, ed. 1761, tome xii., pp. 123 & 11

1823 "Rondston VIII

"A RELATION of a declining the practice of Satalut, or of burning or burying alive the widows of Hindoo, ill, and punishable by the Criminal Courts. — *Passed by the Legislature*, Dec. 18

Swally. Add

1620 "In a little time we happily arrived at Swallybar, and the *Treasure* came to an anchor very near the shore" — *Ordnance*, 162.

casks of wine, with which
people, giving them enter
banquets, inasmuch that it
e were going to become a
—Correa, ii 673

A *tanadar* is "an officer
appointed to collect the revenue
from the management of
or farmer has been removed

presented himself to the Governor with
much humility, and begged pardon of his
offences. —*Costo, IV, 19*

124 125

1753 "For Lopo Soares having arrived
at Cochim after his victory over the Moors in
the year 1503, the King of Portugal

be

Tangun. Add.

touch'd the service of the King of Por-
tugal. —*Barros, I, vii 10*

"I believe, General in Central Asia." —
Hooker, Himalayan Journals, 1st ed., ii
131.

Tanor, n. p. An ancient town and
port about 20 miles south of Calicut

at the time of the arrival of the Por-
tuguese. It seems to have survived
longest in Calicut. The origin we
have not traced. It is curious that
the commonest silver coin in India

whom
Nairs,
King of
much
are given
131.

1521. "Citate was a great man among
the Moors, very rich, and lord of Tanor,
who carried on a great sea trade with many

"I saw at Water Hill 1120 years old, a very
old and much used for sailing, and in the present
the 1521.

of silver you got in change 20 silver coins that they called taras, something like the coins of a urdine, and for such coin they gave you 12 or 15 eggs, or 1 or 5 eggs, and for a single *chute* a 3 or 4 fowls, and for one tara fish enough to fill two women's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Moors. — *Correa*, i. 624.

1510. The King of Narsinga (or Vijaya Nagar) "coins silver money called taras, and others of gold, twenty of which go to a pardua, and are called funom. And of these small ones of silver, there go 16 to a funora." — *Parthena*, 130.

1673. (at Calicut). "Their Coin admits no Copper: Silver Taras, 25 of which make a Funom, passing in stead thereof." — *Fryer*, 55.

„ „ Calicut.

"Taras are the peculiar Coin, the rest are common to India." — *Id.* 207.

1757. "Calicut . . . coins are 10 Tar to a Funom, 12 Funoms to a Rupee." — *A. Ham.* ii. 316.

Tazeeza. Add:

It should have been mentioned that at the close of the Muharram procession the *ta'ziyas* must be thrown into water; if there is no sufficient mass of water they should be burned.

Tea. Add:

1616. "I bought 3 chaw cups covered with silver plates. . . ." — *Cocks*, i. 202.

1690. ". . . Of all the followers of Mahomet . . . none are so rigidly Abstemious as the Brahmins of Muscat. . . . For Tea and Coffee, which are judged the privileged Liquors of all the Mahometans, as well Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. . . ." — *Orinoton*, 127.

1844. "The Polish word for tea, *Herbata*, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian Tshai, genuine in word and fact." — *J. I. Kohl, Aschia*, p. 144.

Teapoy. Add:

A teapoy is called in China by a name having reference to tea; *tsia*, *ch'a-ch'rh*. It has 4 legs.

Teerut, Teertha. s. Skt. and H. *tirth*, *tirtha*. A holy place of pilgrimage and of bathing for the good of the soul, such as Hindwar, or the confluence at Präg (Allahabad).

c. 1790. "Au temple Penfant est regue par les devedaschies des mains de

ses parents, et après l'avoir baignée dans le *tirtha* ou étang du temple, elles lui mettent des vêtements neufs. . . ." — *Haafner*, ii. 111.

Telinga. Add:

c. 1765. "Somro's force, which amounted to 15 or 16 field-pieces, and 6000 or 7000 of those foot soldiers called Talinghas, and which are armed with flint muskets, and accounted as well as disciplined in the French or European manner." — *See Mutagharia*, iii. 254.

Tenasserim. Add:

1501. Tanaser appears in the list of places in the East Indies of which Amerigo Vesputi had heard from the Portuguese fleet at C. Verde. Printed in *Baldelli Boni's R. Milano*, pp. lxx. seqq.

Thakoor, s. H. *thakur*, from Skt. *thakura*, 'an idol, a deity.' Used as a term of respect, Lord, Master, etc., but with a variety of specific applications, of which the most familiar is as the style of Rājput nobles. It is also in some parts the honourific designation of a barber, after the odd fashion which styles a tailor *khaltia*; a *bhishti*, *jama'dār*; a sweeper, *mehtar*.

And in Bengal it is the name of a Brahmin family, which its members have Anglicised as *Tigore*, of whom several have been men of character and note, the best known being Dwarkanath Tagore, "a man of liberal opinions and enterprising character," * who died in London in 1840.

Tiffin. Add:

1807. "Many persons are in the habit of sitting down to a repast at one o'clock, which is called tiffin, and is in fact an early dinner." — *Cordner's Ceylon*, i. 53.

1853. "This was the case for the prosecution. The court now adjourned for tiffin." — *Oakfield*, i. 319.

Tiger. Add:

1683 "In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfield and Capt. Raynes alighted off their horses and advanced towards the thicket where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frenchfield, and he shot him with a brace of Bullets into ye breast: at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a thrid, before he died. At Night ye Rager sent me the Tiger." — *Hedges, Diary*, Hak. Soc. 66-67.

(though we are not certain) that *Typhon* was then applied in the Levant to such winds; in any case it was exactly the *tyfaa* of India.

1615 "And about midnight Capt. Adams went out in a bark aboard the *Hecxander* with many other barks to tow her in, we

and the desolation it dealt on the other."

Then place among the quotations the following

1835. "The dreaded *Upas* dropped its fruits

1754 " . . . on Muar, in Ojantana . . ."
—*Botelho, Tundo*, 103.

Upas. Add before quotations, p 729, col a:

Lindley, in his in a short notice o says that, though greatly exaggerate notable enough.

from the tough fibre is so acrid as to later date.

to heaven, and darkening and poisoning the land so far as its shadow can extend; it is still there, gentlemen, and now at length the day has come when, as we hope, the axe has been laid to the root of that tree and it will not cutters from its to

of approach on the windward side,

—Speech of Lord LEXINGTON

nd the e mrvinders of
"—Fort William Court

11 51, 11, 11
when lands at Goa — *Correa* n. 373

X

Xeraphine 141

Goa, ed

Wool

17, 10
boats at
average r
burthen,
masted p
seemol much u.
unwieldy wallocks of Bengal. — *Ynes*
112, 233

Woon, s Burm uun, 'a governor
or officer of administration', literally
'a burden' hence presumably the
'Healer of the Burden'. Of this
there are various well known com-
pounds, e.g.

Woongye s *Woon-gi* s *Great*
's of the 11th

love of God — *Correa* n. 111 172
whole year and it spread to other parts,
but was not so bad as in the Roman let
the King of Bunnagar who was sovereign
of that territory heard of the humanity
and the beneficence of the King and to
the people of the country and he was
greatly pleased thereto, and sent an order
to the King of Ollab to the residents of
Thun. And this same year there was
such a scarcity of rice in the harbours
of the Straits, that in Alen a load (first)
of rice fetched fifty raxas each worth a
crua lu — *Correa* n. 111 172

1123 *M. unoyes courtant* s *1604*
'bouquin de 1123' 21 tangues

Reale d'1 page 12 tangues

Aluon de 1123 3 tangues

Pardaux 5 tangues

Scherephi 4 tangues

's' 1123 1 tangues

1123 1 tangues

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Write

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Moonshee Linguist, Banian, or Writer are
allowed to any other except the Comm.

The 1123 1 tangues

famous rival and displacer of Humā-yūn, under the title of Sher Shāh.

c. 1538. "But the King of Bengal, seeing himself very powerful in the kingdom of the Patans, seized the king and took his kingdom from him . . . and made Governor of the kingdom a great lord, a vassal of his, called Cotoxa, and then leaving everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great array, having with him a Patan Captain called Xercansor, a valiant cavalier, much esteemed by all."—*Correa*, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more search than it is worth to elucidate the story as told by Correa, but see *Elliot*, iv. 333. Cotoxa (Koto sha) appears to be *Kutb Khān* of the Mahommedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahommedan king of Malacca by Barros, *Xaquem Daxai* (ii. 6. 1), by Albuquerque *Xaquendaraxa* (Comm. Pt. III. ch. 17). This name is rendered by Lassen's ponderous lore into Skt. *Sakanadhara*, "d. h. Besitzer kräftiger Besinnungen" (or "Possessor, of strong recollections"—*Ind. Alt.* iv. 546), whereas it is simply the Portuguese way of writing *Sikandar Shāh*! For other examples, see in Gloss. *Codovascan*.

Z.

Zebu. Add:

In Jäschke's Tibetan Diet. we find "Ze'-ba . . . l. hump of a camel, zebu, etc." Curious, but, we should think, only one of those coincidences which we have had so often to notice.

Zemindar, Zemindarry. Add:

1762. "One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the Zemidary of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—*Holograph* (unpublished) *Letter of Lord Clive*, in India Office Records, dated Berkeley Square, 21 Jan.

Zend and Zendavesta.

Zend is the name which has been commonly applied, for the last hundred years or more, to that dialect of ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zoroastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word *Zand* when used alone in the Parsi books indicates a 'commentary or explanation,' and is

in fact applied only to some Pahlavi translation, commentary, or gloss. If the name *Zend* were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Haug thinks it probable that the term *Zand* was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and *Zend* are coupled together, as of equal authority, which could hardly have been the case if by *Zend* the translator meant his own work.

No name for the language of the ancient scriptures has been found in the Parsi books; and *Avesta* itself has been adopted by scholars in speaking of the language. The fragments of those scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the *Gāthas* or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word *Zand*, in Haug's view, may be referred to the root *zan*, 'to know'; Skt. *jñā*, Gr. *γνῶ*, Lat. *gnō* (as in *agnosco*, *cognosco*), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. *zannda*, 'prayer.'

Zendavesta is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, "as the Pahlavi books always style them *Avistāk va Zand* (Avesta and *Zend*)" * i.e. the Law with its traditional and authoritative explanation. *Abastā*, in the sense of law, occurs in the funeral inscription of Darius at Behistūn; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Haug.) Thus, '*Avesta* and *Zend*' signify together 'The Law and the Commentary.'

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parsi tradition is that there were twenty-one books called *Nasks*, the greater part of which were burnt by

* Haug.

form, into two

properly so called, containing (a) the *Vendidad*, a compilation of laws and of mythical tales, *Vispara I*, a collection of litanic sacrifices, and (c) the *Iasna*, of similar litanies and of 5 hymns or *Guthas* in an old dialect. II The *Kerdas*,

Opus varium Tomis, sub distinctis etiam nominibus, constat, tamen quidvis ex die foris Tomisrum notitia satis proreptit et

across
Jxon.

4 mo-
7 aux
sub-

"Afterwards the wife gave birth to three children, the names of whom

Zoroastre—Documents Préliminaires, p. 111.

1673. "Les ottomans appellent que turcs une secte de Payens que nous connaissons

chronicled—"the wicked, accused, and Min; (the evil spirit), in order to make the people sceptical about their religion, indicated the accused Alexander (Alexander)

the Ruman, the inhabitant of Egypt, to carry war and hardships to the country of Iran (Persia). He killed the monarch of Iran, and destroyed and made desolate the royal court. And this religion, that is, all the books of Avesta and Zend, written with gold ink upon prepared cow-skins, was

deposited in the archives of Stakhar (Istakhar or Persepolis) of Papak. The accursed, wretched, wicked *Ashmogh* (destroyer of the pious), Alexiedar the evil-doer, took them (the books) out and burnt them."—*Dosambhai Framji, H. of the Parsis*, ii. 158-159.

THE END

